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Q - Vulliemin, Loris

by James Strong & John McClintock

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Quade, Michael Friedrich

a Lutheran theologian of Germany, was born July 28, 1682, at Zachau, Pomerania. He studied at Wittenberg and Greifswalde; was in 1716 rector of the gymnasium at Stettin, and died July 11, 1757. He wrote, *De Dionysio Areopagita Scriptisque eidem Suppositis* (Greifswalde, 1708): — *De Apostasia a Lutheranism ad Papismum Aeternum Exitiosa* (1711'): — *De Vita Judae Apostoli* (eod.): — *De Ritu Veterum Vota Solvendi et Nuncupandi Variisque Votorum Generibus* (1730). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Quagutl Version Of The Scriptures

Quagutl is the vernacular spoken by the Indians of Vancouver's Island. From the report of the British and Foreign Bible Society for 1882 we learn that, at the request of the Church Missionary Society, the gospel of Matthew, translated by the Reverend A.J. Hall, the only European who has studied the Quagutl, has been printed by the British and Foreign Bible Society. The same society also published, in 1884, the gospel of John, prepared likewise by Mr. Hall. (B.P.)

Quarles, Francis

an eminent author and poet, was born at Stewards, near Rumford, Essex, England, in 1592. He was educated at Christ's College, Cambridge, and Lincoln's Inn. He occupied various civil. office until the rebellion of 1641 in Ireland, and he died September 8, 1644. Quarles was a man of learniig and ability, and the writer of many books in prose and verse, which are admirable for their moral and religious character. The following are a few of his works: *Emblems*, in five books: — *A Feast for Worms, in a Poem on the History of Jonah*: — *Hadassah, or History of Queen Esther*: — *The History of Samson*: — *Job Militant, with Meditations Divine and Moral*: — *Sion's Sonnets Sung by Solomon the King*: — *Sion's Elegies Sung by Jeremy the Prophet*: — *Pantceologia, or the Quintessence of Meditation*: — *Divine Fancies, Digested into Epigramns, Meditations, and Observations*: — *Midnight Meditations on Death*: — *Manual of Devotion*: — *Heroglyphics of the Life of Man*: — *The Enchiridion*,

containing *Institutions Divine and Moral*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Quetzalcoatl

an idol or god of the Mexicans, particularly worshipped by all persons concerned in traffic. Forty days, before the feast of this god, the merchants purchased a well-shaved slave, who during that time represented the deity, spending his time in dancing and rejoicing, and on the day of the festival was sacrificed to the deity at midnight, his heart being first offered to the moon, and then laid before the idol. This deity was, worshipped under another name at Cholula, where he was looked upon as the god of the air, the founder of the city, the institutor of penance, and the author of sacrifices. He was represented sitting on a kind of pedestal, habited in a cloak ornamented with red crosses. His devotees drew blood from their tongues and ears to procure his favor and before going to war sacrificed to him five boys and as many girls of three years of age.

Quichuan Version Of The Scriptures

Quichua was the predominant language of Peru during the sovereignty of the ancient Incas. It still prevails on the plateau of the Andes, from Quito to Santiago del Estero, and in some districts it is exclusively spoken. Before the year 1880 the Quichuans were entirely without the word of God in their vernacular. At the request of the Reverend F.N. Lett, the British and Foreign Bible Society's agent for Buenos Ayres, the gospel of John was translated by the Reverend J. H. Gibbon-Spilsbury, of the South American Missionary Society, and an edition of one thousand copies was published at the expense of the British and Foreign Bible Society. This is the first portion of the word of God translated and published in the Quichuan. (B.P.)

Quinby, Hosea, D.D.

a Free-will Baptist minister, was born at Sandwich, N.H., August 25, 1804. He was converted in 1824, and graduated from Waterville College, now Colby University, in 1832. He became principal of the Parsonsfield Seminary, Maine, and having been ordained June 2, 1833, preached habitually during his nearly seven years' connection with the institution. He was one of the editors of *the Morning Star*, and began to write a history of the Free Baptist denomination, which was published in part in the

Quarterly Magazine. For a few years he was pastor and teacher at Meredith village, N.H. Upon the establishment of the Smithville Seminary, afterwards Lapham Institute, in North Scituate, R.I., in 1846, he was appointed its principal, and was very successful in the management of its affairs. Subsequently, as the seminary was greatly embarrassed financially, it was sold to Mr. Quinby, and carried on by him as a private enterprise for several years. For thirty years he did double work as preacher and teacher, and may be said to have been the father of the educational interests of his denomination. In January 1855, he became, a second time, pastor of the church in Meredith, and resumed his work as a teacher. On February 28, 1857, he entered upon his duties as pastor of the church in Pittsfield, N.H. at the same time having charge of a high-school in the village. His next settlements were at Lebanon, Maine, in 1861, and Lake Village, N.H., in 1864. In 1868 he removed to Concord, and devoted himself to literary work, and to his duties as chaplain of the New Hampshire state prison, for several years. His last pastorates were at Nottingham, October, 1872; Pittsfield, January 1875, and Mellon Mills, in May 1876, where he died, October 11, 1878. (J.C.S.)

Quinet, Edgar

a French philosophical writer, was born at Bourg, Bresse, February 17, 1803. He studied at Paris and Heidelberg, was for some time professor at Lyons and Paris, and died at Versailles, March 27, 1875. He published, *De la Grece Moderne dans ses Rapports avec Antiquite* (1830): — *De l'Avenir' es Religions*: — *De la Revolution et de la Philosophie*: — *Des la Vie de, Jesus par Strauss* (essays written for the *Rue des Deux Mondes* and *Revue de Paris*. His treatise on the life of Jesus was translated into German. by Kleine, 1839): — *Genie des Religions* (1842): — *l'Ultramontanisme ou la Societe Moderne et l'Eglise* (1843; Germ. transl., Leipsic, 1845): — *Le Christianisme et la Recolution Francaise* (1846): — *Philosophie de l'Histoire de France* (1855): — *Question Romaine devant Histoire* (1867): — *La Creation* (1870, 2 volumes). His works were published in 11 vols. (1856-1870).. See Chassin, *Edg. Quinet, sa Vie et son OEuvre* (Paris, 1859); Vinet, *Literature Franc. au Dix-Neuvieme Siecle*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Quistorp, Johann Jacob

a Lutheran theologian of Germany, was born at Rostock, March 19, 1717. He pursued his theological studies at the university of his native place, was in 1743 professor at Kiel, in 1747 court-preacher at Eutin, in 1754 professor at Rostock, and died December 26, 1766. Besides several volumes of sermons, Quistorp published, *De Christo Legem et Prophetas non Solvente, sed Implente* (Rostock, 1759): — *De Sacris Poenitentiae Victimis Jansenistarum* (1760): — *De Recentissima Loci de Angelis Bonis ex Theologia Dogmatica Proscriptione Telleriana* (1764). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

R

Rabbah

(~~0650~~ Joshua 15:60) is conjectured by Lieut. Conder (*Tent Work*, 2:339) to be the present *Khurbet Rubba*, laid down on the Ordnance *Map* at five miles northeast of Beit-Jibrin, and described in the accompanying *Memoirs* (3:360) as consisting of "caves, cisterns, and heaps of stones, ruined walls, bases of pillars and shafts much worn, two lintel stones with crosses, each measuring about seven feet by two and a half feet."

Rabbanism

is the name of a school of Jewish doctors in Spain, which flourished for nine generations, covering the period from the beginning of the 11th century to the end of the 15th, after which they succeeded to the *Gaons* (q.v.). The founder of this school was rabbi Samuel Hallevi, surnamed Haragid, or the prince, who lived in 1027. The last of the line was rabbi Isaac Aboab, of Castile, who left that kingdom after the edict of banishment in 1492, and spent the remainder of his life in Portugal. *SEE SCHOOLS, HEBREW.*

Rabbath-Ammon

Some additional particulars respecting *Amman* are given by Merrill, *East of the Jordan*, page 386 sq.

Rabbith

Tristram (*Bible Places*, page 237) thinks this may be the modern *Arrabeh*, which, however, does not lie "in the plain" of Esdraelon, but about two miles southwest of Dothan; while Lieut. Conder suggests (*Memoirs* accompanying the Ordnance Survey, 2:228) *Rdba*, a small stone village lying about nine miles southwest of Beisan, and therefore entirely beyond the boundaries of Issachar.

Rabe, Johann Jacob

a Lutheran theologian of Germany, was born January 16, 1710, at Lindfluhr, near Wurzburg. He studied at Altdorf, was in 1741 deacon at

Anspach, in 1764 archdeacon, in 1778 pastor and member of consistory, in 1790 general superintendent. Rabe died February 12, 1798. He is best known by his German translation of the Mishna (Anspach, 1760-63, 6 parts), and by his translation of the treatises Berachoth and Peah, according to the Jerusalem Talmud (1777, 1781). See Furst, *Bibl. Jud.* 3:127; Winer, *Handbuch der theol. Lit.* 1:212, 523, 524, 525; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.).

Racovian Catechism

a Socinian catechism which was published in Poland in the 17th century. It was prepared by Schmalz, a learned German Socinian who had settled in Poland, and by Moskovzewski, a learned and wealthy nobleman. It derived its name from being published at Racow, a little town in southern Poland, the seat of a famous Socinian school. The catechism was published in Polish and Latin, and afterwards translated into German and English. In 1652 the English parliament declared it to contain matters that are blasphemous, erroneous, and scandalous, and ordered "the sheriffs of London and Middlesex to seize all copies wherever they might be found, and cause them to be burned at the Old Exchange, London, and at the New Palace, Westminster." A new English translation was published in 1817 by Abraham Rees, with a historical introduction. There was also a smaller catechism, drawn up by Schmalz in German, and first published in 1605. *SEE CATECHISM; SEE SOCINIANISM.*

Radha

in Hindu mythology, was the first wife of the god Krishna. She was afterwards adored as the goddess of love.

Radulfus

a Scotch prelate, was consecrated bishop of the see of Brechin in 1202. He died in 1218. See Keith, *Scottish Bishops*, page 157.

Radvulf

a Scotch prelate, was ordained bishop of the see of Galloway in 790. See Keith, *Scottish Bishops*, page 272.

Rae, William

a Scotch prelate, was made bishop of Glasgow in 1335, and died in 1367. See Keith, *Scottish Bishops*, page 244.

Ragnarok

(*Divine twilight*), in Norse mythology, is the final destruction of the world, which threatens the Scandinavian deities, the Asas, their treasures, their creations, and also the earth and its inhabitants. The *Edda* gives the following description of it:

"There will come a winter, called Fimbulweter, in which snow will fall from all sides, with a severe frost and rough winds, whereby the warmth of the sun will be destroyed. Three such winters will succeed each other without a summer intervening. But previous to these there will be three years of bloody war over the whole earth. Brothers will slay each other, and even parents will not spare their children. Then the wolf Skoll will devour the sun, another wolf, Hati, the moon. The stars will disappear from the heavens, the earth will reel, the trees will be torn out by their roots, the mountains fall, and all chains and bands burst asunder. The Fenriswolf will tear himself loose, the sea boil, because the Midgard-snake will seek the shore. Then also, the ship Naglfar will become loose. It is made out of the nails of human beings. The giant Hryvner is pilots The wolf Feunris precedes it with open mouth. The Midgardsnake vomits poison, which contaminates the air and the water. In this tumult the heavens will burst, and Mnspe's sons come riding, led by Surtur, who is surrounded by fire, and whose sword shines brighter than the sun. When they ride over Bifrfst (rainbow bridge) it will collapse. Muspel's sons will come to Fenris aid the Midgard-snake. Loke, Itrymer, and all Hrymtuuses will join them. Muspel's sons will have their own order of battle. Then Heimidal will blow into the Giallar horn and wake up all the gods. Odin will ride to Mimer's well to get advice for him and his. The ash-tree Ygdrasil will fall, and everything be full of fear in heaven and earth. The Asas will prepare themselves with the Einheriars anid proceed to the plain. Before them will ride Odin with a golden helmet, a good armor, and the never-failing spear Gungna. He will battle against Fenris. Thor will fight at his side against the Midgard-snake. Freir will

combat against Suirtur, and will fall. The cause is the lack of a good sword, which he gave to Skirner. The dog Gramr will tear himself loose, causing much misery. He will combat Tyr, and the two kill each other. Thor will slay the snake, but fall, poisoned by the snake's venom. The wolf will devour Odin, but Vidar will renew open his law and pull Odin out. After all this, Surtur will throw fire and burn the whole earth. But then there shall arise out of the sea a beautiful green earth, in which corn will grow. Vidar and Vali will live on the Ida-plain where formerly Asgamrd lay. There Thor's sons also, Magni and Modi, will appear with the hammer, Miolner. Hodur, Baldui, and Hel will also be there. There will likewise be two human beings, Lif and Lifthrasir, who will become the progenitors of the new race of men."

Rait, John, D.D.

a Scotch prelate, was bishop of the see of Aberdeen in 1351. He died in 1355. See Keith, *Scottish Bishops*, page 111.

Raith, Balthasar

a Lutheran theologian of Germany, was born October 8, 1616. He studied at Tubingen, was there in 1656 professor of theology, and died December 5, 1683, doctor of theology. He wrote, *Quaestionum Anti-Judaicarum Trias de Messia* (Tubingen, 1667): — *Vadum*: — *Talmudicum Quod Priorsa Capita Testatum* (1658): — *De Proselytismo Judaico-Christiano* (1666). See Furst, *Bibl. Jud.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Rajmahali Version Of The Scriptures

SEE PAHARI.

Rakkon

is thought by Lieut. Conder (*Memoirs to Ordnance Survey*, 2:263) to be identical with the present *Tell er-Rekkeit*, close to the Aujeh (supposed to represent Mejarkon), and five and a half miles along the shore north of Joppa, where "cisterns and traces of ruins are said to exist under the sand" (ibid. page 275). Tristram strangely says (*Bible Places*, page 51), "Mejarkon and Rakkon have recently' been identified with *Oyun Kara*, in

the plain of Sharon, three miles south-east of Joppa." *SEE RAMATH-ELEH.*

Raleigh, Alexander, D.D.

an English Congregational minister, was born at Castle Douglas, January 3, 1817, and removed to Liverpool in his youth. He was educated at the Blackburn Theological Academy, which became, during his course, Lancashire Independent College. In 1844 he went to Greenock as pastor of the Congregational Church, and there labored until compelled by declining health to resign. In 1850 he became pastor at Rotherham, and in 1855 of the Elgin Place Church, Glasgow. In 1859 he accepted an invitation from the Church at Hare Court, for which the new chapel at Canonbury had then just been built. The church was greatly blessed under his labors. From a very small number, it was increased to nearly one thousand members. Other churches were established in the neighborhood, and, for a time, a joint pastorate was arranged with Stamford Hill. His last pastorate was at Kensington, begun in 1875, and continued, until his death, April 19, 1880. "The work of Dr. Raleigh was of exceptional quality and power, and entered largely into the religious life of the churches. Few ministries have been more fruitful. His preaching was remarkable for the freshness, vigor, beauty, and felicity of his thought and style; but especially for the unwavering belief and fervid affection with which he held and set forth the great evangelical truths of the gospel. He published four volumes of sermons, entitled, *Quiet Resting-Places: — The Story of Jonah: — The Little Sanctuary: — The Story of Esther.* His widow has published the posthumous volume, *The Way to the City.* See (Loud.) *Cong. Year-book*, 1881, page 387.

Ralph Of Escures

archbishop of Canterbury, was eminent for his literary attainments and for his surpassing affability. The year of his birth is unknown. He was yet very young when he joined his father at St. Martins and became a monk in 1079. In 1089 he served the offices of sub-prior and prior, and in the same year was elected abbot. He remained abbot of Sdez, France, for sixteen years. He became bishop of Rochester in 1108, and was elected to the see of Canterbury April 26, 1114, where he remained until his death, October 20, 1122. See Hook, *Lives of the Archbishops of Canterbury*, 2:278 sq.

Ralston, James Grier, D.D., LL.D.

a Presbyterian minister, was born in Chester County, Pennsylvania, December 28, 1815. He graduated from Washington College in 1838, and from Princeton Theological Seminary in 1842, having been licensed meanwhile as a preacher. On account of his weak lungs he was engaged in teaching most of his life, but organized a church at Conshohocken, near Philadelphia, in 1845, and the same year founded the Oakland Female Institute at Norristown, Pennsylvania, of which he continued the head, with a period of intermission (1874-77), until his death, November 10, 1880. See *Necrol. Report of Princeton Theol. Sem.* 1881, page 61; *Nevin, Presb. Escyclop.* s.v.

Ramah Of Asher

The Ordnance *Map* exhibits no name corresponding to this in the required locality except *Khurbet Rumeih*, which lies six miles and a half from the shore, between Ez-Zib (Ecdippa) and Ras en-Nakurah, and is described in the accompanying *Memoirs* (1:180) as: "heaps of scattered stones; a few cisterns."

Ramah Of Benjamin

Er-Raim lies five miles north of Jerusalem, and this "a small village in a conspicuous position on the top of a high white hill, with olives. It. has a well to the south. . . . The houses are of stone, partly built from old materials" (*Memoirs to Ordnance Survey*, 3:13). The remains in the vicinity are described (*ibid.* page 155).

Ramah Of Naphtali

Picture for Ramah

Er-Ramieh lies seven miles and a quarter south-west of Safed, and is described in the *Memoirs* accompanying the Ordnance Survey (1:202) as "a small stone village, containing about one hundred and fifty Muoslems, situated on a hill-top in a valley, with a few figs, olives, and arable land; the valley to the west turns into a swamp in the winter, owing to its having no drainage; there are cisterns and a large pool for water supply." "There are several large sarcophagi round this village, and one olive-press" (*ibid.* page 255). (See illustration on page 791.)

Ramath-lehi

For this Lieut. Conder suggests (*Tent Work*, 1:277) *Aydn Kara*, a name, he says, sometimes given to the springs *Ayun Abu-Meharib*, on the slope of a low hill, seven miles from Beit Athb, a little way (three miles and a half) north-west of Zoreah; and this he thinks represents the ancient *En hak-Kore*.

Ramath-mizpeh

is conjecturally located by Tristram (*Bible Places*, page 226), at Tibneh, a little west of Jebel Ajlun, the northerly crest of Gilead. "It is the most conspicuous site in the district, a fine natural fortress on an isolated round mamelon-shaped hill, rising above the wide plateau, and commanding a magnificent view of western Palestine." Merrill argues at length (*East of the Jordan*, page 365 sq.) for its identity with *Kulat er-Rubad*, a few miles south of the Ramah of above spot.

Ramath-negeb

is regarded by Tristram (*Bible Places*, page 17) as probably the present "*Kurmeh*, southwest of Dhullam, where an aloe for many miles water is always to be found in plenty, and where the ravine is crossed by a strong dam to retain it. The walls of a fortified town are yet clearly to be traced, with extensive ruins, and it is at the head of the most frequented pass into Palestine from the-south-east."

Ramathaim-zophim

Lieut. Conder is inclined (*Tent Work*, 2:116) to identify this with *Ram Allah*, east of Beth-horon, on the west slope of Mt. Ephraim, overlooking the maritime plain but he admits that the connections are very much disputed.

Rambach, Friedrich Eberhard

a Lutheran theologian of Germany, was born at Pfullendorf, near Gotha, August 24, 1708. He studied at Halle, was in 1730 teacher there, in 1734 deacon, in 1736 preacher at Teupitz, in 1740 deacon at Halle, in 1766 member of the upper consistory at Breslau, and died in 1775. Rambach is best known as translator of the works of Sherlock, Roques, Lenfant, Bentley, Saurin, Chatelain, Serces, Doddridge, Kidder, Stackhouse, Waatt, Sarpi, and others. See Doring, *Die gelehrten Theologen Deutschlands*,

s.v.; Winer, *Handbuch der theol. Lit.* 1:250, 438, 607, 667, 678, 683. 2:29; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Rambach, Johann Jacob

a Lutheran theologian, was born March 7, 1737. He studied at Halle, was in 1760 rector at Magdeburg, in 1765 at Quedlinburg, in 1774 first preacher there, in 1786 pastor at Hamburg, and died August 6, 1818. He wrote, *De Adiaphoris in Utrunze Sacramento Obviis* (Halle, 1758): — *De Actionibus Prophetaum Symbolicis* (Magdeburg, 1760), besides a number of sermons. See Diring, *Die deutschen Kanzelredner*, pages 306-315 (B.P.)

Ramoth-Gilead

Dr. Merrill strongly urges the claims of *Jerash* as the site of this place (*East of the Jordan*, page 284 sq.), but Tristram (*Bible Places*, page 337) adheres to *es-Salt*.

Ramsay, Edward Bannerman, LL.D.

a Scottish clergyman and author, was born at Balmain, Kincardineshire, January 31, 1793, and graduated from St. John's College, Cambridge, in 1815. He took orders in the Church of England, and was a curate in Somersetshire for seven years. In 1830 he became minister of St. John's, Edinburgh, and in 1841 dean of the Reformed Episcopal Church of Scotland, He died at Edinburgh, December 27, 1872. His publications include, a *annual of Catechetical Instruction* (6th ed. Edinburgh, 1851; 9th ed. 1863): — *Sermons for Advent* (1850): — *Scripture Doctrine of the Eucharist* (1858): — *Reminiscences of Scottish Life and Character* (eod.): — *Diversities of Christian Character Illustrated in the Lives of the Four Great Apostles* (eod.): — *Present State of our Canon Law Considered* (1859): — *Christian Life* (1862): — *Episcopal Church of Scotland* (eod.): — *Two Lectures on Handel* (eod.): — *Christian Responsibility* (1864): — *Thomas Chalmers, D.D.*: — *Biographical Notice* (1867): — *Pulpit Table-talk* (1868), and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ramsey, James (1)

a Scotch prelate, was rector of Hamilton and in 1670 was made dean of Glasgow, He was preferred to the see of Dunblane and to the

archiepiscopal see of Glasgow. In May 1684, he was translated from Dunblane to Ross, and here he continued until the abolition of episcopacy in Scotland in 1688. He died at Edinburgh, October 22, 1696. See Keith, *Scottish Bishops*, page 204.

Ramsey, James (2), D.D.

an Associate minister, was born in Lancaster County, Pennsylvania, March 22, 1771. It is supposed that he commenced; his classical studies under his minister, Dr. Anderson, when twenty-five years of age. He was licensed at Buffalo, N.Y., by the Presbytery of Chartiers, in 1803; ordained and installed pastor of the congregation of, Chartiers, September 4, 1805, and in 1821 was chosen professor in the. Western, Seminary, to. which, office was added the professorship of Hebrew in Jefferson, College. In 1842 he resigned his professorship and continued his duties as pastor. He died March 6, 1855. See *Sprague, Annals of the Amer. Pulpit*, IX, 3:77.

Ramsey, Peter de

a Scotch prelate, was formerly a monk of Arbroath, but was bishop of Aberdeen in 1250. He died in 1256. See Keith, *Scottish Bishops*, page 107.

Randall, Benjamin

the founder of the Free-will Baptists, was born in 1749, and converted under the preaching of Whitefield. He-joined the Baptists, but in 1779 was silenced: for holding Armiinian views respecting the atonement and the will. He was nevertheless ordained at Durham, N.H., in 1780, by a, party of seceders, and disseminated his opinions so successfully that in 1781 he was joined by a company who, in 1751, had seceded on similar grounds in North Carolina, called "Separate Baptists," and thus the Church now called Free Baptists was formed. Randall died in 1808.

Randall, David Austin, D.D.

a Baptist minister, was born at Colchester, Connecticut, January 14, 1813. He united with the Church in 1827; removed west, and was licensed to preach June 30, 1838; was ordained at Richfield, Ohio, December 1839, where he was pastor of the Church for five years, during which period he edited a Washingtonian paper, and was an earnest advocate of temperance. He removed to Columbus in 1845, and became one of the editors of the *Journal and Messenger*. From 1850 to 1855 he was pastor of the Church

at Columbus, then spent several years abroad, and on his return published a volume entitled *The Handwriting of God in Egypt, Sinai, and the Holy Land*. For six years Dr. Randall was corresponding secretary of the Ohio Baptist Convention. He died at Columbus, July 27, 1884. See Cathcart, *Baptist Encyclop.* page 955. (J.C.S.)

Randall, George Maxwell, D.D.

a Protestant Episcopal minister, was born at Warren, R.I., November 23, 1810. He graduated from Brown University in 1835, and from the General Theological Seminary in New York in 1838. Soon after he became rector of the Church of the Ascension at Fall River, Massachusetts, where he remained six years, and then removed to Boston to take charge of the newly constituted Church of the Messiah, where he continued from 1844 to 1866. During most of this time he was the editor of the *Christian Witness*, the leading organ of the Episcopal Church in New England. He was chosen, in the fall of 1865, missionary bishop of Colorado, Wyoming, and New Mexico, and performed the duties of that office most faithfully for seven years. He died at Denver, Colorado, September 28, 1873. Bishop Randall published several sermons and tracts.

Randolph, John, DD.

a bishop in the Church of England, was born in 1749. He was the son of Dr. Thomas Randolph, president of Corpus Christi College, Oxford, at which college John was educated. After occupying different academical posts and ecclesiastical preferments, he was, in 1790, raised to the see of Oxford, translated to that of Bangor in 1807, and thence to London in 1811. He performed with zeal and assiduity the duties of his function, and died July 28, 1813. His publications were chiefly occasional sermons and charges, and a Latin praelection on the study of the Greek language. See (Lond.) *Annual Register*, 1813, page 120.

Ranft, Michael

a Lutheran theologian of Germany, was born September 9, 1700. He studied at Leipsic, was in 1726 assistant preacher to his father at Droysig, in 1729 deacon at Nebra, and succeeded his father in 1743. In 1749 he was preacher at Beerwalde, Altenburg, and died April 18, 1774. He is the author of, *Acta Lipsiensium Academica* (Leipsic, 1723-24, 15 parts): *Leben und Thaten Pabst Benedict XIV.* (Hamburg, 1743): — *Corpus*

Doctrinae Evangelico-Lutheranae (Leipsic, 1754-56): — *Commentatio Philologica de Amicis Sponsi ad* ~~4182~~ *John 3:29* (1758): — *Deutliche Erklärung des ix., x., und xi. Capitels der Epistel Pauli an die Rimer* (1760), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:694, 857. (B.P.)

Rapheleng, Francis

a famous Dutch Hebraist, was born at Lanov, near Ryssel, February 27, 1539, and died at Leyden, July 20, 1597, professor. He wrote, *Grammaticae Hebraicae Libellus* (printed in the Antwerp Polyglot, 1569-72): — *Compendium Thesauri Santis Pagyrni Linguae Hebraica* (1572): — *Vatrie Lectiones et Emendationes in Chaldaicam, Bibliorum Paraphrasim* (in the Antwerp Polyglot), and published the Syriac New Test. in Hebrew letters (1575). See Furst, *Bibl. Jud.* 3:133; Winer, *Handbuch der theol. Lit.* 1:122; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. "Ravlenghien." (B.P.)

Rappolt, Friedrich

a Lutheran theologian of Germany, was born January 26, 1615, at Reichenbach, Silesia. He studied at Leipsic, was there professor in 1651, and died December 27, 1676, doctor of theology. He wrote, *Observationes in Epistolas ad Titum et Coloss.*: — *Theologia Aphoristica Sancti Joannis*: — *De Inspiratione Divina*: — *De Peccato Originis*: — *De Gratia Justificationis. ad Mich.* 7:18-20: — *De Christo Sacerdote Novi Testamenti ad* ~~3021~~ *Hebrews 9:24-26*. J.B. Carpzov published Rappolt's *Scripta Theologica et Exegetica* (1695). See Winer, *Handbuch der theol. Lit.* 1:510; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Rarotongan Version Of The Scriptures

By way of supplement, we add that a revised edition of the Rarotongan Bible was printed at London in 1872. The revision was undertaken by the Reverend R.W.E. Krause, who returned to Europe on account of illness. The revisers' chief object was to substitute native words, wherever it was possible, for the foreign words which had been used to a large extent in the version in the first instance. In this labor Mr. Krause was aided by the advice and suggestions of the Reverend G. Gill, who had to complete the latter portion, owing to the alarming and serious illness of the original reviser. From the report of the British and Foreign Bible Society for 1884,

we learn that the Reverend W. Wyatt Gill, who has had forty years' experience of the South Sea, is now engaged for the Bible Society Committee on a thorough revision of the Rarotongan Bible, and from the report for 1885 we see that the reviser has reached the close of the New Test. (B.P.)

Rask, Erasmus

a Danish Orientalist was born November 22, 1807, and died November 14, 1832, at Copenhagen, professor. He is the author of, *Der aeldste hebraiske Tidsregning indtil Moses, efter kilderne paa ny bearbejdet og forsynet sned et Karl over Paradis* (Copenhagen, 1828; Germ. transl. by Mohnike, Leipsic, 1836): — *Ueber das Alter und die Echtheit der, Zend-Sprache* (Germ. transl. by Hagen, Berlin, 1826). See Winer, *Handbuch der theol. Lit.* 1:158, 520; Zuchold, *Bibl. Theol.* s.v., Furst, *Bibl. Jud.* s.v. (B.P.)

Rathlef, Ernst Ludwig

a Lutheran theologian of Germany, was born in 1709, and died April 19, 1768, superintendent at Nienburg, in the county of Hoya. He wrote, *De Simular Nebucadnezaris Aureo, ad ^{2700b}Daniel 3:1* (Helmstadt, 1730): — *De Corpore Mosis ad Epist. Judae 8* (Hanover, 1733): — *De Maccabaeis Saccorum Antiqui Foederis Librorum Exulibus* (1739): — *Historia Autographorum Apostolicorum* (1752), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:78, 416, 432, 567; Furst, *Bibl. Jud.* 3:133 sq. (B.P.)

Ratisbonne, Alfonso Maria

head of the Roman Catholic religious Society of Zion, at Jerusalem, was born at Strasburg, of a respectable Jewish family, his father being the president of the Israelitish Consistory. According to the *Notizia sulla sua Conversione* (Venice, 1842), Ratisbonne owed his conversion to the apparition of the Virgin Mary, which took place at Rome, January 20, 1842, in the Church of San Andrea delle Fratte. He became henceforth the devotee of the Virgin, and desired to bury himself forever in a monastery, and to retain in his own breast the secret of the mysterious vision with which he was favored. But he was led to publish what he had seen, for the good of others, and was for some time subsequently the lion of the day. The general of the Jesuits came to visit him, and he was even presented to

the pope. In honor of the auspicious event, a three days' annual festival was appointed to be held in the Church of San Andrea delle Fratte. Ratisbonne died May 6, 1884. (B.P.)

Rattoone, Elijah, D. D.D.

a Protestant Episcopal clergyman, graduated from the College of New Jersey in 1787; was ordained deacon, January 10, 1790; soon after took charge of St. Ann's Church, Brooklyn, N.Y.; in 1792 became professor in Columbia College of Latin and Greek, and in 1794 was made professor of Grecian and Roman antiquities; resigned in 1797 to assume the rectorship of Grace Church, Jamaica, L.I., in which position he remained until April, 1802, when he became associate rector of St. Paul's Church, Baltimore, Maryland. A few years after he resigned this charge, and Trinity Church, in the same city, was built for him, where he ministered until the fall of 1809, when he left Baltimore for Charleston, S.C., having been selected president of the Charleston College. His death occurred there in the summer of 1810, of yellow fever. He was an accomplished scholar, and an eloquent preacher. See Sprague, *Annals of the Amer. Pulpit*, 5:265.

Ratze, Johann Gottlieb

a Lutheran theologian of Germany, who died at Zittau, September 29, 1839, teacher at the gymnasium, was the author of, *Die hochsten Principien der Schriffterklärung* (Leipsic, 1824): — *Betrachtungen uber die kantische Religionslehre innerhalb der Grenzen der blossen Vernunft* (Chemnitz, 1794): — *Erlauterung einiger Hauptpunkte in Schleiermacher's Glaubenslehre* (Leipsic, 1823): — *Ansichten von dem Naturlichen und Uebernaturlichen in der christl. Religion* (1803): — *Die Nothwendigkeit den Rationalismus und sein Verhaltniss zur christlichen Offenbarung zu prufen* (Zittau, 1834): — *Das Suchen nach Wahrheit* (1823), etc, See Winer, *Handbuch der theol. Lit.* 1:108, 284, 305, 366, 372,373, 405,481, 505; 2:238; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Rau, Sebaldus

a Dutch Orientalist, who died in 1810 at Utrecht, professor, was the author of, *Exercitationes Philologicae ad Hubigantii Prolegomena* (Leyden, 1785): — *Diatribes de Epulo Fuinebri Gentibus Dando, Ies. 25:6-8* (Utrecht, 1747). See Furst, *Bibl. Jud.* 3:134; Winer, *Handbuch der theol. Lit.* 1:94, 218, 227. (B.P.)

Raulston, John

a Scotch prelate, was first rector of Cambuslang and sacrist of Glasgow, next provost of Bothwell, and then dean of Dunkeld. In 1444 he was preferred to be royal secretary, and in 1447 keeper of the privy seal. He was consecrated bishop of the see of Dunkeld, April 4, 1448. In 1449 he was constituted lord high-treasurer. In 1451 he was employed in an embassy to England. He died in 1452. See Keith, *Scottish Bishops*, page 88.

Rausch, Emil Friedrich

a Lutheran theologian of Germany, who died September 28, 1884, at Rengshausen, Hesse, was the author of, *Zeugnisse von Christo dem Gekreuzigten* (Cassel, 1837; 2d ed. 1852): — *Christliche Predigten zum Vorlesen in der Kirche, und zur hauslichen Erbauung* (1840): — *Handbuch bei dem Katechismus Unterricht* (1855): — *Die Herrlichkeit des Herrn* (1866): — *Die ungeanderete augsburger Confession erlautert* (Dresden, 1872). See Winer, *Handbuch der theol. Lit.* 2:108; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Raymond, John Howard, LL.D.

an eminent Baptist educator, was born in New York city, March 7, 1814. He entered Columbia College when he was but fourteen years of age, where he remained until nearly the close of the junior year, when he was "suspended," and, as he always admitted, justly. Subsequently he went to Union College, Schenectady, where, in 1832, he graduated with high honors. On leaving college he studied law for two years in New York and New Haven. When he became a Christian, he pursued his theological studies at the Hamilton Theological Seminary, where he graduated in 1838, and was licensed to preach. For ten years (1840-50) he was professor of rhetoric and English literature in Madison University, and filled the same chair in Rochester University from 1851 to 1855, when he was elected president of the Polytechnic Institute of Brooklyn, N.Y. and held that position until his election, in 1864, to the presidency of Vassar College. He died at Poughkeepsie, August 14, 1878. See Dr. Edward Lathrop, in *The Baptist Weekly*, August 22, 1878. (J.C.S.)

Raynald, Oderich

SEE RINALD.

Read, Thomas, D.D.

a Presbyterian minister, was born in Maryland in March 1746. He was educated at the old Academy of Philadelphia; in 1768 received license to preach, and began his ministry at Drawyer's Creek, Delaware; in 1772 he was installed as the pastor; and in 1798 accepted a call from the Second Presbyterian Church of Wilmington. He resigned this pastoral charge in 1817, and died July 14, 1823. See Sprague, *Annals of the Amer. Pulpit*, 3:301.

Reccard, Gotthelf Christian

a Lutheran theologian of Germany, was born at Wernigerode, March 13, 1735, and died at Königsberg, October 3, 1798, doctor and professor of theology. He wrote, *De Neomenia Judaeorum Paschali: — De Fugae Infantis Jesu in Aegyptum*. See Winer, *Handbuch der theol. Lit.* 1:155; Furst, *Bibl. Jud.* s.v. (B.P.)

Recchi, Immanuel Hayimi

a Jewish author of Ferrara, who died at Leghorn in 1743, is the author of **בְּצַוֵּי הַצִּמְתּוּ**, a treatise on the structure of the tabernacle, the holy vessels, etc. (Venice, 1716): — **מְדֵבָרֵי חֲזוֹן**, a cabalistic commentary on the Psalms (Leghorn, 1742): **פְּרֻשׁוֹת מִשְׁנָה**, a commentary on the Mishna (Amsterdam, 1731), etc. See Furst, *Bibl. Jud.* s.v. (B.P.)

Rechenberg, Adam

a Lutheran theologian of Germany, was born September 7, 1642, at Leipsdorf, Saxony. He studied at Leipsic, where he began his academical career in 1666. In 1677 he was professor of languages, and in 1678 commenced his theological lectures. In 1699 he was doctor of theology, and died October 22, 1721. He published, *Athensagorae Apologia pro Christianis* (Leipsic, 1684): — *Athenagorae Liber de Resurrectione Mortuorum* (eod.): — *Athenagorae Opera Graece et Latine cum Animadversionibus* (1688): — *Novum Testamentum Graecum cum Praefatione et Libris Parallelis* (1691, 1702, 1709): — *De Justitia Dei*

Ultrice (1699): — *Augustini Enchiridion ad Laurentium cum Praefatione de Studio Theologico* (1705): — *Exercitationes in Novum Testamentum, Historiam Ecclesiasticam et Literariam Varii Argumenti* (1707; 2d ed. 1714): — *Hierolexicon Reale, hoc est Biblio-Theologicum et Historico-Ecclesiasticum* (1714): — *De Theologiae et Philosophiae Pugna Apparmentae* (1717). See Winer, *Handbuch der theol. Lit.* 1:321, 446, 533, 884, 903; Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Reclam, Peter Christian Friedrich

a Protestant theologian, was born at Magdeburg, March 16, 1741. In 1765 he was catechist, and in 1768 preacher of the French congregation at Berlin. He died January 22, 1789. He published, *Memoires pour Servir a l'Histoire des Refugies Francais dants les Etats du Roi a Berlin* (1782-94, 8 volumes): — *Memoire Historique sur la Fondation des Colonies Francaises dans les Etats du Roi* (1785): — *Pensees Philosophiques sur la Religion* (eod.): — *Sermons sur Divers Textes de l'Ecriture Sainte* (1790, 2 volumes). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Rectoral View Of The Atonement

is a phrase expressive of the aspect of the sacrifice of Jesus Christ upon the cross as it bears upon the divine government. While the reconciliation of legal justice with pardoning mercy is indeed thus beautifully exemplified, yet it is a very partial representation of the atonement which would make this the final cause or constraining purpose of it. "That God may be just and yet the justifier of him that believeth on Christ" is truly an important result of the vicarious redemption by the Saviour, but to put it forth as the one grand motive or impulse in the divine mind is to reduce the scheme of salvation to a mere piece of governmental policy, the retrieval of an original blunder, an expedient to remedy a constitutional defect in the divine plan. The atonement would have been equally necessary and equally efficacious had Adam been the sole erring or even the sole intelligent creature in the universe. It was required by the nature of God himself, and is demanded as a full theodicy by the moral sense of the sinner likewise, who is thus "without excuse." Neither the prophylactic nor the curative, the coercive nor the punitive, ends of government are normally involved in

it, and except as an exhibition of infinite and sovereign love it is logically abortive. *SEE ATONEMENT, THEORY OF.*

Redepenning, Ernst Rudolf

a Lutheran theologian of Germany, was born at Stettin, May 24, 1810. He studied at Berlin and Bonn, and commenced his academical career at the latter place. In 1836 he was professor there, and in 1839 went to Gottingen, where, in connection with his professorship, he acted as university-preacher. In 1855 he was called as superintendent to field, and died March 27, 1883. He is the editor of *Origenis de Principiis* (Leipsic, 1836), and the author of, *Origines. Eine Darstellung seines Lebens und seiner Lehre* (Bonn, 1841-46, 2 volumes): — *Vorschläge und leitende Gedanken zu einer Kirchenordnung für das protestantische Deutschland* (Gottingen, 1848): — *Umriss und Bestandtheile einer kirchlichen Lehrordnung* (1849): — *Christliche Wahrheiten für unsere Zeit* (1850). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Redslob, Gustav Moritz

a Lutheran theologian of Germany, was born May 21, 1804. In 1835 he was professor of philosophy at Leipsic, in 1841 professor of Biblical philology at Hamburg, and died February 28, 1882, doctor of philosophy and theology. He published, *De Particulae Hebraicae ὕλη Origine et Indole* (Leipsic, 1835): — *De Hebraeis Obstetricantibus Commentatio* (eod.): — *Die Levirats-Ehe bei den Hebräern* (1836): — *Der Begriff des Nabi bei den Hebräern* (1839): — *Sprachliche Abhandlungen zur Theologie* (1840): — *Die Integrität der Stelle ^{<300>}Hosea 7:4-10 in Frage gestellt* (Hamburg, 1843): — *Die alttestamentlichen Namen der Bevölkerung des wirklichen und idealen Israeleitenstaates etymologisch betrachtet* (1846): — *Der Schöpfungs-^{<300>}Apolog ^{<300>}Genesis 2:4-3:24 ausführlich erläutert* (eod.), etc. See Furst, *Bibl. Jud.* s.v.; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Rees, George, D.D.

a Welsh Congregational minister, was born near Brynberian, Pembrokeshire, in 1797, of eminently pious parents. He joined the Church in 1813, and soon began preaching. He received his ministerial education at the Carmarthen Presbyterian College, and, on completing his course, taught and preached for some time in the English portion of Pembrokeshire. Thence he removed to Fishguard, where, with great

efficiency, he conducted a grammar-school forty-three years. In 1835 he was ordained pastor at Gideon. His last five years were spent in confinement from paralysis. He died August 31, 1870. Dr. Rees was a thorough Hebrew and Greek scholar. His character was most exemplary. See (Lond.) *Cong. Year-book*, 1871, page 338.

Reese, Daniel C., D.D.

one of the four brothers who became distinguished ministers in the Methodist Protestant Church, was born at Baltimore, Maryland, February 17, 1810. He was converted in his fourteenth year, and in 1830 became an itinerant minister in the Maryland Conference of the Methodist Protestant Church, in which he soon took a prominent position. For years he filled the onerous duties of conference steward, was repeatedly elected a representative to the General Conference, and was a member of the convention which met at Montgomery, Alabama, in 1867. From 1871 to 1873 he was president of the Maryland Annual Conference, and for forty-four years faithfully served the Church as an itinerant minister. In 1875 on account of feeble health, he was granted a superannuated relation, and died April 23, 1877. See Cobhauer, *Founders of the Meth. Prot. Church*, page 308.

Reeves, Williams, D.D.

a minister of the Methodist Protestant Church, was born in Kent, England, December 5, 1802. His parents being poor, his early education was limited. He was converted at the age of twenty-three, and united with the Church. Landing in America about the time of the organization of the Methodist Protestant Church, he united with the Ohio Conference at its first session. In 1833, at the formation of the Pittsburgh Conference, he became one of its members, and was frequently its president. At various times he was elected delegate to the general conferences and conventions of the Methodist Protestant Church. He died April 20, 1871. See Cobhauer, *Founders of the Meth. Prot. Church*, page 437.

Reformers

is a term usually applied in a religious sense to those who were most prominent in bringing about the great reformation of the 16th century, The principal of these were Wycliffe, Huss, Luther, Calvin, Zwingli, Melancthon, (Ecolampadius, Bucer, Beza, Cranmer, Latimer, Ridley, and

John Knox. There are also many others who are fairly entitled to be called reformers.

Regalia Petri

(*the royalties of Peter*) are regarded by Roman Catholics as belonging to the pope in his capacity of sovereign monarch of the universal Church. This claim to royal prerogative is founded on canon law, and has been asserted by the popes with more or less stringency since the 7th century. Among these claims, are the following: "To be superior to the whole Church, and to its representative, a general council; to call general councils at his pleasure, all bishops being obliged to attend his summons; to preside in general synods, so as to propose matter for discussion; to promote, obstruct, or overrule the debates; to confirm or invalidate their decisions; to define points of doctrine; to decide controversies authoritatively, so that none may contest or dissent from his judgment; to enact, establish, abrogate, suspend, or dispense with ecclesiastical laws and canons; to relax or do away with ecclesiastical censures by indulgences, pardons, etc.; to dispense with the obligations of promises, vows, oaths, legal obligations, etc.; to be the fountain of all pastoral jurisdiction and dignity; to constitute, confirm, judge, censure, suspend, depose, remove, restore, and reconcile bishops; to exempt colleges and monasteries from the jurisdiction of their bishops and ordinary, superiors; to judge all persons in spiritual causes by calling them to his presence, delegating judges, and reserving to himself a final, irrevocable judgment; to receive appeals from all ecclesiastical judicatories, and reverse or confirm their sentences; to be accountable to no one for his acts; to erect, transfer, and abolish episcopal sees; to exact oaths of obedience from the clergy; to found religious orders; to summon and commission soldiers by crusade to fight against infidels or persecute heretics."

Reginald (1)

a Scotch prelate, was a Norwegian, and bishop of the Isles about 1181. See Keith, *Scottish Bishops*, page 298.

Reginald (2)

a Scotch prelate, was consecrated bishop of the Isles in 1217. He died about 1225. See Keith, *Scottish Bishops*, page 299.

Regino

born at Altrip on the Rhine, near Spire, was a monk in the monastery of Priim, and elected abbot there in 892. In 899 he resigned his position and went to Treves, where archbishop Ratbod made him head of the monastery of St. Martin. Regino died in 915. He is the author of, *Libri duo de Ecclesiasticis Disciplinis et Religione Christiana* (best edition by Wassersleben, Leipsic, 1840): — *De Harmonica Institutione* (printed in Coussemaker's *Scriptores de Musica Medii Aevi*, Paris, 1867, 2:1-73). But his greatest work is the *Chronicon*, the first world's history written in Germany, comprising the time from the birth of Christ to the year 906. The best edition of the *Chronicon* is found in *Monumenta Sacra*, 1:536-612 (Germ. transl. by Dummler, in *Geschichtschreiber der deutschen Vorzeit*, Berlin, 1857, volume 14, part 30). See Wattenbach, *Deutsche Geschichtsquellen* (4th ed. Berlin, 1877), 1:211-214, 297 sq.; Ermisch, *Die Chronik des Regino bis 813* (Gottingen, 1872); Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Regis, Jean Francois

a French Jesuit, was born January 31, 1597, at Font-Couverte, Narbonne. In 1616 he joined his order, and intended to go as missionary to Canada. Being, however, denied this by his superiors, he devoted himself entirely to missionary work at home and in churches, chapels, hospitals, prisons, and, in fact, everywhere he preached and exhorted. Regis died January 31, 1640, and was canonized by Clement XII, June 16, 1737. See Danbenton, *Vie de Francois Reis*; Petit-Didier, *Les Saints Enlevés et Restitués aux Jesuites*; Monlezun, *Histoire de l'Eglise de Notre-Dame du Puy* (1854); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rehloff, Johann Andreas

a Lutheran theologian of Germany, was born at Tondern, August 24, 1809. He studied at Kiel and Berlin, was for some time archdeacon at his native place, and in 1837 provost and first pastor at Apenrade. In 1851 Rehloff was called to Hamburg as pastor primarius of St. Michael. In 1870 he was senior of the Hamburg ministerium, resigned in 1879 his pastorate, and died at Kiel, January 9, 1883. Rehloff published some homiletical works, for which see Zuchold, *Bibl. Theol.* s.v.; also *Zutm Gedachtniss an Dr. Johann A. Rehhold* (Hamburg, 1883). (B.P.)

Rehkopf, Johann Friedrich

a Lutheran theologian of Germany, was born at Leipsic, January 20, 1733. He studied at the university of his native place, was in 1761 deacon at Zwickau, in 1764 archdeacon at Reichenbach, in 1769 doctor and professor of theology at Helmstadt, in 1778 superintendent at Dresden, and died March 15, 1789. He published, *Vitas Patriarcharum Alexandrinorum* (Leipsic, 1757-59): — *De Zwickaviensibus Litterarum Orientalium Studio Claris* (1763): — *Janua Hebraeas Linguae Veteris Testamenti Olim Adornata a Reneccio* (1769): — *De Trinitate* (1770): — *Michae et Mathaei in Loco Natali Messiae Consensus* (1772): — *De Vate Scripturae Sacrae* (eod.): — *Legatus Fecialis ad Malach. 3* (1773): — *De Persona Jesu Christi Scripturarum Novi Testamenti Expositio* (1775), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Reichel, Gustav Theodor

a Moravian minister, was born December 15, 1808, at Berthelsdorf, Saxony. In 1852 he was made a presbyter, and labored for some years at Sarepta, when, in 1857, he was made a member of the executive board of the Unitas Fratrum. For nearly twenty-four years he devoted his entire energy to the service of his Church, and his rich experience was of great value to the executive board, whose president he died, January 28, 1882, at Herrnhut. (B.P.)

Reichhelm, Carl August Wilhelm

a Reformed theologian of Germany, was born January 20, 1817, at Bromberg, and studied at Berlin, where he was assistant preacher at the cathedral for some time. In 1842 he was appointed; military preacher at Frankfort-on-the-Oder, in 1849 superintendent at Belzig, in 1853 first preacher of the Reformed Church at Frankfort, and died December 6, 1879, member of consistory. He published, *Sinai, Predigten uber das Gesetz* (Belzig, 1855): — *Christus, die rechte Speise und der rechte Frank* (Frankfurt, 1857), sermons on the fourth and fifth chapters of John. See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Reichlin, Meldegg, Carl Alexander Von

a Protestant theologian of Germany, was born of Catholic parentage, at Gravenau, Bavaria, February 21, 1804. For some time professor at the

gymnasium, and afterwards of the University of Freiburg, he joined the evangelical Church, February 19, 1832, was in 1840 appointed professor at Heidelberg, and died in 1857. He was the author of, *Die Theologie des Magier Manes*, etc. (Frankfort, 1825): — *Geschichte des Christenthums*, incomplete (Freiburg, 1831): — *Die mosaische Geschichte vom brennenden Dornbusche* (^{Exodus} Exodus 3:1-4) *erklart* (1831): — *Heinrich E.G. Paulus und seine Zeit* (Stuttgart, 1853, 2 volumes), the best biography of the famous Heidelberg rationalist. See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:119, 543, 642. (B.P.)

Reid, James Seaton, D.D.

an eminent minister of the Presbyterian Church in Ireland, was a native of Lurgan, and the twenty-first child of his parents. He was ordained minister of Donegon, July 20, 1819, from which place he removed to Carrickfergus in 1823. In 1827 he was unanimously chosen moderator of the Synod of Ulster, and in 1830 was appointed its clerk. In 1838 he was chosen professor of ecclesiastical history of the Belfast Institution. In April 1841, he was nominated for the chair of ecclesiastical and civil history in the University of Glasgow, by the crown, which position he held until his death, March 26, 1851, in the fifty-third year of his age. He is the author of *History of the Presbyterian Church in Ireland* (3 volumes 8vo). Dr. Reid spent about twenty years in collecting materials for the work, and putting it into print. The first two volumes were published during his life. At his death he left, in MS., about seven chapters of the third volume. Dr. W.D. Killen was chosen to finish the work, which he did, and published the third and last volume in 1853. This work is a monument of historical research, and is valued not only for its ecclesiastical history, but also for reclaiming many civil facts which would otherwise have been lost.

Reid, Numa Fletcher, D.D.

a minister in the Methodist Episcopal Church South, son of Reverend James Reid, was born in Rockingham County, N.C., July 3, 1825. He was a boy of remarkable and unyielding integrity and filial affection; was educated at Emory and Henry College; began school-teaching in his eighteenth year at Thompsonville; in 1846 opened an academy at Wentworth, where he labored with great success for five years. He was licensed to preach in 1847, and travelled Wentworth Circuit two years as supply, and in 1851 entered the North Carolina Conference. His fields of

labor were: 1852-53, Tar River Circuit; 1854, Front Street, Wilmington; 1855-56, Raleigh Station; 1857, Greensboro' Station; 1858-59, presiding elder of Salisbury District; 1860-63, of Greensboro' District; 1864-67, of Raleigh District; 1868-71, of Greensboro' District; and in 1872 was again sent to Raleigh District, but ill health led him to exchange for, work or Greensboro' District, where he died, June 14, 1873. Dr. Reid was four times elected to the General Conference, and three times headed the list of delegates. In all the relations of life he was a model man. He was learned, logical, solicitous, and eminently successful. See *Minutes of Annual Conferences of the M.E. Church South*, 1873, page 805.

Reid, Robert

a Scotch prelate, was born at Aikenhead, and was educated at St. Salvator's College. He was first sub-dean, in 1526 was nominated abbot of Kinloss, and in 1540 was made bishop of Orkney. He died at Dieppe, September 14, 1558. See Keith, *Scottish Bishops*, page 223.

Reihing, Jacob

a Roman Catholic divine of Germany, was born in 1579 at Augsburg. He joined the Jesuits at Ingolstadt, taught theology and philosophy there and at Dillingen, and was in 1613 appointed courtpreacher to the apostate count-palatine, Wolfgang Wilhelm. In 1615 Reihing published at Cologne, *Muri Civitatis Sanctiae* etc., a kind of apology for his master's apostasy, which elicited rejoinders from the Lutheran theologians Balthasar Meisner and Matthias Hoe von Hoeneegg, and from the Reformed theologian Bassecourt. Reihing, not satisfied with this apology, commenced to Romanize the Palatinate. But the careful study of the Bible, which he found necessary in order to dispute with the Protestants, had its influence. In the beginning of the year 1621 Reihing suddenly fled to Stuttgart, and joined the Evangelical Church November 23 of the same year. In 1622 he was made professor of theology at Tubingen, and died May 5, 1628. His writings are mostly polemical. See Oehler, in Mariott's *Wahren-Protestanten*, volume 3, 1854; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Reimann, Jacob Freidrich

a Lutheran theologian of Germany, was born January 22, 1668. He studied at different universities, was in 1692 rector at Osterwick, in 1693 at Halberstadt. In 1704 he was appointed pastor primarius at Ermsleben, in

the principality of Halberstadt, in 1714 cathedral preacher at Magdeburg, in 1717 superintendent: at Hildesheim, and died February 1, 1743.

Reimann was a voluminous writer. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Reinaldus

a Scotch prelate, was a monk of Melrose when he was made bishop of the see of Ross in 1195. He died in 1213. See Keith, *Scottish Bishops*, page 185.

Reindl, Georg Karl Von

a Roman Catholic theologian of Germany, was born at Bamberg, November 3, 1803. For some time tutor of the Bavarian royal family, he was in 1847 appointed dean of the chapter of the episcopal diocese Munchen-Freising, and died at Munich, December 23, 1882. He wrote, *Die Sendung des Propheten Jonas nach Niniveh* (Bamberg, 1826): — *Abriss der christlichen Kirchengeschichte fur Katholiken* (1834): — *Tempel der hauslichen Andacht* (Ratisbon, 1841). (B.P.)

Reineccius, Jacob

a Lutheran theologian of Germany, was born at Salzwedel in 1571. He studied at Wittenberg, was for some time pastor at Tangermiinde, and in 1601 provost at Berlin. In 1609 he was called to Hamburg, and in 1611 was appointed inspector of the newly-founded gymnasium. Reineccius died in June, 1613. He wrote, *Panoplia sive Amatura Theologica* (Wittenberg, 1609): — *Artificiuni Disputandi* (eod.) — *Clavis Sanctae Theologiae* (Hamburg, 1611, 2 volumes): — *Veteris ac Novi Testamenti Convenientia et Differentia* (1612): — *Calvinianorum Ortus, Cursus et Exitus* (eod.). See Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Reinerding, Franz Heinrich

a Roman Catholic theologian of Germany, was born September 16, 1814, at Damme, Oldenburg. He studied at Munster and at the "Collegium Romanum" in Rome. In 1838 he was a doctor of philosophy, in 1840 he received holy orders, and in 1842 took the degree of a doctor of theology. For some time professor at the gymnasium in Vechta, Oldenburg, Reinerding was in 1851 professor at Fulda, in 1858 at St. Cuthbert's College in Esh, England, in 1863 again at Fulda, and died February 25,

1880. He published, *Der Papst und die Bibel* (Munster, 1855): — *Die Principien des kirchlichen Rechtes in Alfhebung der Mischehen* (1853): — *Clemens XIV. und die Afhebung der Gesellschaft Jesu* (Augsburg, 1854): — *Der heilige Bonifacius als Apostel der Deutschen* (1855): — *Theologiae Fundamentalis Tractatus Duo* (Munster, 1864): — *Beitrage zur Liberius und Honorius frage* (1865): — *Gedanken uber die philosophischen Studien* (Vienna, 1866). (B.P.)

Reinhard, Michael Heinrich

a Lutheran theologian of Germany, was born October 18, 1676. He studied at Wittenberg, was in 1699 con-rector at Meissen, in 1700 rector at Hildburghausen, in 1713 preacher at Pretsch, in 1721 superintendent at Sondershausen, in 1730 court-preacher at Weissenfels, and died January 1, 1732. He published, *De Confessione Tripolitama* (Wittenberg, 1694): — *De Cibis Hebraeorum Prohibitis* (1697): — *De Sepultura Animalium Hebraeis Usitata* (eod.): — *Elementa Linguae Hebraea* (2d ed. Hildburghausen, 1719): — *De Sacco et Cinere ex Antiquitate Hebraea* (1698): — *Ὅργανοφάλακτιον Musicum Codicis Hebraei* (eod.): — *Pentas Conatum Sacrorum* (1709): — *De Variantibus Novi Testamenti Lectionibus a Millio Alusque Collectis ad Matthew 1* (1711): — *De Liturgia Ecclesiae Evangelicae*, etc. (1721). See Furst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:8, 332; Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Reinke, Laurentius

a Roman Catholic theologian of Germany, was born February 6, 1797, at Langforden, Oldenburg. He studied at Munster and Bonn, took holy orders in 1822, and commenced his academical career at Munster in 1827. In 1831 he was professor, in 1834 doctor of theology, and in 1847 of philosophy, the latter degree being conferred on him "honoris causa." In 1852 Reinke was made capitular, in 1862 honorary member of the "Societe litteraire" of the Louvain University, in 1865 honorary member of the college of doctors of the Vienna theological faculty, and in 1866 "consultor congregationis de propaganda fide pro negotiis ritus orientalis." Reinke died June 4, 1879. He wrote, *Exegesis Critica in Iesaiae cap. 52:13-53:12* (Munster, 1836): — *Exegesis Critica in Iesaice cap. 2:2-4* (1838): — *Die Weissagung von der Jungfrau und vom Immanuel* (1848): — *Ueber das*

zukunfftige gluckliche Loos des Stammes Juda (1849): — *Beitrage zur Erklarung des alten Testaments* (1851-72, 8 volumes): — *Der Prophet Malachi* (Giessen, 1856): — *Die messianischen Psalmen* (1857-58, 2 volumes): — *Kurze Zusammenstellung aller Abweichungen vom hebr. Text in der Psalmenubersetzung der LXX. Und Vulgata, etc.* (1858): — *Die messianischen Weissagungen bei den grossen und kleinen Propheten des Alten Testaments* (1859-62, 4 volumes): — *Zur Kritik der alteren Versionen des Propheten Nahum* (Miinster, 1867): — *Der Prophet Haggai* (1868): — *Der Prophet Zephanja* (eod.): — *Dea Prophet Habakuk* (1870): — *Der Prophet Micha* (1874). (B.P.)

Reinmund, J.F., D.D.

a Lutheran minister, spent his boyhood and early manhood in Lancaster, Ohio, to which place he removed with his parents when thirteen years of age. His education, classical and theological; was secured at Wittenberg College. Findlay was the scene of his first pastoral labor. From Findlay he went to Lancaster, from which, after a successful pastorate, he removed, in 1868, to Springfield, where he was employed as superintendent of public schools. In 1873 he received and accepted a call to Lebanon, Pennsylvania. Dr. Reinmund was a member of the committee of the General Synod that revised the *Hymn and Tune Book*. In the hope of restoring his failing health he went to Jacksonville, Florida, but never returned. He died April 26, 1880. See *Lutheran Observer*, May 7, 1880.

Rekemis

thought by Tristram (*Bible Places*, page 122), to be the present village of *Ain Karim*, about four miles west of Jerusalem.

Remeth

is regarded by Tristram and Conder as the present *er-Rameh*, five and a half miles north-west of Sebestieh, "a conspicuous village on a hilly knoll above the small plain, with a high central house. It is of moderate size, with olives below. The sides of the hill are steep" (*Memoirs to the Ordnance Survey*, 2:154).

Remonstrance, Arminian

This is a document drawn up by Uytenbogaert, and presented, in 1610, to the states of Holland, against the decrees of the Synod of Dort. It specifies

the five Calvinistic points of doctrine, and then in five articles states the Arminian positions. On this account it gives rise to what is known as the *SEE QUINQUARTICULAR CONTROVERSY* (q.v.). The Calvinistic party afterwards presented a *Counter-Remonstrance*. See Schaff, *Creeds of Christendom*, 3:545.

Remusat, Charles De

a French statesman and philosopher, was born at Paris in 1797, and died June 6, 1875. Besides *Essais de Philosophie* (Paris, 1834, 2 volumes) and *Philosophie Religieuse* (1864), he wrote biographies of Abelard (1845), Anselm of Canterbury (1853; Germ. transl. by Wurzbach, Ratisbon, 1854), and Bacon (1858). (B.P.)

Remy, Franz

a Protestant theologian of Germany, who died at Berlin, May 3, 1882, was a follower of Schleiermacher, and published *Hausandachten aus Schleiermacher's Predigten in tåglichen Betrachtungen* (Berlin, 1861-62, 2 volumes). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Renegger, Michael

SEE RENNIGER.

Reni, Guido

an eminent Italian painter, was born at Bologna in 1575, and first studied, under Denys Calvert; afterwards entered the school of the Caracci, and was a brilliant pupil. He soon acquired distinction, and early executed some fine works, particularly his picture of *St. Benedict in the Desert*, for the cloister of San Michele, in Bosco. He afterwards went to Rome, and executed the *Martyrdom of St. Cecilia*, for the church of that saint, and the *Crucifixion of St. Peter* also. He now rose rapidly in public estimation. His most celebrated works in the palaces at Rome are his *Magdalen*, in the Barberini collection, and his fresco of *Aurora*. The paintings of Guido are numerous, and are to be found in all the principal collections in Italy and throughout Europe. He ruined himself by gambling, and died at Bologna, August 18, 1642. To form a fair estimate of his powers, we are to judge by his best pictures, such as *The Magdalen*, at Rome; *The Miracle of the Manna*, at Ravenna; *The Conception*, at Forli; *The Murder of the Innocents*, and *The Repentance of St. Peter*, at Bologna; *The Purification*,

at Modena; and *The Assumption*, at Genoa, with many other works at Rome, Bologna, and elsewhere. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Rennecke, Christoph Huldreich

a Lutheran theologian of Germany, was born in 1797. From 1825 to 1831 he acted as tutor of the duchess Helelna of Mecklenburg, afterwards duchess of Orleans. From 1831 to 1871 he was pastor at Dargun, in Mecklenburg, when he retired from the ministry and lived as a patriarch among his people. He died April 27, 1881, at Rostock. Rennecke was a brother-in-law of the well-known professor of Halle, Dr. A. Tholuck, with whom he corresponded on the most important topics of the time. He wrote, *Die Lehre vom Amt der Schlüssel* (Malchin, 1845): — *Begründung der Lehren von der Sunde, von der Person Christi* (Magdeburg, 1848): *Die Lehre vone Staate*, etc. (Leipscic, 1850). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Resurrection, The First

is a phrase occurring in ~~chap~~ Revelation 20:4-6:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Interpreters have been divided as to the distinction in time here denoted by the two successive resurrections. It was the general opinion of the early Christians (but not universal; see Heingstenberg, *Apocalyp.* 2:348 note, Carter's ed.) that the thousand years were to be comr puted from the birth of Christ; and coupled with this reckoning was often expressed a belief in. the literal resurrection of saints at that time, prior to the general resurrection; but it is hardly a fair statement that "those who lived next to

the apostles and the whole church for three hundred years, understood these words in their literal sense" (Alford, *Comment.* ad loc.). Bishop Wordsworth affirms (*Greek Test. with Notes*, ad loc.) that the spiritual interpretation "is that which has been adopted by the best expositors of the Western and Eastern churches from the days of St. Augustine to those of bishop Andrews." A glance at the conspectus given in such works as Poole's *Synopsis Criticorum*, and Wolff's *Curce in N.T.*, at this place, will suffice to show the great discrepancy' in the earlier interpreters on the subject, and that in Ellicott's *Horte Apocalypticae*, ad loc., displays an equal divergence in modern times., Those who hold the literal view maintain (1) that this is the only plain meaning of the text, and (2) that it is sustained by several other passages which speak of a distinction of the righteous as raised first (especially ^{<1446>}1 Thessalonians 4:16). But these latter passages do not require, nor even admit, so long an interval between the resurrection of the saints and that of others, which, moreover, are elsewhere represented as substantially simultaneous (^{<1448>}John 5:28, 29; ^{<1449>}Revelation 20:12); indeed, Scripture everywhere (unless in the passage in dispute) knows of but one future advent of our Lord, and that the final and universal one at least after the figurative one at the destruction of Jerusalem. **SEE ESCHATOLOGY**. Moreover, such a temporal and earthly reign of Christ as the literalists here require, is at variance with the whole spirit and economy of the Gospel and we may add that the anticipations which such a theory engenders have been the bane of Chiliasm (q.v.), and the fosterer of fanaticism in all ages. **SEE MILIENARIANS**. Finally and conclusively, the passage in dispute itself explicitly limits the resurrection in this case to the "souls" of the *martyrs* (not all saints), apparently meaning a revival of their devoted spirit, or, at most, their glorification (as in the case of the "two witnesses," ^{<1450>}Revelation 11:11, 12); and not a word is said about a terrestrial reign, but only one "with Christ," i.e., in the celestial or spiritual sphere. The modern literature of the discussion is very copious, but quite sporadic, and no complete treatise has yet appeared on the subject. The best is that by David Brown, D.D., *Christ's Second Coming* (Lond. 1846, 1847, 1856).

Rettig, Heinrich Christian Michael

a Protestant theologian of Germany, was born at Giessen in 1795, where, after completing his studies, he also established himself as academical teacher. In 1832 he published *Die freie priotestantische Kirche oder die kirchlichen Verfassungsgesetze des Evangeliums*, in which he

advocates separation of State and Church. In 1,833 he was called to Zurich as professor of theology, and died March 24, 1836. Of his works we also mention, *Ueber das Zeugniß Justins uber die Apokalypse* (Leipsic, 1829): — *Quaestiones Philippenses* (Giessen, 1831). See Zuchold, *Bibl. Theol.* s.v.; Plitt-Herzog, *Real-Encyklop.* s.v.; Winer, *Handbuch der theol. Lit.* 1:92, 263, 555; 2:18. (B.P.)

Reuchlin

a name common to several Lutheran theologians, of whom we here mention the following:

1. CHRISTOPH, the teacher of the famous Bengel, born in 1660, studied at Tubingen and Wittenberg, and died at the former place, June 11, 1707, doctor and professor of theology. He wrote, *De Artificio Jacobi Magico, etc.*: — *De Diluvio Mosaico, etc.*: — *De Nova Creatione* ^{<4110>}Ephesians 2:10: — *De Evangelio ad* ^{<6116>}Romans 1:16, 17: — *De Credendis e Scripturae Sacrae Dictis Exegesi Theologica Demonstratis.* — *De Dubitatione Cairtesiana.* — *De Arianismo, etc.* See Jocher. *Allgemeines Gelehrten-Lexikon*, s.v.

2. FRIEDRICH JACOB, born at Gerstheim, near Strasburg, in 1695, and died at the latter place, June 3, 1788, doctor and professor of theology, is the author of *De Doctrina Cypriaana* (1751-56, 3 parts). See Winer, *Handbuch der theol. Lit.* 1:906.

3. HERMANN, who died at Stuttgart in 1873, doctor of philosophy, wrote, *Das Christenthum in Frankreich innerhalb und ausserhalb der Kirche* (Hamburg, 1837): — *Geschichte von Port-Royal, etc.* (1839, 2 volumes): *Pascal's Leben, etc.* (Stuttgart, 1840). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Reuden, Ambrosius

a Lutheran theologian of Germany, was born February 1, 1543, studied at Leipsic and Jena, and died at the latter place, June 1, 1615. He wrote, *Compendium Grammaticae Ebraicae* (Wittenberg, 1586): — *Isagoge Grammatica in Linguam Hebraicam* (1604): — *Isagoge Biblica* (Hamburg, 1602): — *Oeconomia Veteris et Novi Testamenti, Ostendens quid ibi Observandum sit* (Leipsic, 1603), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.*, s.v. (B.P.)

Reuss, Jeremias Friedrich

a Lutheran theologian of Germany, was born December 2, 1700. He studied at Tübingen, travelled extensively, was in 1731 appointed court-preacher and professor at Copenhagen, in 1742 doctor of theology, in 1749 general superintendent of Schleswig and Holstein, in 1757 professor at Tübingen, and died March 6, 1777. He published, *De Usu Experientiae Spiritualis in Scripturarum Interpretatione* (2d ed. Leipsic, 1735): — *Meletema de Sensu Septem Parabolarum Matthew 13 Prophetico* (1733): — *Meletema de Spiritus Sancti Testimonio* (1734): — *Diss. qua Illustre Oraculum Zachariah 6:12, 13 Explanatur* (1758): — *De Auctore Apocalypaeos* (1767), etc. See Doriur, *Die gelehrteen Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Reuter, Christian

a Lutheran theologian. of Germany, was born at Schlawe, Pomerania, June 17, 1675. He studied at Wittenberg, in 1702 was deacon there, in 1708 pastor at Zerbst, in 1711 doctor of theology, and died April 6, 1744. He published, *De Libanio, Nobile Grcecorum Rhetore* (Wittenberg, 1699): — *De Cultu Dei Adversus Hobbesium, Chaerburg et Spinozaon* (1702): — *De Mlacario Egyptio* (1703): — *De Foederibus et Testamentis* (1706): — *De Precibus Beatorum in Ccelis pro Hominibus in Ternis* (1714): — *De Lege Moali non Abrogata ex ^{<BIBIS>}John 1:18* (eod.): — *δικαίωμα τοῦ νόμου* ex Romans 8 (1716): — *Typus Doctrinae et Theologiae Moralis* (1718): — *Electa Theologica* (1720). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Reuter, Quirinus

a German scholar, pupil and successor of Zach. Ursinus, was born at Mosbach, September 27, 1558. He studied at Heidelberg. In 1578 he went to Neustadt, where his former teachers lectured at the newly-founded academy. In 1580 Reuter went to Breslau as private tutor; but returned to Neustadt in 1583. In 1590 he was again at Heidelberg, became in 1601 doctor of theology, in 1602 professor of Old Test. theology, and died March 22, 1613. Of his writings we mention, *Censura Catecheseos Heidelbergensis*: — *Diatriba de Ubiquitate*: — *Tractatus de Ecclesia*: — *Aphorismi Theologici de Vera Reliquire*: — *Dissertatio de δικαίωματι Legis in Chrisfo et Christianis ad Romans 8*: — *Commentarius in Obadium Prophetam una cum Illustriorum Quorundam de Messiae*

Persona et Officio Vaticaniorum Explicatione, etc. See Freher, *Theatrum Vivorum Clariss.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Iselin, *Historisches Universal-Lexikon*, s.v.; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Revesz, Emeril

a Reformed theologian of Hungary, was born in 1826. He studied at Debreczin and Buda, and after spending some time for literary purposes in Belgium, Holland, Switzerland, and Germany, became pastor of two country congregations in succession, but was removed in 1856 to Debreczin, where he labored until his death, February 13, 1881. His learning and character made him the leader in the Reformed Church of Hungary. When, on September 1, 1859, the emperor of Austria issued the famous "Patent," which was followed by the edict issued by the minister of public worship, the Protestants of Hungary felt grieved, for the object of the "Patent" and the edict was nothing less than a complete reorganization of the Reformed Church, involving the destruction of self government and the transference of ecclesiastical legislation to the civil authority. This attempt to deprive the Reformed Church of her inherent rights aroused the spirit of self-defence against the intrusion of the secular power, and Resvsz came forward with his *A Protestans Eghazalkotmany*, etc., i.e., *Fundamental Principles of the Protestant Church Constitution According to the Statements of the Leading Reformers, Confessions, and Church Organizations* (1856), which appeared as a reply to the order issued by the Austrian imperial cabinet. In this work he sets forth the views of the Reformers, especially Calvin, regarding the Church's inherent and indefeasible right of self-government, and delineates the organizations of the German, Swiss, French, and Scottish Reformed churches. His next production was *Opinion Regarding the Chief Points of the Hungarian Protestant Church Constitution* (1857). The Hungarian Reformed Church protested against the intrusion of the secular power, and appealed to a national free synod. All who dared to speak publicly against the edict and among these was Revesz were summoned before the civil courts, and some were even committed to prison. A great deputation of Protestants was sent (January 25, 1860) to the emperor at Vienna, with a petition for the withdrawal of the "Patent" and the edict. The leading spirit in this movement was Revesz. On May 15, 1860, the "Patent" was withdrawn, and amnesty was granted to all who were suffering for their opposition to the decrees. Another struggle began when, under the new constitution, in

1868, the Hungarian parliament hurriedly passed the law for the secularization of the elementary schools. Revesz, with his usual deep and wide insight, and true Protestant instincts, stood forth to criticise and assail the law on its dangerous side. With the view of enlightening and directing public opinion, as well as vindicating the right of the Protestant Church to manage her own schools, a right secured by constitutional law, he started a scientific monthly magazine in 1870, called the *Hungarian Protestant Observer* (*Magyar Protestans Figyelmezo*). A still brighter career was reserved by Providence for the *Observer* in the field of polemics. The views of the German so-called "Protestant Union" found many advocates in Hungary. among the professors of divinity and ministers. The "modern," or rationalistic tendency, based on mere negations, and claiming unrestricted freedom in religion and doctrine, began to exercise its terrible influence in the professorial chairs, religious newspapers, and public meetings. After some preparatory skirmishes, the "Liberals" founded the "Hungarian Protestant Union" at Pesth, in October 1871, declaring its chief aim to be "to renew the religious-moral life in the spirit of Jesus, and to harmonize it with universal culture." This Protestant Union denied revelation, the divinity of Christ, and highly extolled Unitarianism. But when it had reached its height Revesz raised the banner of evangelicalism, and every number of his monthly review was eagerly read in both camps. The chief work by him against the negative theology appeared in a separate form, *A Magyar Ooszagı Protestans Egyletrol*, i.e., *Conferring the Hungarian Protestant Union*, reprinted from the pages. of the *Observer*. It is an effective and conclusive defence of evangelical Protestantism. So severe was the attack on the so-called "new Reformers" that the rationalistic Unitarian Union soon lost its prestige, evangelical principles were saved, and the famous association silently dissolved. Besides the works already mentioned, Revesz published, *Kalvin Elete es a Kalvinizmus*, i.e., *The Life of Calvin and Calvinism* (Pesth, 1864). This is the first classic history of Calvin's life in Hungarian *Joannes Sylvester Pannonius, a Hungarian Protestant Reformer* (Debreczin, 1859): — *Mathias Devay-Biro, the First Hungarian Reformer: his Life and Works* (1863). In 1865 Revesz filled the chair of Church history, an office which he resigned in 1866, but a volume of general Church history is the fruit of this one year's professorship. In 1871 the Protestant faculty of theology at Vienna conferred on him the degree of doctor of theology. Revesz never accepted promotion to any of the higher positions in ecclesiastical government, wishing to remain a simple minister. For Herzog's *Real-*

Encyklopadie Revesz wrote in German the article on Devay and the Hungarian reformation. See *Catholic Presbyterian Review*, December 1881. (B.P.)

Revised Version

SEE AUTHORIZED VERSION.

Reynolds, Ignatius Aloysius, D.D.

a Roman Catholic-ecclesiastic, was born near Bardstown, Kentucky, August 22, 1798, and educated at St. Mary's College, Baltimore, Maryland. He became a priest, and was successively vicar-general of Kentucky, rector of St. Joseph's College, and president of Nazareth Female. Institute of Kentucky. He was consecrated bishop of Charleston, S.C., March 18, 1844, and died in that city, March 6, 1855.

Reynolds, Walter

archbishop of Canterbury, was the son of a baker, born in Windsor. Of all the primates who have occupied the see of Canterbury, few seem to have been less qualified to discharge the duties devolving upon a metropolitan than he. He was not equal to the situation as regards his talents learning, piety, or his virtues. He was elected to the see of Worcester, and was duly consecrated at Canterbury, by archbishop Winchelsey, October 13, 1308. Here he was a failure, but he had some friends, and it is due to them that, January 4, 1314, he was translated to the see of Canterbury, and was also made chancellor. He died a despised old man, November 16, 1327. See Hook, *Lives of the Archbishops of Canterbury*, 3:455 sq.

Reynolds, William Morton, D.D.

an Episcopal clergyman, was born at Little Falls Forge, Pa. He entered the ministry in early manhood, being at first identified with the Lutheran Church; was professor of Latin in Pennsylvania College for several years; afterwards president of Capital University, Columbus, Ohio; and was also at one time president of Illinois State University, Springfield. He changed his ecclesiastical relations about 1863, entering the Protestant Episcopal Church, and was connected with the diocese of Illinois. During the last five years of his life he was rector successively at Harlem and Oak Park, Ill. He died at Chicago, September 5, 1876, aged sixty-four years. See *Lutheran Observer*, September 15, 1876.

Rhadamanthus

in Greek mythology, son of Jupiter and Eniropa, and brother of Minos, king of Crete. was a person, of such justice that he was fabled to be one of the three judges in the infernal regions.

Rladegunda, Saint

SEE BRADSOLE.

Rhegius Urbanus

SEE REGIUS.

Rheinwald, George Friedrich Heinrich

a Protestant theologian of Germany, was born May 20, 1802, at Scharnhausen, near Stuttgart, and died at Bonn in 1849, doctor and professor of theology. He is the author of, *Die kirchliche Archaologie* (Berlin, 1830): — *De Pseudodoctoribus Colossensibus Commentatio Exegetico: — Historica* (Bonn, 1834): — *Commentar uber den Brief Pauli an die Philipper* (Berlin, 1827): — *Abelardi Dialogus inter Philosophum et Christianum* (1831): — *Abelardi Epitome Theologiae Christianae* (1835): — and edited *Allgemeines Repertorium fur die theologische Literatur und kirchliche Statistik*, volume 1-47 (1833-44). See Winer, *Handbuch der theol. Lit.* 1:11, 263, 572, 608, 878, 879; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Rhemoboth

SEE SARABAITES.

Rhode, Johann Gottlieb Heinrich

a Protestant theologian, was born in 1762, and died at Breslau, August 28, 1837. He wrote, *Ueber religiose Bildung, Mythologie und Philosophie der Hindus* (Leipsic, 1827, 2 volumes): — *Die heilige Sage und das gesammte Religionssystem der alten Bactrer, Meder, Perser und des Zendvolkes* (Frankfort, 1820): — *Gregorii Barhebraei Scholia in Psalmum et xviii Edita, Translata, etc.* (Breslau, 1832): — *Prolegomenorum ad Quaestionum de Evangelio Apostoloque Marcionis Denuo Instituendam Caput 1-3* (1834). See Winer, *Handbuch der theol. Lit.* 1:519, 521; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Ribbeck, Conrad Gottlieb

a Lutheran theologian of Germany, was, born at Stolpe, Pomerania, March 21, 1759. He studied at Halle, was in 1779 teacher at his native place, in 1786 pastor at Magdeburg, in 1805 at Berlin, and died June 28, 1826, doctor of theology and member of the superior consistory. He published ascetical and homiletical works, for which see Doring, *Die deutschen Kanzebedner*, s.v.; Winer, *Handbuch der theol. Lit.* 1:495; 2:92, 148, 163, 168, 175, 177, 202, 205, 207, 232, 294, 331. (B.P.)

Ribov, Georg Heinrich

a Lutheran theologian of Germany, was born February 8, 1703, at Lichau, Hanover, and studied theology at Halle. In 1722 he went to Bremen as teacher at the gymnasium, and in 1727 to Helmstaidt, where he commenced his academical career. In 1732 he accepted the pastorate at Quedlinburg, in 1736 was called to Gottingen, and made doctor of theology in 1737. In 1739 he was appointed professor at the university, but resigned his position in 1759 to accept a call to Hanover. Ribov died Aug. 22, 1774. Of his publications we mention, *De Iis in quibus Christum Imitari nec Possumus nec Par est* (Gottingen, 1737): — *Institutiones Theologiae Dogmaticae* (1740): — *De Apostolatu Judaico, Speciatim Paunino* (1745): — *De Termino Vaticiniorum Veteris Testamenti Ultimo* (1748): — *De Antiquitatibus: — Judaico: — Christianis* (1752): — *De Initio Muneris Apostolici Sancti Pauli* (1756): — *De Methodo qua Theologia Moralis est Tradenda* (1759). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Rice, Benjamin Holt, D.D.

a Presbyterian minister, was born in Bedford County, Virginia, November 29, 1782. He was licensed by the Orange Presbytery, September 28, 1810; in 1814 was installed pastor of the Presbyterian Church in Petersburg, Virginia, where he remained for fifteen years; in 1832 was elected secretary of the Home Missionary Society; in 1833 was chosen, pastor of the Presbyterian Church in Princeton, N.J., where he remained, discharging his duties faithfully for fourteen years, and then became pastor of the church near Hampden-Sidney College, Virginia. He died January 24, 1856. Dr. Rice possessed superior powers as a preacher. See Sprague, *Annals of the Amer. Pulpit*, 4:625.

Rice, John Holt, D.D.

a Presbyterian minister, brother of the foregoing, was born July 23, 1818, at Petersburg, Virginia. He graduated from the College of New Jersey in 1838, pursued the study of law for three years in Princeton, was admitted to the bar, and practiced for a time at Richmond, Virginia. He graduated from Princeton Seminary in 1845, and the same year was licensed by the New Brunswick Presbytery. For several months he assisted his father, who was at that time pastor of the First Presbyterian Church of Princeton. Then going south, he labored a year in New Orleans, Louisiana, as city missionary. In 1847 he began to preach at Tallahassee, Florida. He next became pastor of the village church at Charlotte Court-House, Virginia, and was released in 1855. For a time he served as agent of the Presbyterian Board of Publication in Kentucky and Tennessee. In 1856 he was installed pastor of Walnut Street Church in Louisville, Kentucky, where he remained till 1861. During the civil war he preached in the South, at Lake Providence, Louisiana, and Brandon and Vicksburg, Mississippi. In 1867 he went to Mobile, in 1869 to Franklin, Tennessee, and afterwards to Mason, till 1876. After this he labored as an evangelist, preaching to the poor and destitute. He died September 7, 1878. After the division of the Presbyterian Church, in 1861, he adhered to the Southern General Assembly. Dr. Rice had a knowledge wide and varied; his sermons were often of a very high order. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 49.

Rice, Samuel D., D.D.

a general superintendent of the Methodist Church in Canada, was born in Maine in 1815. He studied for some time at Bowdoin College, and was converted in his seventeenth year. In 1837 he entered the itinerant ministry. With the exception of a year at the Sackville Wesleyan College, he spent six years in the city of St. John. From 1853 to 1857 he was treasurer and moral governor of Victoria College; from 1857 to 1860 stationed in the city of Hamilton; from 1863 to 1878 governor of the Wesleyan Ladies' College there; in 1873 and 1874 president of the conference; in 1880 appointed to Winnipeg, where he remained for three years as chairman of that district. In 1882 he was elected president of the Methodist Church of Canada; and at the first session of the General Conference of the United Methodist churches he was elected senior general superintendent. He died December 11, 1884. Dr. Rice was a man of tall and commanding

appearance. As a presiding officer he was dignified and firm as a preacher, earnest and forcible; as a pastor and administrator his principle was "not to mend our rules, but keep them." He was a man of strong faith and lofty courage. See (Canada) *Christian Guardian*, December 1884.

Richard (1)

a Scotch prelate, was elected to the see of St. Andrew's in 1163. He died in 1173. See Keith, *Scottish Bishops*, page 11.

Richard (2)

a Scotch prelate, was made bishop of Moray in 1187. He died at Spynie in 1203. See Keith, *Scottish Bishops*, page 136.

Richard (3)

a Scotch prelate, was probably bishop of Dunkeld in 1249. See Keith, *Scottish Bishops*, page 80.

Richard (4)

a Scotch prelate, was made bishop of the Isles in 1252. He died in 1274. See Keith, *Scottish Bishops*, page 300.

Richard

archbishop of Canterbury, was by birth a Norman. Very little is known of his early life. When the primary education of Richard was finished he was received into the monastery of Christ Church, Canterbury, and his manner being noticed by archbishop Theobald, he selected him to be one of his chaplains. Richard's first preferment was to the place of prior, in the monastery of St. Martin, Dover, in 1140. He was consecrated to the see of Canterbury, April 7, 1174, at Anagni, and "a more amiable man than archbishop Richard never sat in the chair of Augustine." In 1176 he was sent to Normandy, to arrange a marriage between the princess Joanna and William, king of Sicily. Ten years after he was seized with a violent chill when making a journey to Rochester, and died while there, February 16, 1184. See Hook, *Lives of the Archbishops of Canterbury*, 2:508 sq.

Richards, John, D.D.

a Congregational minister, was born at Farmington, Connecticut, May 14, 1797. He graduated at Yale College in 1821; at Andover Theological Seminary in 1824; was for a year agent for the American Board of Commissioners for Foreign Missions; pastor at Woodstock, Vermont, from 1827 to 1831; associate editor of the *Vermont Chronicle* from 1831 to 1837, and pastor of the Church at Dartmouth College from 1841 until his death, at Hanover, N.H., March 29, 1859. "Dr. Richards was a comprehensive scholar, faithful to Christ, and heartily devoted to the best interests of mankind. No man ever questioned his learning, integrity, and piety." See *Cong. Quarterly*, 1859, page 316.

Richardson, Elias Huntington, D.D.

a Congregational minister, was born at Lebanon, N.H., August 11, 1827. He graduated from Dartmouth College in 1850, and from Andover Theological Seminary in 1853; was ordained at Goffstown, May 18, 1854, and remained there two years, then was pastor at Dover until 1863; next of the Richmond Street Church, Providence, R.I., until 1867; of the First Church, Westfield, Massachusetts, until 1872; of the Center Church, Hartford, Conn., until 1879, and finally of the Center Church, New Britain, until his death, June 27, 1883. See *The Congregationalist*, July 5, 1883. (J.C.S.)

Richardson, Merrill, D.D.

a Congregational minister, was born at Holden, Massachusetts, October 4, 1811. He graduated from Middlebury College in 1835, then taught for two years in the Academy of Middlebury, and graduated at Yale Divinity School in 1839. He was ordained pastor at Terryville, Connecticut, October 27, 1841, remaining there nearly five years. From 1847 to 1849 he was acting pastor at Durham, when he was reinstalled at Terryville. From this charge he was dismissed, January 18, 1858. The same month he was installed. pastor of the Salem Street Church, Worcester, Massachusetts, and here he remained until September 1870. The following November he assumed charge of the New England Church, New York city, from which he was dismissed in May, 1872. From June 12, 1873, he was in charge of the Church at Milford, Mass., until his death, December 12, 1876. During 1847 and 1848 he was secretary of the Connecticut School Board. See *Cong. Quarterly*, 1877, page 423.

Richmond, Edward, D.D.

a Congregational minister, was born at Middleborough, Massachusetts, in 1767. He graduated from Brown University in 1789; studied theology under Reverend Dr. Gurney, of North Middleborolugh; was ordained pastor of the Church in Sloughton, December 5, 1792; dismissed, January 15, 1817; installed at Dorchester, June 25 following; dismissed in 1833; then resided for several years in Braintree, and died in Boston, April 10, 1842. Dr. Richmond was a candid man, a close and acute reasoner, and was much respected as a minister and a neighbor. See Sprague, *Annals of the Amer. Pulpit*, 2:417.

Richter, Johann Georg

a Lutheran theologian of Germany, was born in 1727 at Leipsic, where. he also pursued his theological studies. In 1750 he commenced his academical career, was in 1751 professor, and in 1756 doctor of theology. He died June 14, 1780, leaving, *De Arte Critica Scripturae Interprete* (Leipsic, 1750): — *De Vitiis Criticis Luciani et Lexicorum Graecorum* (1752): — *Singulares Quodam Martini Lutheri de Matrimonio Sententiae* (eod.): — *De Paulo in Vitam Revocati Nuncio ad* ^{441B}Acts 12:32, 33 (1756): — *De Munere Sacro Johanni Baptistce Divinritus Delegato* (1757): — *De Theologo Dei Homine ad* ^{581B}2 Timothy 3:17 (1765): — *Tabulae Theologiae Dogmaticae ad Usus Lectionum* (1771). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Richter, Karl

a Roman Catholic theologian of Germany, was born in 1804 at Warendorf. In 1826 he was director of the gymnasium at Rietberg, in 1828 professor at Paderborn, in 1837 director at Culm, in 1844 canon and professor at Pelplin, in 1849 at Posen, in 1867 at Treves, and died August 24, 1869, doctor of theology. (B.P.)

Riddell, Mortimer S., D.D.

a Baptist minister, was born at East Hamilton, N.Y., May 8, 1827. After pursuing secular business for several years, he studied at the Hamilton Institution, graduating in 1858, and was soon after ordained pastor in New Brunswick, N.J., where he took high rank as a preacher, and his eight years' ministry was eminently successful. His labors, during a revival of

remarkable power, broke down his health, and he was obliged to suspend his ministerial work. All his efforts to regain his wasted strength proved futile, and he died at Ottawa, Kansas, February 1, 1870. See Cathcart, *Baptist Encyclop.* page 988. (J.C.S.)

Ridley, Joseph James, D.D.

a Protestant Episcopal clergyman, was born in North Carolina in 1810. He was confirmed in 1835; made deacon in 1843., and presbyter in 1844; became rector in Oxford, N.C., in 1853, and the following year in Clarksville, Tennessee. While in this parish he received the degree of M.D., after having pursued a course of study in medicine. In 1860 he removed to Knoxville, as president of East Tennessee University; the following year returned to Clarksville, as rector of Trinity Church; in 1866 was rector of St. Paul's Church, Louisburg, N.C.; in 1867 of St. Thomas's Church, Somerville, Tennessee; about 1870 of Zion's Church, Brownsville, where he died, March 10, 1878.

Riederer, Johann Bartholomaus

a Lutheran theologian of Germany, was born at Nuremberg, March 3, 1720. He studied at Altdorf and Halle, was in 1744 afternoon preacher at Nuremberg, in 1745 preacher at Altdorf, in 1752 professor, in 1753 doctor of theology, in 1769 archdeacon, and died February 5, 1771. He wrote, *De Genuino Sensu* ^{2BIB} *Jeremiah 31:3* (Altdorf, 1753): — *De Pauli Praedicantis inter Gentes Evangelium Successibus* (1759), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:167, 317, 546, 630, 750; Furst, *Bibl. Jud.* s.v. (B.P.)

Rieger, Georg Conrad

a Lutheran theologian of Germany, was born March 7, 1687, at Cannstadt. In 1715 he was vicar at Stuttgart, in 1718 deacon at Urach, in 1721 professor at the gymnasium in Stuttgart, in 1733 pastor of St. Leonhard, in 1742 dean, and died April 16, 1743. Rieger was an excellent preacher, and his sermons and ascetical writings have been repeatedly reprinted. See Schmidt, *Geschichte der Predigt* (Gotha, 1872), pages 196-198; Zuchold, *Bibl. Theol.* s.v.; Plitt-Herzog, *Real-Encyklop.* s.v.; Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rieger, Karl Heinrich

son of Georg Conrad, was born at Stuttgart, June 16, 1726. In 1753 he was vicar at Stuttgart, in 1754 second deacon at Ludwigsburg, in 1757 court chaplain, and in 1779 court preacher at Stuttgart, and died January 15, 1791. After his death were published, *Ueber die evangelischen Texte an den Sonn-, Fest- und Feiertagen* (Stuttgart, 1794): — *Ueber das Neue Testment* (1828, 4 volumes): — *Ueber die Psalmen und die zwölf kleinen Propheten* (1835, 2 volumes): — *Ueber das Leben Jesu* (1838). See Zuchold, *Bibl. Theol.* s.v.; Plitt-Herzog, *Real-Encyclop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Riegler, Georg

a Roman Catholic theologian of Germany, was born April 21, 1778. In 1806 he received holy orders, and was for some time priest of different congregations, called in 1821 as professor to Bamberg, and died in 1847. He is the author of, *Kritische Geschichte der Vulgata* (Sulzbach, 1820): — *Hebraische Sprachschule* (together with A. Martinet, Bamberg, 1835): — *Dass Bulch Ruth aus dens Hebraischen mit Erläuterungen* (Wurzburg, 1812): — *Der xviii. Psalm erläutert* (1823): — *Die Klagelieder Jeremias erläutert* (1820): — *Christliche Moral* (1823, 3 volumes): — *Der Eid* (2d ed. 1826): — *Biblische Hermeneutik* (1835): — *Die Eucharistie nach Schrift und Tradition* (1845): — *Das heilige Abendmahl mit Controversen* (1845). See Zuchold, *Bibl. Theol.* s.v.; Furst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:62, 117, 203, 210, 220, 317, 489, 870; 2:350, 387. (B.P.)

Ries, Franz Ulrich

a Lutheran theologian of Germany, was born January 3, 1695, at Breidenbach, Hesse, and studied at Marburg and Heidelberg. In 1721 he was professor of philosophy at Marburg, in 1725 doctor, and in 1728 professor of theology. Ries died November 6, 1755, and left *De Jesu Nazareno in Vaticiniis Veteris Testamenti Pradicto* (Marburg, 1722): — *De Deo Spiritu* (1724): — *De Morbo Pauli Apostoli ad 2 Corinthians 12:7* (eod.): — *De Atheis Eorumque Stultitia* (1725): — *De Sacerdotis Summi in Sanctum Sanctorum Ingressu* (1726): — *De Divinitate Sacrae Scripturae* (1748): — *De Salute Protoplastorum* (1750): — *De Asyilis sive Urbibus Refugii* (1753). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Riffel, Caspar

a Roman Catholic theologian, some time professor of theology at Giessen, who died in 1856, a doctor of theology, is the author of, *Christliche Kirchengeschichte der neuesten Zeit* (Mayence, 1847, 3 volumes): — *Die Aufhebung des Jesuiten-Ordens* (3d ed. 1855): — *Darstellung der Verhältnisse zwischen Kirche und Staat* (1841). (B.P.).

Rifian Version Of The Scriptures

Rifi is a dialect of Shilha, Morocco. A translation of the gospel of Matthew into this dialect was made by Mr. William Mackintosh, agent of the British and Foreign Bible Society at Morocco, which was printed by the same society in 1855, in Arabic type. (B.P.)

Rigaud, Stephen Jordan, D.D.

a colonial bishop of the Church of England, matriculated at Exeter College, Oxford; took the degree of B.A. in 1841; was ordained deacon in 1840 and presbyter in 1842; became fellow, tutor, and examiner of Exeter College in 1845; head master of Queen Elizabeth School, Ipswich, in 1850; and was consecrated bishop of Antigua in 1857, his jurisdiction comprising seven hundred and fifty-one square miles. He died of yellow fever at Antigua, West Indies, May 16, 1859. Bishop Rigaud was the author and editor of, *Letters of Scientific Aen*: — *Newton and Contemporaries*: — *Defence of Halley against the Charge of Religious Infidelity*: — *Sermons on The Lord's Prayer*, etc. See *Amer. Quar. Church Rev.* 1859, page 538.

Rigdon, Sidney

a prominent Mormon leader, was born in St. Clair, Beaver County, Pennsylvania, February 19, 1793, and received a fair English education. He learned the printer's trade, and was working in an office in Pittsburgh when, about 1812, a manuscript was offered for publication by an eccentric preacher named Solomon Spaulding, which was entitled, *The Manuscript Found, or, The Book of Mormon*. Rigdon was so much interested in the work that he made a copy before it was returned to Spaulding, who died a short time after. About 1817 Rigdon became a Campbellite preacher, with an evident leaning towards Adventism. In 1829 he became acquainted with Joseph Smith, and arranged with him to have the *Book of Mormon* published, as the basis for a new sect. From this time he was closely

identified with the Mormon movement, going with the new body, and suffering persecution with them. He was a candidate for the leadership on the death of Smith, and on the election of Brigham Young refused to acknowledge his authority. Accordingly he was excommunicated, and returned to Pittsburgh. He afterwards lived in obscurity, and died at Friendship, N. Y., July 14, 1876. *SEE MORMONS.*

Riggs, Stephen R., D.D., LL.D.

a venerable Presbyterian missionary to the North American Indians, was born at Steubenville, Ohio, March 23, 1812. He graduated from Jefferson College, and pursued his theological studies at Allegheny Seminary. He was ordained and commissioned as a missionary to the Dakota Indians in 1836. He commenced his labors at Laquiparle, where he made encouraging progress in teaching and converting the red men. He reduced the Dakota language to a written form, published text-books for spelling and reading, and translated the Bible. He also published a *Dakota Dictionary*. Upwards of fifty books, consisting of original writings and translations in connection with a history of Dakota, constitute the literary work of his life. In 1880 Dr. Riggs, Hon. W.E. Dodge, and justice Strong of the United States Supreme Court, were appointed a committee by the Presbyterian General Assembly of the United States to present to Congress the need of securing to Indians the rights of white men. Dr. Riggs was the author of the memorial which was read to the Senate committee by justice Strong. More than forty years of his life were spent among the Indians, and he lived to see six of the churches of Dakota transferred to the Board of Foreign Missions. He died at Beloit, Wisconsin, August 24, 1883. See *Presbyterian Home Missionary*, September 1883; Nevin, *Presb. Encyclop.* s.v. (W.P.S.)

Rimmon

On the identification of this *rock* with that of *Rummon*, see the *Quar. Statement* of the "Palest. Explor. Fund," October 1881, page 247. The village *Rumaneh* is not described in the *Memoirs* accompanying the Ordnance Survey.

Rinck, Friedrich Theodor

a Lutheran theologian of Germany, was, born April 8, 1770, at Stave, Pomerania. He commenced his academical career in 1792 at Königsberg, was in 1800 professor of theology, in 1801 first preacher at Dantzic, and

died April 27, 1821, doctor of theology. He is the author of, *De Linguarum Orientalium cum Graeca Mira Convenientia* (Konigsberg, 1788): — *Arabisches, syrisches, und chaldaisches Lesebuch* (eod.): — *Commentarii in Hoseae Vaticinia Specimen* (1789): — *Neue Sammlung der Reisen nach den Orient* (1807). See Winer, *Handbuch der theol. Lit.* 1:151, 528; Furst, *Bibl. Jud.* s.v. (B.P.)

Rinck, Heinrich Wilhelm

a Lutheran minister of Germany, was born in 1822 at Bischofingen, Baden. For some time inspector of the "Evangelical Society" at Elberfeld, he was in 1855 elected pastor of the Lutheran congregation, and died in January, 1881. He is the author of, *Die christliche Glaubenslehre, schriftgemäss dargestellt* (Basle, 1854): — *Vom Zustande nach dem Tode* (2d ed. 1866): — *Die Zeichen der letzten Zeit und die Wiederkunft Christi* (1857): — *Bileam und Elisa* (1868): — *Homilien über den Jacobusbrief* (1870): — *Den ersten Johannesbrief* (1872): — *Die drei ersten Kapitel der Offenbarung Johannis* (1875). (B.P.)

Rinck, Wilhelm Friedrich

a Protestant theologian of Germany, was born at Dietlingen, near Pforzheim, February 9, 1793. In 1813 he was pastor of the German evangelical congregation at Venice, in 1821 at Bischoffingen, in 1827 at Eyringen, in 1835 at Grenzach, Baden, and died in 1856. He is the author of, *Lehrbegräif von den heiligen Abendmahl* (Heidelberg, 1818): — *Das Sendschreiben der Korinther an den Apostel Paulus aus dem Armenischen* (1823): — *Lucubratio Critica in Acta Apostolorum, Epistolas Catholicas et Paulinas*, etc. (1833): — *Die angefochtenen Erzählungen in dem Leben Jesu beleuchtet* (1842): — *Apokalyptische Forschungen* (Zurich, 1853). See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:103, 276, 454; 2:39, 224. (B.P.)

Ripley, George, LL.D.

a Unitarian divine and author, was born at Greenfield, Massachusetts, October 3, 1802. He graduated from Harvard College in 1823, and from the Cambridge Divinity School in 1826; the following year became pastor of the Purchase Street Unitarian Church, Boston. After remaining a few years he resigned, and devoted himself exclusively to literary pursuits. In 1847 he became literary editor of the *New York Tribune*, and retained that

position until his death, July 4, 1880. He published, *Discourses on the Philosophy of Religion* (1839): — *Letters on the Latest Forms of Infidelity* (1840): — *Specimens of Foreign Standard Literature* (1842). Among his greatest literary labors are, *Appleton's New American Cyclopaedia*, which subsequently was revised and greatly enlarged. He was also editor of an *Annual Cyclopaedia*, published by the same house. He translated *Philosophical Essays*, by M. Victor Cousin (Edinburgh, 1857). He edited, in connection with R.W. Emerson and S.M. Fuller, *The Dial*, and with C.A. Daia, Parke Godwin, and J.S. Dwight, *The Harbinger*. He contributed numerous articles to the *Christian Examiner*, and Putnam's and Harper's Magazines. See (N.Y.) *Observer*, July 8, 1880; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W.P.S.)

Rist, Johann Von

a German hymn-writer, was born March 8, 1607, at Pinneburg, Holstein, and died August 31, 1667. He is the author of about six hundred and fifty-eight religious hymns and poems. Some are, indeed, of little value; but very many of them are really good, and some belong to the first rank. They were even read with delight among Roman Catholics, and an empress once lamented "that it were a great pity if the writer of such hymns should be sent to hell." Rist was very much honored, and attained the highest titles in Church and State open to a clergyman, and the emperor honored him in 1654 with the crown of poet-laureate and a patent of nobility. Quite a number of Rist's hymns have been translated into English, as "Auf, auf, ihr Reichsgenossen" (*Lyra Germ.* 2L23): — "Wach' auf, wach' auf, du sich're Welt" (*ibid.* 1:4): — "Wie wohl hast du gelabet" (*ibid.* 2:144): — "Folget mir. ruft uns das Leben" (*ibid.* 1:188): — "Werde munter mein Gemuthe" (*ibid.* 2:112): — "Ehr' und Dank sei dir gesungen" (*ibid.* 1:205): — "O Traurigkeit, O Herzeleid" (*Christian Singers*, page 191): — "Werde Licht, du Volk der Heiden" (*ibid.* page 30): — "Gott sei gelobet, der alleine" (*ibid.* page 192): — "O Ewigkeit du Donnerwort" (Jacobi, *Psalmodia Germ.* 1:97). (B.P.)

Ritter, Heinrich

a philosophical writer of Germany, was born at Zerbst, November 11, 1791. He commenced his academical career at Berlin in 1817, was professor of philosophy in 1824, in 1833 at Kiel, in 1837 at Gottingen, and died Feb. 2, 1869, doctor of theology. He wrote, *Der Paintheismus und*

die Halb-Kantianer (Berlin, 1827): — *Ueber die Erkenntniss Gottes in der Welt* (Hamburg, 1836): — *Ueber das Bose* (Kiel, 1839): — *Ueber die Emanationslehre* (Gottingen, 1847): — *Ueber Lessings philosophische und religiose Grundsätze* (1848): — *Unsterblichkeit* (Leipsic, 1851): — *Die christliche Philosophie nach ihrem Begriff* (1858-59, 2 volumes): — *Encyclopadie der philosophischen Wissenschaften* (1864, 3 volumes): — *Ueber das Bose und seine Folgen* (Gotha, 1869): — *Philosophische Paradoxa* (Leipsic, 1867). (B.P.)

Ritual of the Dead

is the name given by Egyptologists to the oldest sacred book of the Egyptian theology. Portions of this book date from the time of king Gagamakhem, a monarch of the third dynasty, the text itself being in many places accompanied by a gloss, which was added at a later period, to render it intelligible. The deities principally mentioned in it are Osiris, Anubis, Horus, and Tum; Amen Ra, as a distinct divinity, being only indirectly referred to. Although the mystical work is now treated as one book, it is really made up of a collection of not less than eighteen separate treatises, including three supplemental chapters and two litanies, which seem to have been added at the time of the new empire. Selections from chapters and illustrations from the ritual abound on the walls of many of the tombs of the eighteenth and nineteenth dynasties, and notably on that of Seti-Menepthah I, in the Biban el-Moluk. Other chapters were used as mystical formulæ to avert diseases, others as a part of the religious worship of the Egyptians, and a few obscure passages as secret mysteries, the meaning of which is now lost. Many hundred of papyri have been found in the mummy-cases, which contain different portions of the ritual, with their accompanying vignette and rubric, but a complete recension and comparison of all the existing texts have not yet been effected. The text of the ritual underwent no less than three different revisions, viz., in the ancient empire, in the period of the nineteenth dynasty, and in the reign of the Saitic kings. This last was the edition which is most commonly met with, but there appears to have been an attempt at a partial re-edition in the Ptolemaic period. The chief divisions or books of which the Ritual of the Dead is composed are as follows:

CHAPTERS

1. The Manifestation of Light (first book) — 1-16.
2. The Egyptian Faith — 17-20.
3. The Resurrection of the Deceased — 21-26.
4. The Preservation of the Body in Hades — 27-42.
5. The Protection in Hades — 43-51.
6. The Celestial Diet — 52-53.
7. The Manifestation of Light (second book) — 51-75.
8. The Metamorphoses — 76-90.
9. The Protection of the Soul; or, Forms for Various Occasions - 91-116.
10. The Going into and out of Hades — 117-124.
11. The Hall of the Two Truths — 125.
12. The Gods, of the Orbit — 126-129.
13. The Passage of the Sun, or Adorations of the Sun — 130-140.
14. The Festival (Litany) of the Names of the Gods — 141-143.
15. The House of Osiris; or, The Chapter of Making the Amulets - 144-161.
16. The Orientation — 162, 163.
17. The Three Supplemental Chapters — .164-166.
18. The Assistances of Horus — 1, 2.

From these it will be seen that the arrangement of the chapters is inconsecutive so far as their subjects are concerned, and there is every reason to believe that the order in which they now occur, especially in the English translation, is somewhat arbitrary. The ritual is rarely found written in Hieratic, and still more rarely in Demotic. The finest examples are those in the museums of the Louvre and Turin.

River-gods

Deities of streams were worshipped at all times by the Greeks and Romans, each bearing the name of the river over which he ruled.

Rivers, The Four

Picture for Rivers

In ancient art our Lord is frequently represented, either in person or under the figure of a lamb, standing upon a hillock from whence issue forth streams of water. These are supposed by many to signify the four rivers of

Eden, which went forth to water the earth (~~GENESIS~~ Genesis 2:10); others (Cyprian, *Ep. 73*, § 10, *ad Jubaian.*; Bede, *Expos. in Genesis 2*; Theodoret, *In Psalm. 45*; Ambrose, *De Paradiso*, c. 3) discern in them the four gospels, flowing from the source of eternal life to spread throughout the world the riches and the life-giving powers of the doctrine of Christ, Ambrose, again (*ibid.*), is of opinion that the four rivers are emblems of the four cardinal virtues. The first four oecumenical councils, so often by early writers placed on a par with the gospels themselves, are sometimes compared to the four rivers of Paradise. Jesse, bishop of Amiens in the 8th century, in writing to his clergy, thus illustrates the veneration due to these august assemblies (Longueval, *Hist. de ql. Gallicane*, 5:144). In several sarcophagi of ancient Gaul we find two stags quenching their thirst at these streams; these are supposed to represent Christians partaking of the gospels and the eucharist of the "well of water springing up into everlasting life." See Cross. The two stags are occasionally found in mosaics; in that of the ancient Vatican, for example (Ciampini, *De Sacr. AEdif.* tab. 13).

Rives, Basile

a Protestant theologian of France, was born at Mazamet in 1815. In 1844 he was called as pastor to Pont-de-Learn, Tarn, and died in 1876. He published, *Le Christianisme Orthodoxe et le Christianisme Liberal: — Le Chretien, le Vrai Chretien: — Le Dogme de l'Eglise: — Opinion d'un Pasteur de Compagne sur la Crise du Protestantisme Francais: — Le Grande Foi de Toutes les Orthodoxies*, etc. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Robbins, Chandler, D.D.

a Unitarian minister, was born at Lynn, Massachusetts, February 14, 1810. He graduated from Harvard College in 1829, and from the Cambridge Divinity School in 1833. He was ordained December 4 of that year pastor of the Second Church, Boston, as the successor of Ralph Waldo Emerson. This was his only pastorate, and; continued for forty-one years. He died at Weston, Massachusetts, September 11, 1882. Among his published writings are *A History of the Second Church in Boston, with Lives of Increase and Cotton Mather*, and several sermons. He edited the works of Henry Ware, Jr. (4 volumes), compiled *The Social Hymn-book*, and a *Hymn-book for Christian Worship*. See *Boston Advertiser*, September 12, 1882. (J.C.S.)

Robert (1)

a Scotch prelate, was elected bishop of Ross in 1122, but was not consecrated until 1128. He died in 1159. See Keith, *Scottish Bishops*, page 8.

Robert (2)

a Scotch prelate, was an Englishman, and was brought, with five others, into Scotland by Alexander I, to instruct the people and to be good examples to them in the observance of the monastic rules prescribed by St. Augustine. He was made prior of Scone in 1115, and in 1122 became bishop of St. Andrews. He was consecrated in 1126 or 1127. He died in this see in 1159. This prelate founded the priory of Lochleven, to be annexed to his new foundation. See Keith, *Scottish Bishops*, page 8.

Robert (3)

a Scotch prelate, was bishop of the see of Ross in 1214. See Keith, *Scottish Bishops*, page 185.

Robert (4)

a Scotch prelate, was bishop of Brechin in 1456. See Keith, *Scottish Bishops*, page 163.

Robert (5)

a Scotch prelate, was bishop at Dunkeld in 1484, and was witness to a charter of appraisement by king James III of the lands of Bordland of Ketnes, from James, earl of Buchan, to Robert, lord Lisle, May 19, 1485. See Keith, *Scottish Bishops*, page 91.

Robert (6)

a Scotch prelate, was bishop of the Isles in 1492, and received a charter from John, lord of the Isles, of the Church of Kilberry, which was united to the bishopric of a mensal Church. He was in this see in 1492. See Keith, *Scottish Bishops*, page 305.

Robert, Carl Wilhelm

a Protestant theologian of Germany, was born at Cassel, March 21, 1740. He studied at Marburg and Gottingen. and was ordained in 1762. In 1764 he was second preacher and professor at Marburg, in 1768 doctor of theology, and in 1771 member of consistory. In 1778 Robert resigned his theological position and commenced his career in the faculty of law. In 1779 he took the degree of doctor of law, in 1797 he was called to Cassel, and died April 3, 1803. He published, *De Nomine ὁμοῦ Θεοῦ non Regium Christi funus*, etc. (Marburg, 1768): — *Encyclopaediae et Methodi Theologici Brevis Ordinatio* (1769): — *Ethicae Christianae Compendium* (1770): — *Causa Belli a Israelitis Adversus Cananaeos*, etc. (1778). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Robert, Champart

archbishop of Canterbury, was by birth a Norman. He was abbot of Jumieges, a monastery on the Seine. He had formerly been monk, and was made bishop of London in 1044. In 1051 he was translated to the see of Canterbury. In 1052 he was deposed, and retired to his monastery at Jumieges, where he died. See Hook, *Lives of the Archbishops of Canterbury*, 1:494 sq.

Robert, Joseph T., LL.D.

a Baptist minister and educator, was born at Robertville, S.C., November 28, 1807. He was baptized in October, 1822, and graduated from Brown University in 1828 with the highest honors of his class. During 1829 and 1830 he was a resident graduate and medical student at Yale College, and in 1831 took his degree at the South Carolina Medical College. In 1832 he was licensed to preach by the Robertville Church, pursued his theological studies at the Furman (S.C.) Seminary, and was ordained pastor of the Robertville Church in 1834, where he remained until 1839, when he accepted a call to the pastorate of the Church at Covington, Kentucky. In 1841 he took charge of the Church at Lebanon. About 1848 he went to the First Church at Savannah, Georgia; in 1850 he became pastor of the Church at Portsmouth, Ohio; in 1858 professor of mathematics and natural sciences in Burlington University, Iowa; in 1864 professor of languages in the Iowa State University, and in 1869 president of Burlington University. He returned to Georgia in October, 1870, and in July, 1871, became principal of the Augusta Institute. Subsequently this institution, established

for the education of colored ministers, was removed to Atlanta, and in 1879 was incorporated with the Atlanta Baptist Seminary, under the presidency of Dr. Robert. He died March 5, 1884. See Cathcart, *Baptist Encyclop.* page 992. (J.C.S.)

Robinson, Stuart, D.D.

a Presbyterian minister, Was born at Strabane, Ireland, November 26, 1816. He received his preparatory education under Rev. James M. Brown, D.D., in Berkeley County, Virginia, and Reverend William H. Foote, D.D., at Romney; graduated from Amherst College, Massachusetts, in 1836; went thence to Union Theological Seminary in Virginia, and spent one year; then taught from 1837 to 1839; from 1839 to 1841 studied at Princeton Seminary was licensed by Greenbrier Presbytery, Virginia, April 10, 1841; and was ordained by the same presbytery, Oct. 8. 1842, at Lewisburg (now in West Virginia), pastor of the Church at Kanawha Saline, from which he was released May 8, 1847; was installed pastor of the Church at Frankfort, Kentucky, by the Presbytery of West Lexington, June 18 following, and labored there until September 2, 1852; removed to Baltimore, Maryland, and supplied the Fayette Street Church in 1852 and 1853; then organized the Central Presbyterian Church in the same city, and was installed its pastor May 10 of the latter year, and released October 27, 1856; was professor of pastoral theology and Church government in Danville Theological Seminary, Kentucky, in 1856 and 1857; pastor of the Second Church of Louisville from 1858 to 1881, at which time he was released on account of the failure of his health. He died in Louisville, October 5, 1881. Dr. Robinson was a man of rare learning, and one of the finest expository preachers in the country. He wrote much and published much, but his principal productions are the two volumes, *The Church of God.* and *Discourses on Redemption.* See *Necrol. Report of Princeton Theol. Sem.* 882, page 42.

Rochat, Auguste Louis Philippe

a Protestant theologian of Switzerland, was born July 17, 1789, at Crassier, Vaud. In 1812 he was ordained, and acted as preacher at different places. In 1825 he founded an independent Church at Rolles, in which he labored till his death, March 7, 1847. Rochat wrote, *Meditations* (1832): — *La Nature, la Constitution et le But de l'Eglise du Christ* (1837): — *Meditations sur Diverses Portions de la Parole de Dieu* (1838): —

Oeuvres Posthumes (1848). See Burnier, *Notice sur Auguste Rochat* (Lausanne, eod.); A. de Montet, *Dictionnaire des Genev. et des Vaud*, 2:383, 384; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rockwell, Joel Edson, D.D.

a Presbyterian minister, was born at Salisbury, Vermont, May 4, 1816. In 1837 he graduated from Amherst College, and in 1841 from Union Theological Seminary, N.Y. The same Year he became pastor of the Presbyterian Church at Valatie; in 1847 of the Hanover Street Church, Wilmington, Delaware; in 1851 of the Central Presbyterian Church, Brooklyn, N.Y. After laboring constantly for eighteen years, he spent five months in Europe for the benefit of his health. During the war of the rebellion he served as a member of the Christian Commission. In 1878 he became pastor of the Edgewater Presbyterian Church, on Staten Island, where he remained until his death, July 29, 1882. Besides fulfilling the duties of an active pastor during all these years, he was a prolific writer, and contributed to a number of religious periodicals. See (N.Y.) *Observer*, August 3, 1882; *Evangelist*, same date. (W.P.S.)

Rockwood, Elisha, D.D.

a Congregational minister, was born at Chesterfield, N.H., May 9, 1778. He graduated from Dartmouth College in 1802; taught an academy in Plymouth, Massachusetts, two years; was tutor in Dartmouth College; while there studied theology, and in 1806 was approbated by the Londonderry Presbytery. After preaching as an occasional supply in several places in Vermont and Massachusetts, he was ordained in Westboro', October 28, 1808; was dismissed March 11, 1835; and finally was pastor in Swansey, N.H., from November 16, 1836, until his death, June 19, 1858. See *Hist. of Mendon Association*, page 164. (J.C.S.)

Rodiger, Moritz

a Lutheran theologian of Germany, was born at Sangerhausen, April 29, 1804, and died at Halle, October 13, 1837, doctor of philosophy. He is the author of *Synopsis Evangeliorum Pericopis Parallelis* (2d ed. Halle, 1839). See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:245. (B.P.)

Roe, Charles Hill, D.D.

a Baptist minister, was born in Kings County, Ireland, January 6, 1800, his father being a clergyman of the Established Church. Having become a Baptist, he entered, in 1822, Horton College, England, and on the completion of his studies became pastor of the Church in Middleton, Lancashire, not confining his labors to his own church, but preaching extensively in all the neighboring region. He acted as secretary of the Home Mission Society from 1834 to 1842, and then became pastor of the Church in Birmingham, where his labors were greatly blessed. He came to the United States in 1851, accepted a call to Belvidere, Illinois, and during a part of the time of the civil war was chaplain of a regiment. He visited England in behalf of the freedmen, and raised funds for educational purposes among them. After a two years' pastorate at Waukesha, Wisconsin, and two years' service for the University of Chicago, he died at Belvidere, June 20, 1872. See Cathcart, *Baptist Encyclop.* page 1008. (J.C.S.)

Roger (1)

a Scotch prelate, was lord high chancellor in Scotland in 1178, and was made bishop of the see of St. Andrews in 1188. See Keith, *Scottish Bishops*, page 13.

Roger (2)

a Scotch prelate, was bishop of Ross in 1340, and is witness to a grant which Duncan, earl of Fife, made to Robert Lauder about that period. See Keith, *Scottish Bishops*, page 188.

Rogers, Ebenezer Platt, D.D.

a Congregational minister, was born in New York city, Dec. 18, 1817. He graduated from Yale College in 1837; studied at Princeton Theological Seminary nearly one year; then, because of weakness of the eyes, two years in private with Reverend L.H. Atwater, D.D., at Fairfield, Connecticut; was licensed by the South Association of Litchfield County, June 30, 1840, and ordained by the Hampden Association at Chicopee Falls, Massachusetts, November 4 following. His successive fields of labor were, Chicopee Falls, 1840-43; Northampton, 1843-46; Augusta, Georgia, 1847-54; Philadelphia, Pennsylvania, 1854-56; Albany, N.Y., 1856-62 New

York city, 1862-81. Part of these labors were in the Congregational Church, part in the Presbyterian, and part in the Reformed Dutch Church. He died at Montclair, N.J., October 22, 1881. He published several volumes on religious subjects, besides many sermons. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 38.

Rogers, Ferdinand, D.D.

a Protestant Episcopal clergyman, was born in New York state in 1816. He was ordained to the ministry in 1837, and took charge of his first parish at Brownsville, where he remained till 1846, when he accepted a rectorship in Greene, and continued there till his death, January 17, 1876. See *Appleton's Annual Cyclop.* 1876, page 623.

Rogers, Richard

an English Puritan minister, was born about 1550, and entered the ministry in 1575. He preached through the eastern counties of England forty-three years, suffering molestation from the officers, but acquiring considerable prominence among the dissenting divines. He died at Weathersfield, Essex, April 21, 1618. His publications include *Seven Treatises* (Lond. 1605, fol. and several other editions), a kind of theological manual, much used by the early divines of New England: — *Certain Sermons* (1612): — *Commentary on the Whole Booke of Judges* (1615). Mr. Chester, in his *John Rogers* (1861), pages 238-244, disputes Calamy's oft-repeated assertion that this divine was a descendant of the martyr. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rogerus

a Scotch prelate, was witness to a charter dated March 4, 1328, at Ross. See Keith, *Scottish Bishops*, page 187.

Rognon, Louis

a Protestant theologian of France, was born at Lyons, February 4, 1826. Having completed his studies, he was successive pastor at Vals (1850), Montpellier (1852), and Paris (1861). He died April 15, 1869, leaving *Melanges Philosophiques, Religieux et Littéraires*, and *Sermons* (Paris, 1870). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rohrbacher, Rene Francois

a Roman Catholic theologian of France, was born at Langatte in 1789. For some time professor of theology in the clerical seminary at Nancy, he went in 1849 to Paris, and died in 1856. Rohrbacher is the author of, *Histoire Universelle de l'Eglise Catholique* (Nancy, 1842-49, 29 volumes; 2d ed. Paris, 1849-53), afterwards translated into German: *Catechisme du Sens Communn* (2d ed. 1858): — *La Religion Meiditee* (2d ed. 1852, 2 volumes): — *Des Rapports Naturels entre les deux Puissances* (Besan(on), 1838, 2 volumes): — *De la Grace et de la Nature* (eod.): — *Motifis qui ont Ramene a l'Eglise Catholique un Grand Nombre de Protestants et d'Autres Religionnaires* (Paris, 1841, 2 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rohrer, Franz

one of the best historical scholars of Switzerland, was born at Stanz in 1832, and studied theology at the universities of Freiburg and Tübingen. He was ordained in 1856, and was for some time pastor of Kerns. His chief attention, however, was given to historical research, which his subsequent position as librarian at St. Gall enabled him to prosecute with greater freedom. After the death of Dr. Liitolf he became president of the Historical Society of the Five Cantons and editor of the *Geschichtsfreund*. He was also one of the most active members of the Swiss *Geschichts forschende Gesellschaft*, and undertook its continuation. of the great historical work left incomplete by Kopp, and afterwards by Liitolf, the *Geschichte der eidgenssischen Bunde*, of which a new volume lately appeared, under his care, bringing down the history to the peace of Austria with Lucerne and the Forest Cantons (1330-36). After serving as rector of the gymnasium at Altdorf, he was made a canon of the Stiftskirche at Luzerne in 1873, where he died in September 1882. He described himself to the last as a theologian of the "Richtung der Lacordaire." (B.P.)

Rohrich, Timotheus Wilhelim

a Protestant theologian of Germany, was born at Alt-Eckendorf in 1802. He studied at Strasburg and Gottingen, and performed the ministerial functions at Furdenheim, in Alsace. In 1837 he was called as pastor to Strasburg, and died in 1860. Rohrich published, *Geschichte der Reformation in Elsass und besonders in Strassburg* (1830-32, 3 volumes): *Matthias Zell* (1850): — *Mittheilungen aus der Geschichte der*

evangelischen Kirche des Elscses (1855, 3 volumes): — besides, he contributed largely to the *Zeitschrift fur historische Theologie* and the *Strassburger theologische Beitrage*. See Reuss, in *Denkschrift der theologischen Gesellschaft zu Strassburg* (Jena, 1861); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rohlieb, Johannes

a Lutheran theologian of Sweden, was born in Germany in 1806. Educated at German universities, he was in 1833 made assistant pastor of the German Church of St. Gertrude, at Stockholm, and in 1839, on the death of the pastor, succeeded to his office, by appointment of the king. In 1853 Rohlieb became the agent of the British and Foreign Bible Society in Sweden, which he served until his death. In 1875 he retired from the pastoral charge of his congregation, and died April 11, 1881, a doctor of theology. (B.P.)

Rokeby, William

an Irish prelate, was a native of Rokeby, in Yorkshire, and a doctor of the canon law. He was a brother to Sir Richard Rokeby, lord treasurer of Ireland. He received his early education at Rotheram and finished at Oxford, when he was presented by the monks of Lewes, in 1487, to the rectory of Sandal, near Doncaster. At the close of the 15th century he was nominated to the vicarage of Halifax, in Yorkshire in 1498 was constituted lord chancellor of Ireland, and afterwards advanced to the see of Meath, in 1507. On February 5, 1511, he was translated by pope Julius II to the see of Dublin, the temporalities of which were accorded to him in June following. In 1514 this prelate confirmed the establishment of a college of clerks, founded at Maynooth by Gerald, earl of Kildare, which was subsequently remodelled. In 1520 he was despatched by the lord deputy and council to Waterford for the purpose of pacifying such discords and debates as existed between the earl of Desmond and sir Piers Butler. Archbishop Rokeby died November 29, 1521. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 178.

Roll, Reinhard Heinrich

a Lutheran theologian of Germany, was born at Unna, Hesse, November 2, 1683, and studied at Rostock. In 1710 he was rector at his native place, in 1712 at Dortmund, in 1730 professor at Giessen, and died Oct. 2, 1768,

doctor of theology. He published, *De Nummo Confessionali et Oblatorio* (Rostock, 1707): — *Bibliotheca Nobilium Theologorum Historico-Theologica Selecta* (1708): — *De Sectarum Philosophicarum Scriptoribus Græcis Potioribus* (1709-10): — *De Objecto Psalmi lxxix* (1714): — *De Paulo Apostolo Polyhistore* (1715): — *Jobus Scepticismi immerito Accusatus* (1719): — *Lineamenta Theologie Naturalis sive Philosophicæ* (1723): — *De Fide Centurionis Capernaitici ad ~~4081~~ Matthew 8:1 sq.* (1730). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (where ninety titles of Roll's works are given). (B.P.)

Rollock, Peter

a Scotch prelate, was made titular bishop of Dunkeld by king James VI. He was one of the lords of session, and accompanied the king to England in 1603. See Keith, *Scottish Bishops*, page 97.

Rood, Heman, D.D.

a Congregational minister, was born at Jericho, Vermont, January 29, 1795. He graduated from Middlebury College in 1819, was preceptor at Montpelier Academy for two years, and in 1822 tutor at Middlebury College. In 1825 he graduated from Andover Theological Seminary; the next year, July 12, became pastor at Gilmanton, N.H.; in April 1830, at New Milford, Connecticut; in September, 1835, professor of sacred literature at the Gilmanton Theological Seminary, and occupied that position until November, 1843. The next ten years he was employed in teaching at Haverhill. From 1853 to 1858 he was acting-pastor at Quechee, in Hartford, Vermont, and from 1858 to 1864 served in the same relation at Hartland. From 1864 to 1878 he resided without charge at Hanover, N.H., and thereafter at Westfield, N.Y., until his death, June 8, 1882. See *Cong. Year-book*, 1883, page 31.

Roolwer

a Scotch prelate, was bishop of Ross about the year 900, and is buried at St.Mangholds, in the Isle of Man. See Keith, *Scottish Bishops*, page 296.

Rosecrans, Sylvester Horton, D.D.

a Roman Catholic prelate, was born at Homer, Ohio, February 5, 1827. He entered Kenyon College, but on joining the Roman Catholic Church went to St. John's College, Fordham, N.Y., where he graduated with high-

honors in 1846. He studied five years in the College of the Propaganda at Rome, and was ordained priest in 1852. Returning to the United States, he became an assistant at the cathedral of Cincinnati, a position which he held for seven years, and was at the same time professor of theology at Mt. St. Mary's Seminary and one of the editors of the *Cincinnati Catholic Telegraph*. In 1859 archbishop Purcell established a college in-connection with the seminary for the education of Catholics, and Dr. Rosecrans was appointed president, which position he filled until the college was closed, March 25, 1862. He was made auxiliary bishop of Cincinnati in 1868, and when Columbus was erected into a diocese he was appointed its first bishop, the duties of which office he faithfully discharged until his sudden death, October 21, 1878. See (N.Y.) *Catholic Annual*, 1879, page 91.

Rosenbaum, Johann Joseph

a Roman Catholic theologian of Germany, was born in 1797. In 1815 he was professor of dogmatics in the clerical seminary at Treves, in 1842 pastor at Andernach, in 1862 member of the chapter at Treves, and died April 13, 1867, doctor of theology. He was one of the founders of the *Zeitschrift für Theologie und Philosophie*, published at Bonn, and printed in defence of Hermes and his philosophical system, *Ueber Glauben* (Treves, 1833). (B.P.)

Rosenkranz, Johann Karl Friedrich

a Protestant theologian and philosopher of Germany, was born April 23, 1805, at Magdeburg. He studied at different universities, and commenced his academical career at Halle in 1828. In 1831 he was appointed professor, and was called to Königsberg in 1833, where he died, June 14, 1879. In his philosophical system he was a follower of Hegel, and published, *Der Zweifel am Glauben, Kritik der Schriften: De Tribus Impostoribus* (Halle, 1830): — *Die naturreligion* (Iserlohn, 1831): *Encyclopädie der theologischen Wissenschaften* (Halle, eod.; 2d ed. 1845): — *Kritik der Schleiermacherschen Glaubenslehre* (Königsberg, 1836): — *Ueber Schelling und Hegel* (1843): — *Kritik der Principien der Strausschen Glaubenslehre* (Leipzig, 1845): — *Neue Studien* (1875-77, 3 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rosenroth

SEE KNORR VON ROSENORIOTH.

Roser, Jacob

a Lutheran theologian of Germany, was born at Sondershausen, September 21, 1641, studied at different universities, and died at Quedlinburg, November 6, 1689, superintendent and court-preacher. He wrote, *De Manifestatione Nominis Jehovah ad* ^{<1111>}*Exodus 6:2*: — *De Fictitia Denominatione Missae a Papicolis ex* ^{<1110>}*Deuteronomy 16:10*: — *De Dagone* ^{<1111>}*1 Samuel 5:2-4*: — *De Morte Judce Proditoris Jesu Christi*: — *De Genealogia Christi Secundum Lucan*, etc. See Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:567. (B.P.).

Rosetta Stone

SEE HIEROGLYPHICS.

Rosmini (Serbati), Antonio

an Italian ecclesiastic and philosopher, was born at Roveredo, in the Tyrol, March 24, 1797. He studied at Padua, became a priest at the age of twenty-four, and in 1827 published his first treatise on philosophy, to which he had devoted himself from his early youth. About the same time he formed the acquaintance of Malnzoni, and the next year founded a new religious order, the "Istituto del Preti della Carita" (*Brethren of Charity*), visiting Rome in 1830 to obtain the sanction of the pope. In 1834 he returned to Roveredo as archdeacon, and in 1836 became abbot there, and founded a similar female order (*Sisters of Providence*). Meanwhile he continued his philosophical studies and publications, in consequence of the liberality of which he failed to secure the confirmation of his cardinalship (given him in 1848 by Pius IX), and some of his books were even put on the *Index Expurgatorius*. He died at Stresa, July 1, 1855. His writings fill thirty-five volumes. His *Life* has been written by Lockhart (1856) and Garelli (1861). For a notice of his career and philosophy see the *Fortnightly Review*, November 1881, and July 1882.

Ross, Arthur

a Scotch prelate, was minister of Birse, in the shire of Aberdeen, and was educated at the University of St. Andrews. In 1665 he was pastor at

Glasgow, where he continued until 1675. He was then promoted to the see of Argyle, whence he was transferred to that of Glasgow in 1679, and to that of Galloway the same year. But he was retranslated to the see of Glasgow October 15, the same year, and thence advanced to the see of St. Andrews, October 31, 1684, where he continued until the revolution in 1688, when he was deprived. He died June 13, 1704. See Keith, *Scottish Bishops*, pages 43, 269, 282, 291.

Rossanian Manuscript

(*Codex Rossanensis*) is an uncial manuscript designated by the Greek letter I, and is so called from Rossano, in Calabria, where it was found. In the spring of 1879 two German scholars, Dr. Oscar von Gebhardt, of Gottingen, and, Dr. Adolf Harnack, of Giessen, made a joint expedition into Italy in search of old manuscripts. In his *Hippolyti altae Feruntur Omnia*, page 216, Lagarde called attention to a notice from the 16th century, according to which manuscripts of Cyril of Jerusalem, Dionysius Alexandrinus, and of Hippolytus are said to be in the monastery of Santa Maria de lo Patire, near Rossano. This notice induced the two German scholars to search for these writings, of which, however, they could hear nothing, the monastery having long since perished. But they were informed that there was a very old Biblical book in the archiepiscopal palace. They begged to be allowed to look at this. Ushered into the presence of the archbishop, monsignor Pietro Cilento, they beheld, to their astonishment and delight, a quarto volume of the gospels, written in silver, on purple parchment, in old Greek uncial letters, unaccented, the words unseparated, and at the beginning a number of admirably drawn and colored miniatures and historical pictures. It consists of one hundred and eighty-eight leaves of parchment of two columns of twenty lines each. More than half of the original manuscript seems to have perished. What survives contains the whole of Matthew and Mark as far as the middle of the fourteenth verse of the last chapter. The discoverers assign it to the 6th century; the text attaches itself closely to the chief representatives of the amended text of A, Δ, Π, over against the most ancient codices α and B; but where one of these (Δ for example) accords with the older text, Σ also usually follows it, and shows a remarkable agreement with the scattered purple codex of the gospels N. Independent of the new Greek text (a specimen of which is given by Schaff in *A Companion to the Greek Testament*, N.Y. 1883, page 132), the pictures in the manuscript are believed to be of great value for the

early history of painting. While Latin manuscripts with pictures are relatively numerous, only a very few Greek manuscripts prior to the 7th century are thus adorned. Chief among them is the Vienna purple manuscript of Genesis. The newly discovered pictures give a very favorable impression of the art of the 6th century. They are described as, being wonderful in distinctness of outline and freshness of coloring. The manuscript is the property of the chapter of the cathedral church of Rossano. See Gebhardt and Harnack, *Evangeliorum Codex Graecus Purpureus Rossanensis*, etc. (Leipsic, 1880); Schuer, in the *Theol. Liter. Liturzeitung*, 1880, No. 19. (B.P.)

Roth, Abraham

a Lutheran theologian of Germany, was born in 1633 at Herwigsdorf, Silesia, studied at Leipsic, and died at Soran, April 26, 1699, court-preacher and superintendent. He wrote, *De Cerva Aurorae ad Psalm 22*: — *De Cultu Dei Rejectio* ¹⁸¹⁹ *Matthew 15:9*: — *De Nicolaitis, Apocal. 2:15*: — *De Essenis*: — *De Molocholatria Judaeorum*: — *De Judaeorum Ligamentis Precatoriis*. See Grosser, *Lausitze; Merkwurdigkeiten*; Joher, *Allgemeines Gelehrten-Lexikon*, s.v., (B.P.)

Rothe, Johann Andreas

a Lutheran theologian of Germany, was born May 12, 1688, at Lissa, Silesia, and studied at Leipsic. Count Zinzendorf selected him to fill the office of pastor at Berthelsdorf, the duties of which Roth discharged to the admiration of all who knew him. He died July 6, 1758. Rothe is the author of several hymns, the best known of which is his *Ich habe nun den Grund gefunden* (Engl. transl. "I now have found, for hope of heaven," in Mills, *Horae Germanicae* No. 32). See Koch, *Geschichte des deutschen Kirchenliedes*, 5:240 sq. (B.P.)

Rothenburg, Meir

SEE MEIR BEN-BARUCH.

Rougemont, Frederic De

a Protestant theologian of Switzerland, who died at Neufchatel in 1876, was a very prolific writer, whose works have for the greater part been translated into German. Of his publications we mention, *Du Monde dans ses Rapports avec Dieu* (1841): — *Essai sur le Pietisme* (1842): —

Histoire de la Terre d'Après la Bible et la Géologie (1856, Germ. transl. by Fabarius, Stuttgart, cod.): — *La Peuple Primitif* (1855-57): — *L'Age de Bronze ou les Semites en Occident* (1867): — *La Vie Humaine avec et sans la Foi* (1869): — *Théorie de la Rédemption* (1876): — *Revelation de Saint Jean Expliquée* (1838): — *Les xii Derniers Livres Prophetiques de l'Ancien Testament* (1841): — *Philosophie de l'Histoire* (1874, 2 volumes): — *Christ et ses Temoins* (1859): — *La Divinite et l'Infirmite de l'Ancien Testament* (1869), etc. See Godet, *Journal Religieux*, 1876, Nos. 16, 17; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Roumania

comprises 4,598,219 inhabitants belonging to the Greek Church, 115,420 to the Church of Rome, 8803 to the Armenian Church, 7790 to the Evangelical Church, 401,051 Jews, 25,033 Mohammedans, and 16,058 who call themselves Lipowanians. The Greek Church is the State Church, organized on strictly hierarchical principles. At the head of the clergy is the archbishop or metropolitan and primate of Roumania, at Bucharest, and the archbishop of Moldavia, at Jassy. The lower clergy are educated at seminaries, and supported by the congregation, whereas the higher clergy, from the archbishops to the protopopes, are paid by the state. What is demanded from the lower clergy is the ability of reading the prescribed formularies and performing the ceremonies. The Roman Catholic Church has two bishops, one at Bucharest and another at Jassy. The Evangelical congregations, with the exception of that at Bucharest, are in connection with the State Church of Prussia, and receive their preachers from the Prussian consistory. These congregations have, however, their own government, but are required to send a very careful report through their ministers to the Prussian ecclesiastical authority. At present there exist eight Evangelical congregations at Jassy, Bucharest, Galatz, Braila, Pitesti, Crajova, Turnu-Severin, and Atmadscha (Dobrukscha). Each congregation has its own parochial school, with male and female teachers. The latter are from the Kaiserswert house of deaconesses. See Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Rous (Rouse, or Rowse), Francis

a fanatical supporter of the English commonwealth, was born at Heaton, Cornwall, in 1579, and educated at Broadgate Hall (now Pembroke College), Oxford. He afterwards studied law, and was a member of

Parliament under Charles I. He was one of the few laymen appointed by the Commons to sit in the Westminster Assembly of Divines, and became provost of Eton in 1643. He died in 1659. His writings were printed in London in 1657, and include a utopian scheme of government modelled after the Jewish, and a metrical version of the Psalms. See Rose, *Biog. Dict.* s.v.

Roussel, Napolion

a French Protestant theologian, was born at Sauve in 1805. He studied at Geneva, was in 1831 pastor at Saint Etienne, but at the instance of the consistory he had to resign in 1835 because his sermons "bore the stamp of Methodism." In vain did the majority of the Church protest against the intolerance of the consistory. Roussel resigned, and founded an independent chapel. In 1835 he was pastor at Marseilles, in 1838 he went to Paris, where he started a journal called *l'Esperance*, the organ of the orthodox party. He was the means of founding churches at Angoulême, Villefavard, Limoges, Balledant, etc. In 1863 Roussel went to Lyons, but resigned his pastorate in 1867. He then retired to Geneva, and died June 8, 1878. Besides his *Comment il ne faut pas Precher*, he published a great many brochures and tracts. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Rowden, Philip, D.D.

a Baptist minister, was born in England in 1828, and in early life came to New York city. Not long after he was converted, and joined the Church in Newark, N.J. Having subsequently entered the ministry, his pastorates were successively in Newark, Bronson, Michigan, and in Chili, Indiana. His ministry was attended with powerful revivals." He was a man of studious habits and deep research." He died in Rochester, Indiana, April 4, 1875. See Cathcart, *Baptist Encyclop.* page 1012. (J. C. S.)

Rowlandson, Michael, D.D.

an English divine, was born about 1759, and educated at Queen's College Oxford. At the time of his death, July 8, 1824, he was vicar of Warminster. He was a man whose exemplary life and unceasing fidelity in the work of the ministry won for him the esteem and love of all who knew him. See (Lond.) *Christian Remembrancer*, August 1824, page 503.

Rowley, George, D.D.

an English educator and divine, was born in 1782, and educated at University College, Oxford, of which he became successively fellow, tutor, and public examiner. In 1821 he was elected to the mastership of his college, and in 1832 was appointed to the vice-chancellorship of the University of Oxford; which he held till his death, October 5, 1836. In his official duties he was noted for his punctuality and decision; and in private life he was distinguished for kindness of disposition and unselfishness of character. See (Lond.) *Christian Remembrancer*, November 1836, page 700.

Roxburgh, Hugo De

a Scotch prelate, was rector of Tullibody, and clerk to Nicolaus, the chancellor of Scotland. He was afterwards archdeacon of St. Andrews. In 1189 he was made chancellor of Glasgow, and in 1199 bishop, but sat only one year. He died in 1200. See Keith, *Scottish Bishops*, page 236.

Ruckert, Friedrich

an Orientalist, and one of the greatest German poets of the 19th century, was born at Schweinfurt, May 16, 1789. He studied at Jena, commenced his academical career in 1811, was professor of Oriental languages at Erlangen in 1826, and in 1841 at Berlin. He retired in 1846 to his country seat at Neuss, and died January 31, 1866. He published, *Hebraische Prophetens ubersetzt und erlautert* (Leipsic, 1831): — *Leben Jesu, Evangelien-Harmonie in gebundener Rede* (Stuttgard, 1839): — *Hesoden der Gosse* (1844). Some of his religious poems have been translated into English, as *Dein Konig kommt in niederen Hullen* (in Schaff, *Christ in Son*, page 33: "He comes, no royal vesture wearing"): *Er ist in Bethlehem geboren* (ibid. page 93: "In Bethlehem, the Lord of glory"): — *Das Paradies muss schoner seib* (ibid. page 657: "Oh Paradise must fairer be"): — *Um Mitternacht bin ich erwacht* (Winkworth, *Christian Singers of Germany*, page 337: "At dead of night Sleep took her flight"). (B.P.)

Ruckert, Leopold Immanuel

a Protestant theologian of Germany, was born in 1797 at Grosshennersdorf, near Herrnhut, Upper Lusatia. He studied theology and philosophy at Leipsic, was for some time deacon at his native place, and

published, in 1821, *De Ratione Tractandae Theologiae Dogmaticae*. In 1825 he was appointed teacher at the Gymnasium of Zittau, and while there published, *Kommentar uber den Brief Pauli an die Romer* (Leipsic, 1831; 2d ed. 1839): — *Kommentar uber den Brief Paul an die Galater* (1833): — *An die Epheser* (1834): — *An die Korinther* (1836-37). Riickert was made doctor of theology in 1836 by the theological faculty of Copenhagen, and in 1844 he was called to Jena, where he wrote, *Theologie* (Leipsic, 1851, 2 volumes): — *Das Abendmahl. Sein Wesen und seine Geschichte in der alten Kirche* (1856): — *Buchlein von der Kirche* (1857): — *Der Rationalismus* (1859). Ruckert died April 9, 1871. See *Protestantische Kirchenzeitung*, 1871, page 309-311; Zuchold, *Bibl. Theol.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses.*, s.v.; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Rudder, William, D.D.

a Protestant Episcopal clergyman, was born in British Guiana; graduated from Trinity College and from the General Theological Seminary; was ordained deacon by bishop Brownell in 1851; officiated successively in St. Paul's Church, Flatbush, L.I.; Calvary Church, New York, as an assistant minister; St. Paul's Church, Albany, as rector; and in St. Stephen's, Philadelphia, Pennsylvania, as assistant. On the death of the Reverend Dr. Ducacliet, rector of St. Stephen's, in 1865, Dr. Rudder assumed the rectorship, and remained in this pastorate until his death, January 29, 1880, aged fifty-seven years. See Whittaker, *Almanac and Directory*, 1881, page 174.

Rudel, Carl Ernst Gottlieb

a Lutheran theologian of Germany, was born in 1769. He commenced his pastoral career at Leipsic in 1801, and died there in 1842, doctor of theology. He published, *Predigten* (1816): — *Festpredigten und Amtsreden* (1828-32, 2 volumes): — *Abendmahls- und Confirmationsreden* (1827-36, 6 volumes), etc. See Winer, *Handbuch der theol. Lit.* 2:98, 149, 159, 179; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Rudiger, Johann Bartholomius

a Lutheran theologian of Germany, was born at Grunberg, Hesse, October 10, 1660. He studied at Giessen, was in 1691 preacher at Wetzlar, in 1697 professor at Giessen, in 1707 doctor of theology, and died July 3, 1729. He

wrote, *De Pace inter Lutheros et Reformatos* (Giessen, 1684): — *De Infinitate Dei* (1700): — *De Presentia Dei Repletiva* (1701): — *De Natura Dei Perfectissime Simplici* (1706): — *De Angelorum Cospore Subtili et Assumpto* (1707): — *De Justificatione Abrahae ex* ^{<0156>}Genesis 15:6 (1707): — *De Conscientia Scrupulosa* (1714): — *De Agno Occiso ab Origine Mundi* (1719): — *De Radicatione Fidelium in Christo* (1722): — *De Christo per Primam vet Ultimam Sacra Scripture Vocem* (1724). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Rudiger, Franz Joseph

a Roman Catholic prelate of Austria, was born April 6, 1811, at Partheuen. In 1853 he was made bishop of Linz, and died November 24, 1884. Ridiger was one of those prelates who opposed all measures of the Austrian government which tended towards depriving the Church of any of her prerogatives. Riidiger only knew one government, the supremacy of the Church. When the dogma, of the Immaculate Conception was proclaimed he celebrated that event by building a splendid cathedral at Linz, and erecting monasteries throughout his diocese. (B.P.)

Rule

(Heb. *kav*, **wqj** a line for measuring. as elsewhere rendered) is mentioned (^{<2443>}Isaiah 44:13) among the tools of the carpenter (**μyx [evrj** ; *hewer of wood*), the associated implements being the "line" (Heb. *sered*, **drçæ** probably a graver), the "plane" (Heb. *maktsu'ah*, **h [Wxq]ni** probably a chisel), and the "compass" (Heb, *mechugah*, **hgWj m]** probably compasses). **SEE HANDICRAFT.**

Rullmann, Georg Wilhelm

a Lutheran theologian of Germany, was born March 16, 1757, and studied at Rinteln and Gottingen. In 1778 he was appointed con-rector at Rinteln, in 1782 professor of theology, in 1788 doctor of theology, and died June 16, 1804. He wrote, *De Insigni Psychologis in Theologia Revelata Usu* (Rinteln, 1779): — *Versuch eines Lehrbuchs ler roinischen Alterthumer* (1782; 2d ed. 1787): — *De Apostolis Primariis Religionis Christianae Doctoribus* (1788): — *Tabula Harmonian IV Evangelistorum Exhibens* (1790): — *De Prophetis Vovi Testamenti* (eod.): — *Die heiligen Schriften es Neuen Bundes ubersetzt und mit Anmerkunen versehen* (1790-91, 3

volumes): — *Observationes Criticas Exegeticae in Loca Quaedam Epistolaram-Pauli*, etc. (1795): — *Die christliche Religionslehre* (1803). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Rulman, Merswin

one of the "Friends of God," of the 14th century, was born, at Strasburg in 1307. He was a wealthy merchant and banker, when, in 1347, he gave up business, joined the Friends of God, and led a life of severe asceticism, under the guidance of Tauler. In 1366 Rulman acquired the island of Der grune Wort, in the Ill, near Strasburg, and retired thither. He died July 18, 1382. Rulman's writings are, *Das Bannerbuchlein* (edited by Jundt, *Les Amis de Dieu* Paris,. 1879): — *Das Buch von den neun Felsen* (ed. by Schmidt, Leipsic, 1859), and an old Dutch version of the same, *Dat Boeck van den Oorspronck*, by G.H. van Boossum Waalkes, Lenwarden, 1882). See Schmidt, in *Revue d'Alsace* (1856); in Reuss und Cunitz, *Beitrage zu der theol. Wissenschaft*, volume 5 (Jena 1854), and *Niklaus von Basel* (Vienna, 1866); Jundt, *Les Amis de Dieu*, page 140 sq.; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Rumpe, Heinrich

a Lutheran theologian of Germany, was born at Hamburg in 1561, studied at different universities, was in 1592 professor of Hebrew at Helmstadt, in 1597 at Hamburg, and died Aug. 16, 1626. He wrote, *Vaticinia Aliquot de Messia*: — *Isagoge in Linguas Orientales Primarias*, etc. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Runge, David

a Lutheran theologian of Germany, was born in 1564 at Greifswalde, where he was professor of Hebrew in 1589. In 1601 he attended the Colloquy of Ratisbon, and died July 7, 1604. He wrote, *Dissertationes viii de Calvinismo*: — *De Articulo Primo Symboli Apostolici*: — *De Verbis: non Fascies Tibi Sculptile*, ^{Exodus} 20:4: — *De Baptismo*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Runge, Johann

Picture for Runge

a Lutheran theologian of Sweden, was born in 1666, studied at Abo, was preacher there in 1691, in 1697 professor of theology, in 1701 doctor of theology and superintendent at Narva. Runge died August 3, 1704. He wrote, *Comment. in 9, 10 et 11 cap. ad Romanos*; — *De Sede Animae in Homine Praecipua*. See Stirnmann, *Aboa Literata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Rupp, Julius

a Protestant theologian of Germany, was born in 1809. He belonged to the so-called Friends of Light (q.v.), and founded in 1846 the first free congregation. He died July 11, 1884, doctor of philosophy. Rupp published, *Gregor's, des Bischoff von Nyssa, Leben und Meinungen* (Leipsic, 1834): — *Der Symbolzwang und die protestantische Lehr- und Gewissensfreiheit* (Konigsberg, 1843): — *Christliche Predigten* (1843-45): — *Erbautngsbu.ch fiir freie evangelische Gemeindei* (1846): *Von der Freiheit* (1856, 2 volumes): — *Das Sektenwesen und die freie Gemeinde* (1859), etc. See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Rus, Johann Reinhard

a Lutheran theologian of Germany, was born February 24, 1679, and studied at Giessen and Jena. In 1708 he was made adjunct to the philosophical faculty of Jena, in 1712 professor of theology, in 1730 doctor of theology, and died April 18, 1738. He wrote, *De Usu Linguae Syriacae in Novo Testamento*: — *De Usu Accentuationis Hebraicae Pentade Dictorum Veteris Testamenti Demonstrato*: — *De Harmonia Vitae Davidis*: — *De Zacharia non Summo Pontifice ad Luc. 1*: — *De Serpente non Naturali sed solo Diabolo ad Genesis 3*: — *De Evocationae Abrahami*: — *De Sceptro a Juda Ablato ad Genesis 49*: — *De LXX Hebdomadibus Danielis*: — *De Lapidatione Stephani*: — *De Varrio Mosis in Montem Sinai Ascensu*: — *Bileam Votes Evangelicus ex Num. 24:15-19*: — *Introductio in Novum Testamentum Generalis*: — *Harmonia Evangelistarum*: — *De Magis non Judaeis (d Matthew 2, etc. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 1:244, 590; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.))*

Russel, William

a Scotch prelate, was a native of the Isle of Man and abbot of Rushen. He was consecrated bishop of the Isles in 1248, and held a synod at St. Michael's in 1350, in which five additional canons were made. He died April 4, 1374. See Keith, *Scottish Bishops*, page 303.

Russell, Andrew, D.D.

a Scotch Congregational minister, was born at Winchburgh, Linlithgowshire, November 1, 1807. He was educated in letters at the University of Edinburgh, and in theology at the Glasgow Theological Academy. He was ordained pastor at Haddington in 1833, where he labored some eight years; next at Princes Street Chapel, Dundee, four years. The state of his health at this time requiring a change of climate, he removed to Stirling, where he enjoyed a long and successful pastorate. From Stirling he went to Bradford, Yorkshire, in 1859, and for some years took pastoral charge of the Chapel at Lister Hill's. During the last twelve and a half years of his life he was pastor of the Church at Holme Lane, Bradford. He died June 19, 1881, having filled with great honor several denominational offices. See (Lond.) *Cong. Year-book*, 1882, page 329.

Russell, Charles William, D.D.

a Roman Catholic divine, was born at Killough, County Down, Ireland, May 14, 1812. He was educated at Drogheda, at Downpatrick, and at Maynooth College; was elected to the Dunboyne Establishment in 1832, for ten years discharged his duties as professor at Maynooth, and in 1845, when the chair of ecclesiastical history was established, he was appointed thereto. He held this position until the death of Dr. Renahan in 1857, when he became president of the college, which office he filled until his death, on February 26, 1880. Dr. Russell was a regular contributor to the *Dublin Review and Edinburgh Review*. He published translations of the *Tales of Canon von Schmid* and Leibnitz's *System of Theology*. His *Life of Cardinal Mezzofanti* (1858) had its origin in an article on that wonderful linguist in the *Edinburgh Review* of 1855, and included notices of the most celebrated linguists of all countries. It was translated into Italian and published at Bologna in 1859. A second edition appeared in 1863. In 1869 Dr. Russell was appointed a member of the royal commission on historical manuscripts, and from 1872 he edited, in conjunction with Mr. Prendergast, several volumes of the *Calendars of State Papers* relating to Ireland, beginning with the reign of James I. Dr. Russell contributed also to the eighth edition of the *Encyclopaedia Britannica*, *North British Review*, the *English Cyclopaedia*, the *Academy*, and several other publications. See (N.Y.) *Catholic Almanac*, 1881, page 106.

Russell, David, D.D.

a Scotch Congregational minister, was born in Glasgow, October 10, 1779. He studied literature and the classics privately, and theology at the Edinburgh Theological Academy. In August 1805, he was sent to Aberdeen, where he supplied the pulpit five months. He then removed to Montrose for nine months, but returned to Aberdeen, where he was ordained pastor in 1807. He went to Dundee in 1809, and became pastor of the Church then assembling in Sailor's Hall. In this charge he continued thirty-nine years, with great honor to all concerned. He died Sept. 23, 1848. Dr. Russell published, among other works. *Letters, chiefly Practical and Consolatory: — On the Old and New Covenants: — The Way of Salvation: — Hints to Inquirers: — Infant Salvation*, etc. See (Lond.) *Cong. Year-book*, 1848, page 237.

Russell, John, LL.D.

a Baptist minister, was born at Cavendish, Vermont, July 1, 1793. He graduated from Middlebury College in 1812; was converted just before entering upon his senior year, and soon after his graduation went to Georgia, where he taught school for a time. From 1819 to 1826 he was tutor in a private family in Missouri, and subsequently taught in St. Louis, Yandalia, Alton Seminary, and later in life was principal of Spring Hill Academy, in East Feliciana, Louisiana. On February 9, 1833, he was licensed to preach by the Bluffdale Church, Illinois. He died January 21, 1863. Dr. Russell wrote, as an advocate of temperance, *Venomous Worm; or, Worm of the Still*. To counteract Universalism he preached a number of discourses, which were afterwards published under the title of *The Serpent Uncoiled*. He was an accomplished linguist and an able scholar. See *Minutes of Illinois Anniversaries*, 1863, page 13. (J.C.S.)

Russell, Patrick, D.D.

an Irish prelate, was promoted to the see of Dublin August 2. 1683. In July 1685, he held a provincial council at Dublin, in which it was ordained that any priest, celebrating a marriage without license from the ordinary, or the parish priest of the place, should be excommunicated, etc. The council further confirmed the decrees of those held in 1614 by Dr. Eugene Matthews and in 1640 by Dr. Fleming. In 1686 Dr. Russell assisted at a session of the Roman Catholic clergy, held in Dublin. He also presided at a diocesan synod, held there, June 10, 1686, in which it was decreed, in reference to the parochial clergymen having cure of souls, that each should have a schoolmaster in his parish to instruct the little children in "Christian doctrine and good courses." In 1688 he presided at a synod held in Dublin. On the downfall of the Stuart dynasty he fled to Paris. He returned to his native country and died at the close of the year 1692. See *D'Alton, Memoirs of the Archbishops of Dublin*, page 446.

Rutledge, Francis Huger, D.D.

a bishop of the Protestant Episcopal Church, a native of South Carolina, and a son of chancellor Hugh Rutledge, graduated from Yale College in 1820, and was for some time rector of St. John's Parish, Tallahassee, Fla. He was consecrated bishop of Florida, October 15, 1851, in St. Paul's Church, Augusta, Georgia, and died at Tallahassee, November 6, 1866,

aged sixty-eight years. See *Amer. Quar. Church Rev.* January 1867, page 646.

Rutz, Franz Georg Christoph

a Lutheran theologian, was born at Ratzeburg, October 22, 1733. He studied at Rostock. In 1762 he was preacher of the Lutheran Church at Amsterdam, in 1764 was called to Breda, and in 1775 accepted a call to the Hague. Rutz died December 31, 1802, leaving, *Non Placet Nobis Orthodoxia sine Pietate, nec Pietas sine Orthodoxia* (Amsterdam, 1777): — *Exegetische und kritische Briefe* (1779): — *Kleine Bydragen tot de deistische Letterkunde* (Hague, 1782): — *Apologie van het Leeraarampt* (1784), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Ryan, George Frederick, D.D.

a Welsh Congregational minister, was born at Abergavenny, Monmouthshire, in 1790. He joined the Church at the age of fourteen, began village preaching in his sixteenth year, entered Rotherham College in 1814, and commenced his pastoral life at Bridlington. After four years' labor in that place he removed to Stockport, where he ministered ten years, and then went to Dogley Lane Chapel, near Huddersfield. In 1836 he again returned to Bridlington. He died at Dore, August 19, 1865. His principal publication was entitled *The Dialogist*. He also, at various times, published sermons and pamphlets. See (Lond.) *Cong. Year-book*, 1866, page 283.

Ryan, Henry

founder of the "Canadian Wesleyan Methodist Church" (so called), or Ryanites, was born of Irish parentage in Connecticut, April 22, 1775. Educated a Roman Catholic, while teaching school he heard the eccentric Methodist preacher, Lorenzo Dow, was converted, united with the Methodists, and was disowned by his parents. He taught school for six years after his conversion, preaching regularly, however, and introducing Methodism into a part of Warren County, N.Y. In 1800 he was received into the New York Conference. His circuits in the United States were Vergennes (large part of Vermont) and Plattsburg, N.Y. In 1805 Asbury sent him and William Case to reinforce the Methodist force in Canada. Firm to obstinacy, of indomitable perseverance and iron will, he had a courage that never quailed. In labors and sacrifices he was abundant.

During the war of 1812 the oversight of the societies in Canada devolved upon him, and from 1815 to 1825 he continued to itinerate as a presiding elder, now on the Upper Canada District, then on the Lower Canada District. In 1827 he withdrew from the connection, in consequence of a difference of opinion on Church government. Shortly afterwards some of those who had espoused Ryan's cause organized the Canadian Wesleyan Methodist Church, making lay delegation its distinguishing feature. With this body Ryan united, and with it he continued to be identified during the brief remainder of his earthly existence. He died in September, 1832. See Dr. T. Webster, in the *National Repository*, September 1880; Stevens, *Hist. of the Meth. Episcopal Church* (see Index, volume 4); Playter, *Hist. of Methodism in Canada* (Toronto, 1862), page 84, 234, 297-99.

Ryder, John, D.D.

an Irish prelate, was created bishop of Killaloe in 1741; transferred to the see of Down and Connor in 1743; and to the archbishopric of Tuam in 1752. He died at Nice, Italy, February 4, 1775, in the seventy-eighth year of his age. See (Lond.) *Annual Register*, 1775, page 206.

Ryerson, Edgerton, D.D., LL.D.

an eminent Canadian Methodist minister, was born in the Province of Ontario, Canada, in 1803. He united with the Methodist Episcopal Church in 1823. He received an early classical education preparatory to the study of law, He entered the itinerant work, preaching his first sermon on Easter Sunday, 1825. In 1829 he became the first editor of the *Christian Guardian*; in 1842 was appointed the first president of Victoria College; and in 1845 was made superintendent of education for the Province of Upper Canada, an office he held for thirty years. On the union of the Wesleyan Methodists, the New Connection, and the Eastern British Conference, he was elected first president of the Methodist Church in Canada. He visited Europe and the United States a number of times in the interests of Methodism and education, and was twice a representative to the British Conference and to the General Conference of the Methodist Episcopal Church of the United States. He died at Toronto, February 19, 1882. Among his writings, aside from editorial work, may be mentioned his *Manual of Agricultural Chemistry: — Compulsory Education: — The Clergy Reserve Question, etc.*

Ryland, John, D.D.

a learned English Baptist minister, was born at Warwick, January 29, 1753. His father was a fine scholar and able minister, and taught his son Greek and Hebrew and Scripture history. He was baptized at fourteen, and began to preach in 1778, in and around Northampton, as his father's assistant; then as co-pastor, aiding his father in his academy, in which young men were trained for the ministry. In 1786 he was sole pastor at Northampton. In cooperation with Carey Fuller, Sutcliffe, and others, he originated the Baptist Missionary Society, October 2, 1792. He became president of the Baptist College, Bristol, and pastor of the Broadmead Chapel in that city in 1794. In 1815 he became secretary of the Baptist Missionary Society. He died May 25, 1825. Dr. Ryland wrote, *Memoirs of Robert Hull, of Drusby: — A Candid Statement of the Reasons which Induce the Baptists to Dijers from their .Christian Brethren: — some Sermons: —* and nearly a hundred *Hymns*, which appeared in magazines, signed "J.R. jun." These have been published in a neat volume by Daniel Sedgwick.

S

Sabai Version Of The Scriptures

Sabai is spoken in several islands in Torres Strait, between Australia and Papua. The gospel of Mark was printed at Sydney in 1883 under the care of the Auxiliary of the British and Foreign Bible Society. The translation was made by a teacher, Elia, who had been fifteen years engaged on the work, and revised by the Reverend S. Macfarlane, of Murray Island. The gospel of Matthew has since then been added. (B.P.)

Sabba, Abraham IBN-

a Jewish writer of the 16th century, who was banished with thousands of Jews from Lisbon in 1499, is the author of a very extensive commentary on the Pentateuch, entitled *The Bundle of Myrrh* רמח ררר, in which he largely avails himself of the zohar and other early cabalistic works. The commentary was first published at Constantinople in 1514; then at Venice in 1523, 1546, 1566, and at Cracow in 1595. Pellican has translated this commentary into Latin, and the MS. of this version is in the Zurich library. See Furst, *Bibl. Jud.* s.v. Ginsburg, *Kabbalah*, page 123; Lindo, *History of the Jews in Spain and Portugal*, page 266; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Saddler, Isaac P., D.D.

a Methodist Episcopal minister, was born in Westmoreland County, Pennsylvania, October 5, 1807. He was converted in 1839, licensed to preach in 1840, entered the Pittsburgh Conference in 1853, was superannuated in 1872, and assigned to the East Ohio Conference at its organization in 1876. He died suddenly, March 2, 1882. See *Minutes of Annual Conferences*, 1882, page 329.

Safed

is an important, but comparatively modern town of Palestine, eight miles north-west of the sea of Galilee, famous especially as a mediaeval seat of Jewish learning. The following account of it is taken from Murray's *Hand--*

book for Syria (page 418). Further details may be found in the *Memoirs* accompanying the Ordnance Survey (1:199, 248).

"Safed lies on an isolated peak, which crowns the southern brow of the mountain range. A deep glen sweeps round its northern and a western sides, and a shallower one, after skirting the eastern side, falls into the former a few miles to the south. Beyond these, on the north-east, north, and west, are higher hills, but on the south the view is open. The old castle crowns the peak; the Jewish quarter of the town clings to the western side, considerably below the summit, the rows of houses arranged like stairs. There are, besides, two Moslem quarters — one occupying the ridge to the south, and the other nestling in the valley to the east. The population may be estimated at about four thousand, of whom one third are Jews and a very few families Christians.

"The only attraction of Safed is the splendid view it commands. This is best seen from the summit of the castle. The latter is surrounded by a deep, dry ditch, within which was a wall. All is now a mass of ruins. Only a shattered fragment of one of the great round towers has survived the earthquake of 1837. Before that catastrophe it was not in the best repair, still, it afforded accommodation to the governor and his train; but then, in a few minutes, it was utterly ruined, and many of its inmates buried beneath the fallen towers.

"Safed is first mentioned in the Vulgate version of the book of Tobit [rather as *Safat* in the Jerusalem Talmud; perhaps also the *Seph* of Josephus (*War*, 2:25)]. Tradition has made it the site of *Bethulia* of the book of Judith, but without evidence. The castle seems to have been founded by the crusaders to guard their territory against the inroads of the Saracens. It was garrisoned by the Knights-Templars. Its defenses, both natural and artificial, were so strong that Saladin besieged it for five weeks before he was able to capture it. After lying in ruins for many years it was rebuilt by Benedict, bishop of Manseilles, in the year 1240. But it only remained twenty years in the hands of the Christians, for, being hard pressed by Sultan Bibars, the garrison capitulated and here murdered to a man, the chief being flayed alive by the barbarous Mohammedans. From that period till the past century it continued to be one of the bulwarks of Palestine.

"We know not when the Jews first settled in Safed, or at what period they raised the town to the rank of a 'holy city.' There were no Jews in the place

in then middle of the 12th century; when Benjamin of Tudela visited the country; and it was not, in fact, until four centuries later that the schools of Safed became celebrated. Then a printing-press was set up, synagogues were built, and the rabbis of Safed were acknowledged to be among the chief ornaments of Hebrew literature. The 16th century was their golden age in the 17th both learning and funds began to decline, and the earthquake of 1837 gave a deathblow to the Jewish cause. Printing-press, synagogues, schools, houses, and people were all involved in one common ruin."

Safford, Jefferson Price, D.D.

a Presbyterian minister, was born at Zanesville, Ohio, September 22, 1823. He graduated from the University of Ohio, at Athens, in 1843; taught at Dry Creek Academy, Covington, Kentucky, and at Indianapolis Academy, Ind., for two years each; was professor of mathematics at Covington, in 1847 and 1848; next entered Princeton Seminary, N.J., where he graduated in 1852; was licensed by the Presbytery of Philadelphia, April 5, 1851; taught mathematics at Richmond Academy, Richmond, Virginia, three years, supplying also, part of the time, the Church at Bethlehem, and was ordained by the Presbytery of West Lexington, at Frankfort, Kentucky, February 9, 1855. His fields of labor were the Church at Frankfort, from 1855 to 1857; pastor of First Church, Piqua, Ohio, from 1857 to 1862.; First Church, New Albany, Indiana, from 1862 to 1867, and district secretary of the Board of Missions for Ohio and Indiana from 1867 to 1870. He served as stated supply to Brownsville (Ohio) Church from 1870 to 1876, at the same time supplying also Fairmount Church from 1870 to 1877, Rosville Church from 1871 to 1873, acting as president of Zanesville University in 1871 and 1872, supplying Uniontown (Ohio) Church from 1871 to 1873, Hanover Church in 1873 and 1874, Kirkersville Church from 1874 to 1879, and Claysville and West Carlisle churches until his death, which occurred at Zanesville, July 10, 1881. Dr. Safford was also the accurate and efficient stated clerk of the Presbytery of Zanesville from 1873, and of the synod of Colisumbus from 1876. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 48.

Sahm, Peter, D.D.

a Lutheran minister, graduated from Gettysburg Theological Seminary in 1831, and entered the ministry in 1832, the period of his service comprising

forty-four years. He preached in both German and English as occasion required. A considerable time he was pastor at Green Castle. At the time of his death he was serving the Church at New Berlin, Pennsylvania. He died at Laurelton, March 14, 1876, aged sixty-six years. See *Lutheran Observer*, March 24, 1876.

Saint Aldegonde

SEE MARNIX, PHILIPPE.

Saint Andrews

SEE ANDREWS, ST.

Saint Brieuc

SEE BIANEUC, ST.

Saint Claude

SEE CLAUDE, ST.

Saint Cyran

SEE DUVERGIER.

Saint Denis

SEE DENIS, ST.

Saint Edmunds, Alan

a Scotch prelate, was bishop of the see of Caithness in 1290, and in 1291 was made lord-chancellor. He died in 1292. See Keith, *Scottish Bishops*, page 211.

Saint Gall

SEE GALL, ST.

Saint Martin

SEE MARTIN (SAINT), LOUIS CLAUDE DE.

Saint Omer

SEE OMER, ST.

Saker, Alfred

a missionary to the "Dark Continent," was born in England, July 21, 1814. At the age of twenty-nine he was accepted by the Baptist Missionary Society for the mission on the west coast of Africa. In 1845 Saker settled at King Aqua's Town, the seat of a large tribe, on the left bank of the Cameroons River, and about twenty miles from its mouth. With great difficulty he mastered the Dualla language, spoken by the people among whom he lived. Early in November 1849, he baptized the first convert, and in the afternoon of the day a church was formed, consisting of the missionary and his wife, the native helpers, and the Dualla convert. Mr. Saker translated the Bible into the Dualla language, and died at Victoria, March 13, 1880, having spent thirty-four years in Africa. (B.P.)

Salat, Jacob

a Roman Catholic theologian and philosopher of Germany, was born August 24, 1766. In 1801 he was professor of ethics and pastoral theology at Munich, in 1807 professor of moral philosophy at Landshut, and died in 1851. He published, *Die Religionsphilosophie dargestellt* (Landshut, 1811): — *Grundlinien der Religionsphilosophie* (Sulzbach, 1819): — *Grundlinien der Moralphilosophie* (Munich, 1827): — *Versuche über Supranaturalismus und Mysticismus* (Sulzbach, 1823): — *Sokrates, oder über den neuesten Gegensatz zwischen Christenthum und Philosophie* (1820): — *Ist der Priestercolibat ein Ideal?* (Stuttgart, 1833): — *Die literarische Stellung der Protestanten zu den Katholiken* (1831): — *Aufschluss über den Ultrakatholicismus* (1833): — *Schelling und Hegel* (Heidelberg, 1842). See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:285, 288, 370, 375, 466, 723. (B.P.)

Salim

Lieut. Conder (*Tent Work*, 1:92) advocates the position of this place at *Salim*, four miles east of Nablufs, urging the abundance of water there, and the presence of a village, Ainun (AEnon), seven and a half miles to the north-east; and Tristram (*Bible Places*, page 192) likewise accepts this situation for similar reasons, adding that "it is close to one of the old main

lines of road from Jerusalem to Galilee." "The head-springs are found in an open valley surrounded by desolate and shapeless hills. The water gushes out over a stony bed, and flows rapidly down in a fine stream surrounded by bushes of oleander. The supply is perennial, and a continual succession of little springs occurs along the bed of the valley, so that the current becomes the principal western affluent of Jordan south of the Vale of Jezreel. The valley is open in most parts of its course, and we find the two requisites for the scene of baptism of a multitude — an open space and abundance of water" (Conder). Salim itself is described in the *Memoirs* accompanying the Ordnance Survey (2:230) as "a small village, resembling the rest, but evidently ancient, having rock-cut tombs, cisterns, and a tank. Olive-trees surround it; on the north are two springs, three quarters of a mile from the village."

Salkinson, Isaac E.

a missionary among the Jews, and an excellent Hebrew scholar, who died June 15, 1883, at Presburg, in the employ of the British Society for Jewish Missions, is the author of a Hebrew translation of *Philosophy of the Plan of Salvation* (Altona, 1858). Besides translating into Hebrew Milton's *Paradise Lost*, Shakespeare's *Romeo and Juliet*, he published *The Epistle of Paul the Apostle to the Romans*, translated from the original Greek (Edinburgh, 1855). At the time of his death he had finished a Hebrew translation of the New Test., which was edited by Dr. Ch. D. Ginsburg of England, and published at the expense of the English Trinitarian Bible Society at the imperial press of K. Fromme, in Vienna. The translation has been made in "classical Hebrew idiom," but "in seeking for elegance of language, exegetical and historical correctness, which are always closely connected with correctness of language, has been lost." See *Theologisches Literaturblatt* (Leipsic, 1885, Nos. 45, 46, 47). (B.P.)

Sail, Andrew, D.D.

an English divine, was born near Cashel, Ireland, about 1612, and after having studied for some time at St. Omer's, was transferred to Valladolid, in Spain, that he might become conversant with the rules and institutions of the Jesuits. Having acquired distinction as a theologian, he was appointed successively reader of divinity at Pampeluna, professor at Tudela and Valencia, rector of the Irish College, and lecturer of controversial divinity at the University of Salamanca. It was at this time that many of the

influential Roman Catholics in Ireland expressed their willingness to adhere to king Charles XI, and renounce the interference of all foreign power, even though the pope should excommunicate them. Under these circumstances it was deemed expedient by the Romish court to send Jesuits to Ireland, and among them was Sail. Some years later, however, a change took place in his religious views, and he joined the Church of England, in connection with which he labored with exemplary diligence till his death, April 6, 1682. His works are, *Recantation*, and a *Sermon on* ^{◀4B15} *Matthew 24:15-18*, in *Confutation of the Errors of the Church of Rome* (Lond. 1674, 8vo): — *The Catholick and Apostolick Faith Maintained in the Church of England* (Oxford, 1676, 8vo): — *Votum pro Pace Christiana* (1678, 4to): — *Ethica seu Moralis Philosophia* (1680, 8vo). See (Lond.). *Church of England Magazine*, July 1841, page 3; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Salle, John Baptist De La

founder of the order of Christian Brothers, was born at Rheims, France, April 30, 1651. At the age of seventeen he was made canon of the Cathedral of his native city, and after studying some time at the Sulpician Seminary in Paris, he took the degree of doctor of divinity, and was ordained priest in 1678. He died in Rouen, April 9, 1719. The order which he established is devoted to teaching, especially among the poorer classes. He introduced the mutual simultaneous method of instruction, and also composed a treatise on school government. The order was approved by Benedict XIII, and has thousands of schools, and first-class colleges at Passy, near Paris, at Marseilles, Manhattanville, N.Y., St. Louis, Baltimore, etc. Baptist de la Salle was declared venerable by Gregory XVI, May 8, 1840, and beatified by Pius IX in 1873. See (N.Y.) *Cath. Almanac*, 1873, page 88.

Salthen, Daniel Lorenz

a Lutheran theologian, was born March 16, 1701, at Markin, near Upsala, and died at Konigsberg, January 29, 1750, doctor and professor of theology. He wrote, *De Articulis Smalcaldicis* (Konigsberg, 1729): — *Introductio in Omnes Libros Sacros* (1736): — *De Auctore Libri Sapientiae* (1739). See Furst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:329; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Salvation Army, The

This new religious organization is, in some of its agencies and operations, suggestive of the reformation under Luther, and of the religious awakening under the Wesleys. Each of these great movements was so startling in its character that it commanded wide-spread attention, and excited opposition and envy on every hand. Their enemies declared that the work would soon come to naught, and that such inflammable material would soon burn itself out. But these disparaging predictions have not been fulfilled with regard to the former two efforts, nor are they likely to be realized in the case of the Salvation Army. Not designed for any merely human aggrandizement, not antagonistic to any other religious organization, it began with a burning desire in the heart of one Christian minister to "rescue the perishing" in London. It was the privilege of the writer to hear William Booth, the general and founder of the Salvation Army, preach the gospel in a prison when he was only twenty years old, and to be an intimate personal acquaintance of his from that time to the present.

I. *Origin of the Movements.* —

1. William Booth was born in the town of Nottingham in the year 1829. His parents belonged to the Church of England, but at the age of fourteen he began to attend the services of the Wesleyan Methodists, then and now a large and influential body in the town. Their services had in them more life and energy than he found in the Established Church, and, having experienced a change of heart in these exercises, his affections were naturally centred where he had derived so much good; hence, though young in years, he began to attend mission and open-air services and cottage-meetings among the poor in the neglected parts of the town. He soon became all exhorter, and related at the meetings his own happy experience, persuading others to seek salvation. During the daytime he was employed at the miscellaneous store of a pawnbroker, and, there he became practically acquainted with the wants, privations, and sufferings of the poor. His natural quickness of observation and his retentive memory were used by him to advantage. In the evenings and on Sundays, while a mere youth, he began to preach short, earnest sermons, in the open air, in all weathers, inviting sinners to Christ. In 1846 when only seventeen, he was accepted as a local preacher, became zealous and useful, and his labors were much owned of God. He was then a mere stripling, tall, with long, flowing black hair, a piercing eye, and a tongue of fire. Before he was

twenty he was urged to enter the Methodist ministry, but in addition to his want of theological training, the doctors told him that one year of the earnest ministerial work, to which he was occasionally called, would probably exhaust the little strength he had; and as he was not physically strong, he waited for a time to see if his health improved. In the meanwhile he was wholly engaged, partly in London and partly in Lincolnshire, as an evangelist, a work in which he took special delight.

At the age of twenty-four he was accepted as a minister on trial in the Methodist New Connection, and placed for a time under the care of the Reverend William Cooke, D.D., for theological training. Shortly afterwards, in 1854, their society at Giernsey invited him to raise their cause, then in a low condition, and at the same time improve his own health in their mild and genial atmosphere. At the first Sunday service he held there thirty persons were converted, and within a month three hundred were added to the church membership. He had to return to London, but the news of his success quickly spread through the Connection, and he soon afterwards had invitations to ten circuits, to hold special services for a week or two in each. The conference that year sent him out as an evangelist, the results of which may be judged by the returns from a few places: at Hanley, Staffordshire, 400 conversions; at Newcastle, in one week, 290; at Sheffield, in four weeks, over 400; at Chester, several hundred. Fifteen of these converts are known to have become ordained ministers of the gospel.

2. Jealousy among a few senior preachers, who could not command such success, obliged him to settle down in a circuit, and he spent three years (1857-59) at Gateshead-on-Tyne, where, by his labors, the membership was trebled. He was next sent to Newcastle, with the same result, having in the meantime married Catharine Mumford, daughter of Mr. J. Mumford, a good London Methodist; and his young wife worked earnestly and lovingly with him. Her piety, zeal, discretion, and ability entitle her to take rank with the late Mrs. Phoebe Palmer, of New York, as one of the specially called and gifted of God to do a great work for him in the world and in the church. Seeing how God was working by Mr. Booth among a class of people seldom reached by the ordinary minister, and feeling the burden of souls pressing upon him, he made a most earnest appeal to the Liverpool Conference of 1861 to again appoint him as an evangelist; and his appeal, worthy of Dr. Coke or George Whitefield, was supported for a while by an equally earnest appeal made by Mrs. Booth from the gallery of the chapel.

Some of the older preachers were shocked by a woman addressing the conference, and she was silenced. The conference made a great mistake in not accepting Mr. Booth's services as an evangelist: had they done so, their membership might have been doubled in ten years; instead of which, after the lapse of a quarter of a century, their membership is less today than it was then, and does not number thirty thousand after the lapse of nearly ninety years. Mr. Booth resigned his connection with the body, and resolved to await the openings of Providence; without employment, home, or income, he and his devoted wife looked alone to God for guidance, and it soon came.

Visiting Cornwall, he found many earnest Methodists in hearty sympathy with the yearnings of his heart. Mrs. Booth now fully shared his labors, herself preaching and holding revival services both on the Sabbath and on week days. In this way they spent two years as missionaries, in various localities, for three or four weeks each. Fishermen and tin miners came to their services by thousands, whole neighborhoods were stirred all round, the claims of religion became paramount, and men by scores left their work to seek divine mercy. The knowledge of these gracious outpourings of the Holy Spirit spread throughout the country. One chapel was kept open from daylight in the morning till midnight for a whole week. The result of such manifestations awakened general interest in the work, and invitations for the services of Mr. and Mrs. Booth reached them from all parts of England and Wales. These occupied them both for two years more, and in June 1865, they came to London.

Providentially they were directed to the East End, a locality where, within the limits of half a mile, eighteen thousand persons, men and women, were counted entering drinking-saloons on one Sunday. There, on a heap of refuse, Mr. Booth commenced the work which has developed into the great Christian army known the world over. A small pocket Bible and hymn-book were his only weapons. In 1883 Mrs. Booth, in writing of herself and Mr. Booth in 1865, remarks: "He left a happy and prosperous, ministerial career, gave up all that is commonly regarded as valuable in life, came but without any human encouragement or guarantees, and devoted himself to labor among the neglected masses, with no thought beyond that of a local work in the east of London. We surrendered home, income, every friend we had in the world, save my parents [whom they nourished in old age], with four little children under five years old, to trust only in God. During the ten years following, we were groping our way out of the

conventionalism in which we had been trained, and often reluctantly following the pillar of cloud by which God was leading us. We tried committees, conferences, and all sorts of governments, showing how far we were wrong till the grand military idea was revealed to us."

Not much consideration was required to convince Mr. Booth that in East London there was labor for a man's life, however earnest and long-lived he might be and having his sympathies strongly drawn towards the dense mass of godless people in the streets day and night, he gave up invitations to labor in the provinces to devote himself fully to the teeming population of Whitechapel and its surroundings. In ten or fifteen minutes he would gather a congregation of a thousand people, to whom he preached daily the plain gospel in the old-fashioned manner. He was a Methodist to the backbone, and in all his addresses he taught and enforced the necessity of repentance, faith, and holiness. God wonderfully owned the word preached; its effects had been witnessed in Cornwall and other parts, and it was soon found that conversions followed the preaching in London. As there was no place in which to gather the people, Mr. John Eason, an old Methodist, lent Mr. Booth a preaching tent which he had long used on London Fields. Crowds gathered there, many were saved, and these soon began to be useful in their own localities, each one asking himself, after he had found Jesus,

"What shall I do to make it known What Thou for all mankind hast done?" Mr. Booth prepared a cheap hymn-book, which was sold freely at all the meetings, and thousands were bought and read by the new converts. These, one after another, began to speak of the blessings they had received, and their testimony deepened and intensified the general interest in the services; so that the companions of these poor men, now made rich by faith, began to think there was something in the preaching which had completely changed very bad persons, and made them lovers of home, of God, and of their fellow-creatures. The storms of autumn scattered the tent in which they found shelter, but the work went on in the open air. As winter approached, shelter was required, and one of the lowest of the many drinking-saloons, a very den of infamy, was secured, and converted into a mission hall and book-store, for the sale of hymns, tracts, and such literature as would be suitable to young converts brought up in utter ignorance of religion. Next a large dancing-saloon was taken and used in the same way. Both these places were soon filled by eager listeners, services being held on the ground-floor and the first-floor simultaneously, the stairs and passages crowded at nearly, every service by the neglected

poor, who saw in these agencies and ministrations the means of rescuing themselves—from sin, misery, and poverty. Believing in the advantages of labor, and in the truth of Mr. Wesley's adage, "All at work and always at work," Mr. Booth found employment for many of the converts in extending the mission, and it was soon manifest that they were gradually rising in the moral and social scale. Converts increased, people by thousands attended the exercises, and in less than a year Mr. Booth hired a large theatre for services on Sunday, which proved attractive to the outcast. Crowds gathered there, young and old, most of whom had lived like heathen, with no knowledge of God or regard for his laws. Drunkards became sober, swearers began to pray, those who had lived by stealing stole no more, scores of old and forgotten debts were paid, multitudes of women ere rescued from ruin, and appeals now came to Mr. Booth to open new missions at Bethnal Green, Limehouse, Poplar, Canning Town, Croydon, Norwood, and other places; in these localities the applicants were directed to procure a room, and speakers were sent to hold services. It is amusing to survey, at this time, the variety of spots used for the new efforts, many of which the writer personally visited at the time — a club-room, a cellar, a shed, a railway arch, behind a pigeon-shop, an old factory, a schoolroom, a cottage — so eager were the poor people to get the gospel preached to them. They had not been accustomed to churches or chapels; they knew little about the Bible, and parsons they thought their greatest enemies. They belonged to the refuse of mankind — navvies, sailors, gypsies, infidels, scoffers, drunkards, thieves, dog-fanciers, pigeonkeepers; men, women, and children, the roughest, wildest, most ignorant and degraded met together, and on them the full power of the gospel was manifested in their conversion and after-life. Persons from all these classes stood forth and openly declared what the grace of God had done for them, then appealing to their old companions in sin as to the truth of their testimony.

While Mr. Booth was thus evangelizing the masses, his wife was engaged in holding meetings in many of the largest halls and most aristocratic centres in the kingdom. At Hastings, Margate, Brighton, and many other places, crowds of the middle and upper classes attended her services, and numbers, whose interest and sympathy were enlisted, became friends and helpers in the establishment of missions for the working classes on the plans already described. The motto of Mrs. Booth's life seemed to be, "I must be about my Father's business." While thus occupied in public work,

her family was not neglected; for she tells us that every hour which was not spent in public work was sacredly devoted to her children, who were mainly educated at home, and trained on the principles laid down in a book entitled *The Training of Children*, recently written by her husband. How completely this task was accomplished is manifest from the fact that all their children were converted early in life and all who are old enough are doing useful and important labor in the Salvation Army. The work spread faster than Mr. Booth's family could keep pace with it, and their converts carried the holy fire with them into their homes; and thus began fresh missions at Old Ford, Stoke Newington, Shoreditch, Tottenham, Mill Wall, and other parts in and around London, progress being reported monthly in a new periodical which bore the title of *Christian Mission Magazine*.

Picture for Salvation 1

3. In 1870 a great impulse was given to the movement, when Mr. Booth purchased a pile of rough, strong buildings in Whitechapel, London, which had been used as "a people's market," but having been a commercial failure, was now obtained at a reasonable cost, and fitted up as a hall to hold two thousand people, with numerous separate rooms, soon occupied as offices, class-rooms, a book-room, and a kitchen. All these were put to active use, and there the new converts found a hearty welcome at the daily services, always fresh and cheery; and in that building many have been saved from every kind of misery, and even from self-destruction, as despair seized upon them. The daily services were well attended, and on Sunday three or four services were regularly held, at which both Mr. and Mrs. Booth labored continuously and earnestly. At length his health gave way, and a long rest was needed; but God raised up ready helpers, much prayer was offered up, and, on his recovery, a fresh campaign was started, in 1873, large additions being made to the membership, and officers sent into new localities to rescue the perishing. In 1874 a new mission was opened at Hammersmith, and others were begun in towns far away from London; operating with the same results as those in the metropolis. In the provinces some remarkable conversions took place of persons who had been notorious sinners, and they soon became as noted in spreading the news of salvation.

These converts were chiefly uneducated people, but were easily led by those who had been helpful to them, and it became necessary to issue

suggestions for their guidance. The following five points were accordingly distributed:

- 1.** To hold meetings out of doors, and to march singing through the streets in harmony with law and order;
 - 2.** To visit public-houses, gin-palaces, prisons, private houses, and to pray with any who can be got at;
 - 3.** To hold meetings in theatres, music halls, saloons, and other common resorts of those who prefer pleasure to God, and services in any place where hearers can be gathered, especially such as would not enter ordinary places of worship;
 - 4.** To use the most popular song-tunes, and the language of every-day life, to convey a knowledge of God to every one in novel and striking forms;
 - 5.** To make every convert a witness for Christ, both in public and private. The Whitechapel headquarters soon became a center of great influence, which reached far beyond London, and the deaths of two of the officers there proved to be a blessing to many, as they verified the truth of the well-known words of the Reverend Charles Wesley, "God buries his workmen, but carries on his work." In six months nine valiant officers came forth to supply the places of those who had died. Quietly, but like a deep and mighty river, the work was spreading through the provinces, and a new departure became necessary, with more efficient organization.
- 4.** After mature consideration, in the spring of 1878, the entire mission was remodelled as a military organization, with the title "The Salvation Army," and the writer was present, by invitation of Mr. Booth, at the first meeting held under the new designation, when the originator was called "General Booth." The reason given by him for the change was that his adherents' were really an army of salvation. "The name," said he, "is preferable, because the only reason for which the organization exists being war against sin, commonsense requires that it shall be framed after that pattern which mankind, in all ages, has found to be the most effective, and the only one possible for an army." The novelty of the new designation at once attracted the notice of the press, some to approve, others to oppose; but the object was gained. The mission at once rose from comparative obscurity and

Weakness to one of strength, and in a few months thirty new stations were opened, most of which have had prosperity. By the end of a year the new openings were increased to eighty, and the number of officers (evangelists) increased from thirty to one hundred and twenty-seven. Thus the leisure-loving Christians saw a spectacle which takes its rank among the marvels of the age, an army "strong in the Lord and in the power of his might." When the army was formed, in 1878, it numbered 29 corps and 31 officers, or evangelists; in 1882 they had increased to 331 corps and 760 officers; in 1885, 1001 corps and 2560 officers, with a total registered membership in June 1885, of 90,000 in Great Britain and Ireland.

II. *Organization, Characteristics etc.* —

1. As the plan adopted in London is the one in use in all the places where the army has a field of operation, it will be best described by the words of general Booth himself, who says, "Our organization makes every soldier in some degree an officer, charged with the responsibility of so many of his townfolk, and expected to carry on the war against the locality where he resides. Every corps is mapped to a portion of the country, and every village is placed under the care of a sergeant until a corps be established in it under commissioned officers. England is divided into thirteen districts, each under the command of a major, whose duty it is to direct and inspect the operations of every corps therein; he has to see to the extension of the war, and the calling out of new officers, and to the removal of others unfit for their position. Each corps is under the command of a captain, assisted by one or two lieutenants, who are entirely employed in and supported by the army, their duty being to conduct services out-doors and in-doors, to visit those enlisted, and to plan and work for the salvation of the whole population around. Captains and lieutenants are removed about every six months, to avoid settling into old ruts, and to prevent their forming too strong attachments to either persons or places. We have tens of thousands of soldiers who are ready at a word to leave all and go out to rescue the souls of others, and who glory in submitting to the leadership of either men or women placed over them, for Christ's sake. Experience has taught us that real soldiers care little who leads or how they march, so that there is victory. We have never enjoyed such unbroken peace and harmony as we have had since it was thoroughly understood that the corps is under its captain, the division under its major, and the whole army under its general, with no hope of successful agitation against superior authority. It is a great object with us to avoid using our system of government so as to limit

spiritual liberty, or hamper any officer with awkward restrictions, who is seeking the accomplishment of his great mission." In 1883 the army had 509 centres of operation in England, 35 in Scotland, 17 in Ireland, and, at the last account, one each in France, Switzerland, Sweden, United States, Canada, India, South Africa, South Australia, Victoria, New South Wales, Queensland, and New Zealand — a remarkable development as the result of five years' work.

2. Shortly before the army was organized, it was found that property, valued at many thousand pounds, was owned by Mr. Booth's mission, and in order to leave no doubt of its security for the objects for which it had been acquired or built, a deed was drawn up, and enrolled in chancery, August 7, 1875, which declares that the property belongs, first, to William Booth, second, to his son, William Bramwell Booth, and at the death of both these persons the whole is to be vested in trustees for the use of the army so long as it may exist; and the solicitors to the army hold in their possession the deeds, and a complete schedule of all property standing in the name of William Booth, which is increasing rapidly every year.

The finances of the army are derived from various sources. From the first, all who attended the services were taught the duty and privilege of giving in support of the work, and the majority of the corps have long been self-supporting. In 1884 the members of the army contributed among themselves more than \$500,000 to carry on the work, and this in addition to subscriptions and donations from the general public, and the sales of their various newspapers and publications. The total revenue for 1884 was \$1,350,000, made up as follows: Central, or office funds, \$373,325; local funds, \$675,00; foreign funds, \$315,000. Persons of all religious denominations contribute to this result, and the accounts are under the supervision and yearly audit of regular chartered accountants in London. The net profits on the sale of books, newspapers, medals, and other insignia were, in 1883, \$25,000, and in 1884 over \$40,000. Out of these results the salaries of the officers were paid, including also general Booth and his family. During the time (about twelve years) previous to the formation of the army, and for several years afterwards, a benevolent Christian gentleman, member of parliament for Nottingham (Mr. Booth's birthplace), afterwards for Bristol, generously provided for the wants of Mr. Booth and his family, and this was continued until the book profits were sufficient for the purpose, without trenching on the general funds. These profits are Mr. Booth's legitimate creation, and as general editor he

might claim them, but, instead, he maintains the official staff from that source of revenue.

3. Having to organize mostly by means of uneducated persons, the work has been slow and up-hill. The officers are drawn from the ranks; those who prove the best soldiers are recommended by their captains to headquarters, inspected and reported on by the major, and if then able to answer (to the satisfaction of the general himself) a lengthy series of questions, they are placed in the training-barracks at Clapton. There a few weeks of East-end London work test their qualities and qualifications severely; meanwhile they are trained in conducting every branch of the service, carefully drilled, and taught the simplest way of conveying the truths of the Bible to the people. Some have to be taught the elements of knowledge, reading, writing, and arithmetic; but the training is not so much scholastic as spiritual, the great necessity pressed upon every one being that of holiness of heart and life. Those who prove unfit for officers are sent back to the ranks: the care in selecting cadets is such that this necessity does not often arise. Few persons are received as officers who do not give up homes or positions more comfortable, from a worldly point of view, than the one they come to, so that self-seeking persons are seldom found in the army. The training lasts from six to twelve weeks; then the cadet is sent as a lieutenant to some captain in the field. Neither captain nor lieutenant has often many shillings in pocket when commencing the work in a new place, whether city or village. Constant dependence on God for the supply of all needs is a lesson often learned amidst hard surroundings. So rapid and complete is success generally that their lot is not often one of much privation. For a few years mob violence was their chief hardship, but as the army becomes better known and understood by the authorities, and their non-resistant disposition discovered by all classes, the officers are able to give their whole strength to the service. Each officer is expected to conduct from twenty to twenty-five meetings weekly, extending over thirty to thirty-five hours; to spend eighteen hours in visiting from house to house, and to spare no possible effort in seeking the good of souls. The amount of salary to be drawn by a single man-captain is twenty-one shillings weekly, by a woman-captain fifteen shillings, and by a married captain twenty-seven shillings, with one shilling per week per child, so that drones are seldom found in the Salvation Army. A negligent or unsuccessful officer, after sufficient trial, is usually left without an appointment. The frequent removals check all selfish sentiment, amid thus

the officers by experience, become examples of self-sacrifice for the salvation of the world.

The uniform worn by the army consists of a plain simple dark-blue dress, trimmed with a neat red braid, and marked with the letter S on the collar: the S on the general's garments is marked in gold. It is found to be useful, attracts attention, gives opportunity for conversation, gathers people at the open-air demonstrations, excites respect in the rougher class of the people, indicates a person's position in the army, and is a safeguard against the fashions of the age. The military form of government, affirms Mr. Booth, in his *Book of Instructions*, contradicts no form of government laid down or practised in the New Test., and is in perfect harmony with the only system described in the Old Test., and cannot therefore be said to be unscriptural.

4. The doctrines taught, in the army are Arminian, such as Mr. Booth learned to love and preach when he was a Methodist minister. In describing this matter, he says, "We have not a particle of sympathy with those who desire to let down or adapt the gospel of Christ to the fancy of the 19th century. The gospel which tells a man that he is thoroughly bad, and under the power of the devil; which drags out the hidden things of iniquity to the light of the judgment throne; which denounces sin without mercy, and warns men of eternal wrath to come unless they repent and believe in the only Saviour; the gospel of a crucified Saviour, who shed real blood to save men from real guilt, real danger, a real hell, and who lives again to give a real pardon to the really penitent — a real deliverance from the guilt, power, pollution, and fact of sin to all who really give up to him a whole heart, and trust him with a perfect faith — such is the gospel of the Salvation Army. We heartily believe the three creeds of the Church, we believe every word of the commination service, and we denounce the wrath of God against sinners as those who believe that all these things are true. We teach men to expect salvation from the guilt of sin the moment they turn from sin to God, and trust him to receive and pardon them. We teach that God is able and willing perfectly to purge the heart from all its evil tendencies as it desires, the moment the soul trusts him for it all: we urge the people not to rest until God has thus cleansed the thoughts of their hearts by his Holy Spirit; and we assure them that God will preserve them blameless, and cause them everywhere to triumph, so long as they fully trust and obey him. We teach that sin is sin, whoever commits it, and that there cannot be sin without the divine displeasure that there is a real, constant, and perfect deliverance from sin provided by Jesus Christ, which

all men are responsible either for accepting or rejecting. We teach that all saved men and women ought to lay down their lives for the salvation of others, if required; that being followers of Christ means sacrificing all our own interests, enjoyments, and possessions to save a rebel world, and that whosoever does not so bear the cross has no right to expect the crown."

Picture for Salvation 2

Picture for Salvation 3

5. Printing has been a great factor in the progress and success of the army. From the commencement of the mission in East London Mr. Booth has had strong faith in the power of the press. A cheap and good hymn-book was one of his first requisites, and his first collection, sold at one penny, was often enlarged and added to, until it has become one of the best penny hymn-books in use, and hundreds of thousands have been sold of it. He then began a penny monthly magazine, called *The East London Evangelist*, which was followed by another, with the title *Christian Mission Magazine*. Both these were too slow in their operation to satisfy the general of an army. During a few weeks of enforced confinement to his room through an injured foot, Mr. Booth conceived the idea of a weekly newspaper, of four large pages, to sell at one cent; in three days his plans were completed, and within a month appeared No. 1 of *The War-cry*, a startling title for timid people, but it exactly met the wants of the army, and in a few days 7000 of that issue were sold, and of No. 2 fully 20,000 were wanted. In a few months it had a weekly circulation of 100,000, then it became necessary to issue it twice in the week, and it was filled with stirring news of the doings of the army everywhere, illustrated by engravings which strongly appealed to the emotional sensibilities, every column in each issue being filled with intelligence, short, sharp, and fresh. The sales soon ran up to 250,000, and in each issue was printed an account of the number of copies of the paper sold by each corps throughout the country, as a spur to ambition. The *War-cry* is now a valuable property to Mr. Booth, and since January 1886, it has been enlarged, and issued once a week, at one penny. There are now twenty different papers with that title, four English and sixteen foreign, issued in as many localities, to report the work of the army in those places, anti all after the English original. For the children in the army another paper is issued, called *The Little Soldier* in which are reported the sayings and doings of the juvenile members of the army. People outside the army have frequently complained of articles which have appeared in both papers, but

the reply of the officials is, that the soldiers in the army are satisfied, and they are the chief patrons of both papers. Every soldier is expected to take part in selling these papers weekly, and they are sold as freely on Sunday as on any other day, as are also other publications of theirs. Quite a number of books are issued now from the book-room, for which a large publishing-house has been opened in London. One of these is entitled *The Salvation Soldier's Guide*, which contains a Bible chapter for every morning and evening throughout the year, to help the unlearned to a daily increased knowledge of God's word. The army has now a considerable catalogue of its own publications. About twenty tons' weight of printed books is sent out every week from the publishing, home.

6. It has been found that strong prejudice exists among the poor against churches and chapels; to avoid arousing those prejudices in the minds of the outcast class and the ignorant, the terms "Salvation Army," and "barracks," and "stores," and "headquarters" have been adopted as less objectionable than such names as "Christ Church" or "Jesus College." The carrying of colors, using bands of music, processions, and other sensational methods are justified because other methods have failed to influence the masses. Striking handbills are used as the only means likely to influence drunkards, gamblers, thieves, and neglecters of salvation generally. The terms "Blood and Fire," used on the banners and in their literature, refer to the blood of the Atonement by which men are saved, and fire means the Holy Spirit, who sanctifies, energizes, and comforts all true soldiers of God.

All new converts are taught and encouraged to speak immediately after their conversion, just to tell what the Lord has done for them; it commits them to a life of usefulness in his service before all their old companions, kindred, and friends God blesses them in so doing, it makes them happy and useful, and has been the means of saving scores from becoming backsliders, by returning to their old ways.

The employment, of women to speak and preach has been objected to by some, but it is justified by various passages in the New Test. Beyond these, the fact that they have the gift to preach — and this both Mrs. and Miss Booth have in a very high degree — and preach most effectively, is evidence that the gift should be exercised. Philip the Evangelist had four daughters who were preachers. For ten years and more Mrs. and Miss Booth, and scores of other females in the army, have preached continually

to all classes of people, without any evil consequences following; on the contrary, hundreds of people, rich and poor, have been saved under their ministrations. The army does not recruit its ranks by drawing members from any churches, it openly avows its objection to accept members belonging to any existing Church; but churches of most denominations have voluntarily contributed to its funds, especially the Church of England and the Methodists, who best understand its operations and designs. Many of the army converts go to join other churches, and it is known that more than four hundred persons, converted and trained in its ranks, were, in 1885, employed by different religions organizations as ministers, evangelists, missionaries, colporteurs, Bible women, and in other like agencies. Great care is taken of the health of the soldiers in the army, and when unable to attend to the duties of their station they are sent to a House of Rest, which was many years the home of general Booth and his family, and there they remain till recovered strength justifies their return to duty.

III. Statistics. — The success of the army, especially in Great Britain and the colonies, has commanded the attention and consideration of persons in all classes of society. On June 30, 1882, queen Victoria intimated her personal disposition towards the army in a letter to Mrs. Booth, from which the following is an extract: "Madam, I am commanded by the queen to acknowledge the receipt of your letter of the 27th inst., and to assure you that her majesty learns with much satisfaction that you have, with other members of your society, been successful in your efforts in winning many thousands to the ways of temperance, virtue, and religion." About the same time the bishops in convocation spoke most favorably of the army, and they unanimously passed a resolution "for a committee of their lordships to inquire into the workings of the army, to see what advice they could give to their presbyters in dealing with them." The archbishop of York and the bishop of Bedford, among others, have gathered large companies of the army and administered the Lord's Supper to them in their churches.*

* In 1883 the Salvation Army was prohibited by the authorities of the cantons of Geneva, Berne, and Neuchatel, in Switzerland, on an old law, as disturbers of the public peace, and there have been occasional interferences with their Sunday processions in some towns in America by the municipal authorities on similar grounds — ED.

The great Congress Hall in London is the school for the army. There about one hundred and fifty soldiers are constantly under training in various departments some have to learn the mere elements of knowledge, and the elements of theology are not forgotten. To many of the cadets the interior of a church or chapel was a place of mystery before their conversion. The army is now so thoroughly before the public, and has met with almost universal endorsement in the minds-of unprejudiced persons, that it has become a most important factor in raising fallen and degraded humanity in nearly all lands. As described by general Booth himself, "The end and design of the Salvation Army is to spread throughout the entire world, and to last as long as God has enemies to be fought with and overcome!"

STATE OF THE SALVATION ARMY, DECEMBER, 1885

	Corps		Officers	
	1884	1885	1884	1885
United Kingdom	637	802	1476	1780
France and Switzerland	15	29	55	108
Sweden	4	8	17	36
United States	50	143	120	301
California	5	6	8	12
Canada	71	141	226	418
India and Ceylon	14	16	55	55
Victoria	21	41	35	95
South Australia	35	42	65	71
New South Wales	21	35	33	67
Tasmania	3	6	7	14
Queensland		3		9
New Zealand	23	33	53	75
South Africa	11	17	14	35
Holland in preparation				
	910	1322	2164	3076

NUMBER OF SERVICES HELD

	Weekly	Rate per Year
During 1884	17,470	877,500
During 1885	25,496	1,362,792
Increase	8026	485,292

Samaria

The archaeology of *Sebustieh* is given in detail in the *Memoirs* accompanying the Ordnance Survey (2:211 sq.), and the topography somewhat (page 160). See also Conder, *Tent Work*, 1:88 sq.

Samson, Hermann

a Lutheran theologian of Germany, who died at Riga, December 16, 1642, is the author of, *De Basi Fidei seu de Scriptura Sacra: — De Auctoritate Scripturae Sacrae: — De Imagine Dei in Primo Homine Statuque Innocentiae: — De Autore et Causa Peccati: — De Baptismo: — De Sacra Coena: — De Ecclesia: — Num Sancti sint Invocandi: — De Anti-Christo*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Sanctius, Caspar

a Jesuit, was born in 1554, and died November 16, 1628, professor of theology at Madrid. He is the author of, *In Quatuor Libros Regum et in Dulos Paralipomenorum Commentarii* (Antwerp, 1624; Lyons, 1625): — *Commentarii in Libros Ruth, Esdrae, Nehem., Tob., Judith, Estherae et Machabaeorum* (Lyons, 1628): — *Commentarii in Acta Apostolorum. Accessit Disputatio de Jacobi et Pauli in Hispaliniam Adventu* (1616; Cologne, 1617). See Winer, *Handbuch der theol. Lit.* 1:203, 204, 250; Furst, *Bibl. Jud.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Sandbuchler, Aloys

a Roman Catholic theologian of Germany, was born February 20, 1751. In 1770 he joined the Augustinians at Salzburg, was in 1810 professor of Oriental languages and biblical exegesis at the Lyceum there, and died February 3, 1820, doctor of theology. He published, *Darstellung der Regeln einer allgemeinen Auslegungskunst von den Buchern des Alten und Neuen Testaments nach Jahn* (Salzburg, 1813): — *Kurze Darstellung einer Einleitung in die Bücher des Alten Testaments, nach Jahn* (eod.): — *Abhandlung über die zweckmassigen Mittel, den hebraischen und griechischen Grundtext dem Wortsinne nach richtig zu verstehen* (1791): — *Vertheidigung der Gottlichkeit des mosaischen Gesetzes und des Alten Bundes* (1787-88, 4 parts): — *Ueber die Zuverlässigkeit des Grundtextes* (1788). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst,

Bibl. Jud. s.v.; Winer, *Handbuch der theol. Lit.* 1:377, 398, 400, 409. (B.P.)

Sandby, George, D.D.

a Church of England divine, was born about 1717, and was educated at Merton College, Oxford, where he took the degree of M.A. in 1740, and afterwards was master of Magdalen College, Cambridge, where he took his degree of D.D. in 1760. He was collated to the rectorship of Denton, Norfolk, in 1750, and to the chancellorship of Norwich in 1768. He died at Denton, April 29, 1807. See (Lond.) *Annual Register*, 1807, page 571.

Sanden, Bernhard von (1)

a Lutheran theologian of Germany, was born October 4, 1636, at Insterburg. He studied at different universities, was in 1664 preacher at Koinigsberg, in 1674 professor, and in 1675 doctor of theology. In 1690 Sanden was made general superintendent, and died April 19, 1703. He published, *Theologia Symbolica Lutherana: — Dissertatio ad Genesis 49, de Propheta Promisso: — De Verbis Dei ad Petrum* ^{<166>} *Matthew 16:19: — Pentas illustrium Quaestionum Theologicarum.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Sanden, Bernhard von (2)

son of the preceding, was born at Koinigsberg, May 4, 1666. He studied at different universities, was in 1695 professor of theology at the university of his native place, in 1709 first court-preacher, and died January 22, 1721, doctor of theology. He wrote, *De Cive in Republica Hebraeorum: — De Modis Obtinendi Civitatem Hebraeorum: — De Proselytismo: — In* ^{<166>} *Matthew 16:19: — In* ^{<1715>} *John 21:15: — In Luc. 22:31, 38: — In Iesa. 54:6: — De Duobis Hircis Festo Expiationis Deo Oblatis: — An Concilium Tridentinum sit OEcumenicum: — De Prophetis et Prophetiis Veteris Testamenti: — De Conjugio Petri et Pauli Apostolorum: — De Apparitione Spiritus Sancti in Specie Columbae: — De Sinu Abrahami: — De Salute Gentium Infidelium, etc.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Sanford, Miles, D.D.

a Baptist minister, a native of Connecticut, was for a time a Methodist, then became a Baptist, and was pastor of the First Baptist Church in

Chicago, Illinois; subsequently an editor in Detroit, Michigan, from which place he removed to East Boston, Massachusetts, then to Gloucester, and at length to North Adams, whence he went as chaplain of a Western Massachusetts regiment to active service in the late war. Next he was for a short period financial secretary of the American Bible Union, and then became pastor of the First Church in Salem, N.J., where he remained about two years. He died at Salem, October 31, 1874. See Cathcart, *Baptist Encyclop.* page 1028. (J.C.S.)

Sanford, Peter P., D.D.

a Methodist Episcopal minister, was born at Lodi, N.J., February 28, 1781. He was religiously inclined from childhood, converted at the age of eighteen, and in 1807 entered the Philadelphia Conference. In 1810 he was transferred to the New York Conference, and in it continued laborious till his death, January 14, 1857. Dr. Sanford was a thorough divine, an able scholar, and an eminent, honest, and devout man. From 1816 to 1852 he was elected a delegate to every general conference. See *Minutes of Annual Conferences*, 1857, page 321; Simpson, *Cyclop. of Methodism*, s.v.

Sanger, Ralph, D.D.

a Unitarian minister, son of Reverend Zedekiah Sanger, D.D., was born in Duxbury, Massachusetts, June 22, 1786. He graduated from Harvard College in 1808; then, after spending three years in the study of theology under his father, he was appointed tutor at Cambridge; was ordained pastor of the Church at Dover, Massachusetts, September 16, 1812, and continued there until his death, May 6, 1860. See *Necrology of Harvard College*, page 305. (J.C.S.)

Sanguirese Version Of The Scriptures

This language is used in the Sangir Islands, the inhabitants of which, numbering about 80,000 souls, 10,000 of whom have been baptized, have but recently been blessed with a translation of the New Test. From the report of the British and Foreign Bible Society for 1879 we learn that the Reverend Mr. Kelling, who has been laboring twenty years on the island of Tagulandang, where he has formed a church has completed the. New Test., and is giving it a final revision. This translation was published at London, in the Siamo dialect, in 1882, the Reverend E.W. King, of Tilbury, having read the proofs. Encouraged by the good reception which the New Test.

had received at the hands of the natives, the committee of the British and Foreign Bible Society agreed, in 1884, to print an edition of the Psalms, the translation having also been made by the Reverend Mr. Kelling. (B.P.)

Sanke, Christopher

a Lutheran theologian of Germany, was born December 12, 1700, at Guben, Lower Lusatia. He studied at Leipsic, and died there, May 4, 1752. He wrote, *Diss. Philol. de Anathemate Pauli Votivo* ~~ROM~~ Romans 9:3 (Leipsic, 1729): — *Vollstandige Anweisung zu den Accenten der Hebraer* (1740): — *De Differentia Inter Vocationem ac Tentationem circa Munus Ecclesiasticum* (1749). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Santes, Pagninus

SEE PAGNINUS.

Saphir

The probable representative of this place is thus described in the *Memoirs* accompanying the Ordnance Survey (2:413):

"Three mud villages of the name *es-Suafir* exist close together. It is probably the *Zeopfir* in the territory of Ascalon, given as properly to the bishop of Bethlehem, A.D. 1100 (William of Tyre). The most ancient of the sites would appear to be Suafir esh-Shemaliyeh (the most northerly of the three), where there are ruined cisterns of rubble masonry. There are small gardens and wells at each village."

Saphir, Jacob

a Jewish traveller, was born in 1830, and died at Jerusalem, June 23, 1885. He visited Egypt, Arabia, India, and Australia; the results of his researches he published in *ryps`ba* (1868, 1874, 2 volumes). This work is of great historical and ethnographical value. For the Hebrew codex which Saphir brought from Arabia and sold to the public library at Paris in 1868, *SEE SHAPIRA MANUSCRIPT.* (B.P.)

Sarchi, Philip

a Jewish writer, who died at Paris in 1830, is the author of, *Grammzairé Hebraique Raisonnee et Comparee* (Paris, 1828): — *An Essay on Hebrew*

Poetry, Ancient and Modern (Lond. 1824). See Furst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:116. (B.P.)

Sargado

SEE *IBN-SARGADO*.

Sarid

Lieut. Conder suggests (*Memoirs to the Ordnance Survey*, 2:49) that the original name may have been *Sadid* (r for d), as in the Sept., and in that case the place may be represented by the modern *Tell Shadud*, three and a half miles south-west of Nazareth, consisting of "a good-sized artificial mound, with fine springs beneath on the south" (ibid. page 70).

Sartorius, Christoph Friedrich

a Lutheran theologian of Germany, was born October 22, 1701. He studied at Tubingen, was vicar at Ludwigsburg in 1727, in 1730 at Stuttgart, in 1733 preacher and professor at: Bebenhausen. In 1747 he went again to Ludwigsburg, was called to Tubingen in 1755, and took the degree of doctor of theology in 1756. He died December 2, 1785. Sartorius published, *Meditationes ad Psalm 53 de Salute ex Zione* (Tubingen, 1735): — *Positiones Generaliores de Libro Geneseos* (1756): — *De Messiae Filii Dei Generatione Aeterna ex ^{<1917>}Psalm 2:7 Adverta* (1758): — *De Sacramentis in Genere* (1760): — *De Baptismo* (1761): — *De Sacra Coena* (eod.): — *De Lege Ceremoniali* (1762): — *Vindiciae Cantici Canticorum* (1765): — *Diss. Exegetica Super Psalm 19* (1766): — *Theologumena Symbolica* (1769-71): — *De Utilitate Vet. Test.* etc. (1772): — *Diss. ad Dictum Christi ^{<1818>}Matthew 5:1-19* (1773). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.).

Sartorius, Friedrich Wilhelm

a Lutheran theologian of Germany, was born at Dantzic, February 7, 1715, and died at Lubben in 1784, doctor of theology and general superintendent. He wrote, *De Metempsychosi Pythagorica*, etc. (Lubben, 1760): — *De Scriptura Sacra* (1735): — *De Bello Domini in Amalek* (1736). See Winer, *Handbuch der theol. Lit.* 1:468; Furst, *Bibl. Jud.* s.v. (B.P.)

Sason, Aaron

SEE AARON BEN-JOSEPH SASON.

Satisfactional View Of The Atonement

The vicarious sufferings of Jesus Christ upon the cross are often represented by theologians as mainly intended to appease the divine wrath by offering a satisfaction for human guilt. That this, however, is incorrect is evident, not only from the character of God himself, who is no Shylock demanding his "pound of flesh," and is infinitely anxious to be reconciled to the sinner, but it is clear likewise from the fact that no adequate *quid pro quo* was either attempted or achieved in this regard. The virtue and obedience and holiness of Jesus did not in the slightest degree lessen, palliate, or modify the crimes, the sins, and the transgressions of man, nor are they ever represented as any apology or excuse for these. To accept the merit of the pure as a counterpoise of the dereliction of the impure is no reasonable equivalent, much less to condone the fault of the offending by the suffering of the innocent. Such a satisfaction is opposed to the plain teaching of the parable of the prodigal son, in which no reparation, but merely a penitent return, is attempted or spoken of on the part of the wanderer. Nor does this conflict with Paul's doctrine of the release from the claims of the law (^{<5151>}Romans 5:11), for he everywhere represents this from a Judaic or human point of view, and especially insists that these obligations are cancelled for the past and fulfilled for the future simply by a subjective conformity to the will of God (^{<5106>}Romans 10:4 13:10). It is, in fact, the sinner himself who is ultimately and practically called upon to be satisfied with this arrangement, and upon his acceptance of the substitute the whole efficacy of the scheme is finally made to depend. God needs no such inducement, but man does, and this not so much outside parties as the offending individual himself. It is the sinner's conscience that demands a satisfaction, and this he can find only in Christ. *SEE VICARIOUS SUFFERING.*

Saubert, Johann

a Lutheran theologian of Germany, was born at Nuremberg, February 1, 1638. In 1660 he was professor of Oriental languages, in 1665 professor of theology at Helmstadt, in 1673 professor and pastor at Altdorf, and he died April 29, 1688, doctor of theology. He wrote, *Varies Lectiones Text. Graeci Evangelii Matth.* (Helmstadt, 1672): — *De Templo Hierosolymi*

(1665): — *Die heil. Schrift Alten Test* (part 1, eod.): — *De Sacrificiis Veterum Collectanea* (ed. Crenius, Leyden, 1699): — *De Studii Hebraicae Linguae Multiplici Utilitate et Necessitate* (Helmstadt, 1661, 1678). See Winer, *Handbuch der theol. Lit.* 1:28, 103, 139, 169, 515, Furst, *Bibl. Jud.* s.v., Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Saul, John, D.D.

an Irish Methodist preacher, was born at Dromore, County Down, in July 1795. He was brought up in the Established Church, converted in his youth, and joined the Methodists to exercise his gift for preaching. He entered the ministry of the Irish Conference in 1826, and for forty-two years employed his talents to the glory of God and the good of man. He was some years treasurer of the Children's Fund, became a supernumerary in 1868, and removed to England. He was for fifty years a diligent student of the Bible in the original languages. He was a happy, pious, and useful minister, and died near Manchester, October 11, 1878. See *Minutes of the British Conference*, 1879, page 43.

Sauli, Alessandro

an Italian Barnabite, was born at Milan in 1535. He studied at Pavia and Milan with such success that he knew the "Summa" of Aquinas almost by heart. In 1567 Sauli was made superior of his order, in 1570 bishop of Aleria, in 1591 bishop of Pavia, after having refused the archbishopric of Genoa. He died in 1592. Benedict XIV beatified him in 1741. See Argelati, *Bibliotheca Script Mediol.* (Milan, 1745), volume 2; *Collezione di Vite dei Piu Distinti Religiosi della Congregazione dei Chierici RR. di S. Paole detti Barnabiti* (ibid. 1861), volume 13; *Lettere Inedite del Beat. Alessandro Sauli* (Turin, 1868); *Raccolta di Orazioni in Lode del Beat. Alessandro Sauli* (Lucca, 1743); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Saunders, Ephraim Dod, D.D.

a Presbyterian minister, was born near Mendham, N.J., September 30, 1809. After graduating at Yale College in 1831, he remained in New Haven for several months for the purpose of theological study. In the autumn of 1832 he went to Virginia, where he spent a year in teaching and study, He was licensed to preach by the Presbytery of East Hanover, in session at Nottoway, October 18, 1833. After four years of pastoral work,

during which time he collected money to build two churches, he opened a school for boys in Cumberland County, which he removed to Goochland County. In 1843 he became principal of the Classical Institute at Petersburg, Virginia, and held this position for four years. In 1848 he visited Europe, and on his return established a Church in Pottsville, Pennsylvania. In 1851 he removed to West Philadelphia, and founded a school for boys, which was afterwards chartered as a college. During the late war a military department was established, the pupils being styled the "Courtland Saunders Cadets," in honor of the founder's only child, who was killed in battle, in September 1862. Dr. Saunders was made chairman of the Bounty Fund Commission of Philadelphia. In 1871 he offered to give his real estate in West Philadelphia to the Presbyterian Alliance for the purpose of founding a hospital. He also obtained subscriptions to the amount of one hundred thousand dollars towards the endowment of the hospital. He died in West Philadelphia, September 13, 1872. See *Obituary Record of Yale College*, 1873.

Savage Island Version

SEE NIUEAN VERSION.

Sayres, Gilbert H., D.D.

a minister of the Protestant Episcopal Church, a native of New Jersey, died at Jamaica, L.I. (where he had formerly been for many years rector), April 27, 1867, aged eighty years. See *Amer. Quar. Church Rev.* July 1867, page 335.

Scambler, Edward, D.D.

an English Protestant Dissenter and bishop, was born in 1512, and educated at the University of Cambridge. In the reign of queen Mary he was pastor of the first Protestant congregation; in London, but went abroad during the Marian persecution returned in the early days of Elizabeth's reign, and was chaplain to archbishop Parker; consecrated bishop of Peterborough in 1560, translated to Norwich in 1584. He conducted himself with wisdom and moderation, was a learned man, but zealous against the papists. He encouraged religious meetings among the clergy, but the queen suppressed them because Puritans were admitted. He died May 7, 1597 and was interred in Norwich Cathedral. See Wilson, *Dissenting Churches*, 1:4.

Scepticism, Recent Phase OF

Scepticism is primarily nothing more than an inquiring state of mind, with provisional suspension of positive conclusions. It soon comes to mean denial, or repudiation of what transcends human observation and inference therefrom, in matters necessarily of faith. *SEE SCEPTICISM* in volume 9. It is in the latter signification that it will now be noticed, and only in its chief recent forms.

Every age has its own philosophical tendencies, recurring under modified fashions, with the change of antecedents and surroundings. Thus, old scepticism reappears with altered face, moving always in a vicious circle. Every philosophy is the imperfect expression of the faintly perceived and feebly understood manifestations of the universe, and of their supposed significance. Each has its own scheme for the interpretation As the mysteries with which "we are girt about," either recognising or excluding the supernatural. Scepticism, therefore varies with the ages, in degree, in method, and ill form. In no period of history has unbelief in revealed or natural religion, which is unbelief in all the foundations of knowledge, assumed so many varying forms and shadows of form as in the present day. Much, very much, of recent thought and speculation is corroded by the burrowing virus of this diseased and morbid tendency. It is difficult to employ familiar phrases and current modes of argument without being involved and entangled, unawares, in some of the ramifications of the pervading infection. All men are creatures of their age and of the intellectual atmosphere encompassing them. The mind is moulded, and its developments and products are shaped or colored, by the influences which it habitually endures. Hence it becomes a difficult task, but urgent in proportion to its difficulty, to examine the modes of aberration, and to detect the fallacies in widely accepted systems of error. Of course it would be impracticable, within any moderate limits, to distinguish the manifold varieties of recent scepticism, to trace the melting hues by which they blend almost insensibly into each other, and to discriminate the multitudinous variations and degrees of diseased perception in the diversities of philosophical sects. No more can be safely or profitably attempted than to note the most accepted types of skeptical speculation in this declining century. All might be included under the single head of *RATIONALISM* *SEE RATIONALISM* (q.v.), but this term has a more restricted meaning in theological terminology. All proceed from the negation or exclusion of

everything in the intelligible universe beyond the grasp of the observing and reasoning faculties.

The species of scepticism which will be estimated here are those which assail, extrude, or undermine religious truth — which reject knowledge or authority, superior to such as may be compressed into the narrow domain of scientific or demonstrative processes. Of these there appear to be six leading classes, the appreciation of which will afford guidance for the criticism of the intermediate or affiliated varieties of incredulity. They are, 1. *Materialism*; 2. *Naturalism*; 3. *Agnosticism*; 4. *Phenomenalism*; 5. *Pessimism* 6. *Nihilism*, which last approximates to *Neo-Buddhism*. These several schemes have been exhibited in more or less developed proportions since human inquiry gained strength and audacity to propose a systematic answer to the torturing questions, Whence come man and the universe? How are they sustained? What are their meaning, their purpose, and their destiny? What are their relations to the source of their being, of their maintenance, and of their order? The manner in which these enigmas have been answered has continually suffered change with the extension of human knowledge and the consciousness of previous failure. The latest transmutations now attract our regard. Of the six classes, into which the chief recent theories of a sceptical character have been divided, two have been sufficiently considered in the, articles specially devoted to them. These are, *Materialism* and *Pessimism* (q.v. severally). They require no further notice than may be incident to their relations to other theories.

Before proceeding to the examination, of the remaining forms, it may be judicious to indicate the fundamental delusion which underlies and vitiates all schemes of scepticism, using the designation in the restricted sense of unbelief in the transnatural. All knowledge of things included within the observation of physical perception is obviously and necessarily limited by the range of the several senses. The calorific, the actinic, and the chemical rays of light are invisible; yet they are probably more important and more operative in the economy of nature than the color-rays, with their endless service and infinite variety of beauty. There are sounds too loud for the human ear to distinguish, too slight for human hearing; notes that are discord to some races and musical to others; odors too faint or evanescent for man's olfactories to detect; tastes too delicate or too oppressive for the tongue of man to discriminate; things too distant or too small for human discernment. Assuredly there are stars beyond the reach of the telescope, organisms too minute for microscopic vision. These facts are recognised by

observation and reflection, aided by artificial contrivances. They prove that the senses cannot attain to the apprehension of a vast variety of unquestionable facts. Intellectual comprehension is limited by its constitution, in like manner, in regard to things intelligible. This is in consonance with the physical or material creation. The conclusion is the same in the one case as in the other. It is only transferred from the senses to the mind, and adapted to a new sphere. It is identical, also, with the irrefragable axiom or postulate that the finite can neither intellectually grasp nor logically deny what lies beyond its comprehension. But it may and must recognise it, or else renounce all validity of thought. Every form of dogmatic scepticism starts out, therefore, with a fatal and utterly irrational assumption.

On any scheme of philosophy the office of the human race on earth is to improve its habitation, its conditions, and itself, through the instrumentalities acquired by the enlargement of its knowledge and the expansion of its capacities. The fulfilment of this destiny or the achievement of this result would be impossible, and, indeed, inconceivable, if the limits of the unknown did not always spread around, and if humanity were not always led on and guided by an imperfect apprehension, a confident intuition, a persistent assurance of further enlargement of its acquisitions. It is the very law of its existence, of the possible sustenance of its increasing numbers, that, as Roger Bacon said, the recognition of the unknown and still unknowable advances more rapidly than the increase of the known. "*Quae scit, pauca sunt et vilia respectu eorum quae non intelligit sed credit, et longe pauciora respectu eorum quae ignorat.*" This is only an illustration of the law which renders fallacious all knowledge dwarfed to the compass of the reasoning faculties of man.

There is another line of procedure — a purely logical argument — which arrives at the same result. Every conclusion must rest on accepted premises. These premises, whether as previous conclusions, or as interpretations of facts, which are also conclusions, must, in their turn, depend upon more remote premises. Ultimately a point must be reached beyond which it is impossible for analysis to go. Yet the first principles repose on surer conviction than any inferences that may be deduced from them. The sphere beyond the utmost range of systematic ratiocination is not the darkness of the unapprehensible, but the realm of the partially unknown, yet inevitably believed. Throughout, the invisible, the incomprehensible, the unattainable, must be received as existent and

operative, or all knowledge and all fact must rest upon nothing but pure imagination. This is only the development of the profound and sagacious observation of Aristotle, that whoever demands a reason for ultimate principles takes away all possibility of reasoning. The necessary inference from these truths, which are only diverse aspects of the same truth, is that the whole order of existence, physical and intellectual — the whole procedure of valid reasoning on any subject — requires the constant admission of influences, causes, powers, purposes, and governance beyond the possible limits of formal and systematized knowledge, beyond the grasp of finite intelligence. Hence, any scheme of philosophy which pretends to include all being, and all appreciation of being, within the brief tentacles of human apprehension, is not merely incomplete and fallacious, but absurd.

With this preliminary exposition of the fundamental conditions of thought, the artful sophistry involved in all forms of dogmatic scepticism, and cunningly disguised or ignored in the recent phases of philosophical unbelief, becomes manifest. The countless forms of scepticism lie between the antagonistic extremes of materialism and idealism. These extremes are not necessarily sceptical, but in their development they tend to sceptical issues. Milton and Berkeley were fervent in their religious convictions. Of course, as materialism and idealism are the opposing poles of speculation, every scheme for the exposition of being and its interpretation must approximate more closely to the one or to the other. All may be included in the two. But such absorption of divergent currents of thought tends only to confusion. It will explain, however, the impossibility of separating discordant systems by sharp lines of discrimination. They are variously compounded, and coalesce with each other in various modes and in varying proportions. The failure, then, to maintain sharp distinctions will be due to the nature of the subject divided, not to the error of the division.

I. *Naturalism.* — Materialism, as has been remarked, has already been amply discussed. Naturalism is an extensive species of it, which requires special notice. There is, indeed, one subdivision of naturalism which is the purest idealism, when all nature, concrete and operative, is resolved into the divinity, and this again is dissolved into nature. This occurs in Spinozism, and in all varieties of pantheism. In its current philosophical acceptation, however, naturalism signifies the interpretation of the facts, functions, and developments of existence by the forces and changes of physical realities. It sees nothing beyond. It denies higher causation. It imprisons itself within the domain of the sensible, and affirms that this is

the sole and adequate exposition of all things. The voluntary captive, in his self-constructed dungeon, affirms that there is neither sun nor sunlight without. The unreasonableness of the conclusions and of the philosophy erected upon them is shown by the preliminary considerations which have been presented.

It should be remarked that, in these fashions of scepticism, the supposed conclusion is always the startingpoint of the doctrine. That which is to be proved is assumed. The philosophy is invented and manipulated for the support of the thesis. Great acuteness and ingenuity, greater self-delusion, and the confidence of wilfull ignorance, are shown in the elaborate artifices of the frail but often imposing structure. Every fact of nature, if analyzed—every part of such fact, if further analyzed, and if the analysis be conducted to its utmost limit inevitably leads "from nature up to nature's God." The same thing is true of every intellectual or emotional experience, which gives facts of another order.

Unquestionably the spontaneous revelation of the transnatural through the forms of the natural does not rest upon the same kind of evidence, or generate the same, species of conviction as are characteristic of scientific conclusions. But they come clothed with a firmer and more impressive certainty. This is no novel doctrine, for it is a reply to antiquated error. Thomas Aquinas said, "The dubitation which occurs in regard to articles of faith arises from no uncertainty of the thing, but from the weakness of the human mind. Nevertheless, a minimum of knowledge of the highest things is more to be desired than the most certain knowledge of things little in comparison." Such testimony may be rejected with scorn, as the utterance of a schoolman, a metaphysician, and a theologian. But the Angelic Doctor makes his avowal on the authority of Aristotle, who should be safe from the petty censure of current science. His remark is (*De Part. Animal.* 1:5), "If it be but little of these things that we apprehend, that little, on account of the preciousness of such knowledge, is more acceptable than all within our grasp." Old error should not, on account of its attempted rehabilitation, object to cogent refutation because it, too, is ancient,

II. *Evolutionism* is the most prominent and the most controlling type of naturalism in our age, the credit and the parentage of which are usually assigned to Darwin, though its most elaborate and systematic development is to be sought in the unfinished and interminable treatises of Spencer. The foundations and the main walls of the building are distinctively Darwin's.

To him is due the patient, persistent industry by which the materials have been quarried, chiselled into shape, and adapted to their places in the bewildering edifice. But the plan and the purpose of the philosophy may be found in the notes to the prosaic poems and in the prose romances of his grandfather. Nor is the elder Darwin to be considered as the original inventor of the system. Many critics have shown that the whole essence of the speculation and its line of argument were the teachings of, Lucretius. The Roman poet proved, in his own case, his maxim, "Ex nihilo nihil fit," and borrowed his dogmas, but not their radiant setting, from Epicurus. In this recurrence to the resuscitated phantasms of longburied delusion, Darwinism corresponds with all current schemes of sceptical speculation. They return with the revolving cycle. But never before, not even under the Roman republic or the empire, did Epicureanism display so bold a front or arrogate so absolute dominion as Darwinism has presented and received. It claims to be accepted by all scientific and intelligent minds. It has been extensively admitted into nearly all departments of knowledge. These have been remoulded in consonance with it. Now it looks forward to an early sovereignty over the whole realm of thought and action. The eminent naturalist maintained, during his life, that his doctrine was not inconsistent with the Christian faith. His letter to a German student, published after his death, revealed his suppressed conviction that it was so, and that it had proved so in: his own case. His declaration may, nevertheless, be so interpreted as to be true. There is no inevitable inconsistency between the creed of Christendom and the hypothesis of a progressive development. Everything depends upon the exposition and the application of the cardinal dogma. To human apprehension there is a more marvellous exhibition of creative intelligence and power in so ordering the world from the beginning, that every force and every creature in the universe should, like the fruit tree, have "its seed within itself," and exert its characteristic peculiarities in the perpetuation and progressive modification of all developments through endless generations. In this there is a more wondrous exhibition of intelligence and power than in the supposition of constant divine action in maintaining, regulating, combining, and modifying all the successive agencies and results of existence. The immanent operation of divine energy, which Thomas Aquinas considers the most cogent demonstration of the being of God, is imperative in the one case as in the other. The former explanation will not, indeed, satisfy the requirements of either true religious belief or genuine religious appetency;

but it is the more difficult of conception. It is not, however, under either aspect that evolution has been promulgated, applauded, and accepted.

One reason of the wide diffusion of evolutionism has, unquestionably, been the plausibility of the doctrine, and the ambiguity of the term. Evolution is true — "sub modo et terminis suis" — as the statement of a fact.

Evolutionism is erroneous as a theory. That things change is a commonplace, that organic beings grow is another; that the chicken comes from the egg is undisputed; that plants and animals, including man, will, under suitable circumstances, be modified, improving or retrograding, has never been controverted. But that these mutations can take place only within wider or narrower limits — still, within restricted limits — has never been disproved. It is the baldest assumption and the wildest reverie, to presume that the possible changes are illimitable and uncontrolled, and that one genus can be transmuted into another, even in, the imaginary aeons of time. This is worse hallucination than alchemy. Evolution is an unfortunate and misleading term. It is wholly arbitrary to employ it as the designation of a philosophical system. Evolution cannot appropriately signify a force, a process, a mode, or a determining rule. It is merely descriptive of a phenomenon — unexplained. Smoke is evolved out of a gun-barrel. Something more than smoke is required to reveal the force, the nature, and the action of the gunpowder. This criticism may appear trivial, but it indicates the frailty and delusiveness of the theory of evolutionism. Certain modes succeed each other, and are noted. This affords no evidence of the fact or character of any philosophical relation between the forms. Nor is there much more to be ascertained from the cabalistic symbols of the school — the differentiation of the homogeneous, and the integration of the heterogeneous. These phrases have meanings, but what their precise meaning may be depends upon the presumptions of the interpreter. Of themselves they are as obscure as "Greek invocations to call fools into a circle."

Abandoning, however, this skirmishing about the outposts, evolutionism, as a heresy, is sufficiently distinct and well understood. It signifies the progressive growth of all existence by successive stages, and through the influence of the surroundings, from primitive and unintelligent germs. There is a recent exposition, elaborated with great skill and acumen, which builds up society in its actual and prospective excellence, from protoplasm; and protoplasm from the diffused, undistinguished, and undistinguishable

antecedents of cosmical dust. Where did the dust come from? The elephant may stand on the tortoise, but on what does the tortoise stand?

Into the details and assumptions of evolutionism it is impossible to enter here. A hasty notice of a few salient characteristics is all that should be attempted, notwithstanding the hazard of such brevity. It may be said, however, that there is not a single principle relied upon by the evolutionists that is proved, or that admits of proof, in the latitude required for the theory; that the ingenious multiplication of assimilated details is not argument, and does not authorize the inductions drawn; that the accuracy and propriety of the details is questionable, and has been questioned; and that "the survival of the fittest" is contrary to all known fact, except through such casuistry and quibbling, such limitation and explanation, as constrain the evidence to fit the hypothesis. Throughout the theory there is a latent and unperceived "petitio principii," which conducts, by long, bewildering channels, the original assumption to the conclusion into which it is converted. It is scarcely necessary to repeat the preliminary proposition — that the world of observation reveals and necessitates, at all times, the admission of a higher force, guidance, and wisdom; initiating, sustaining, and directing all that is or can be observed.

The aim of evolutionism is to exclude from the theory of being and of truth everything transcending the manifestations of physical existence. Of course, the virtual effect on the spirit of speculation is the same, whether the supernatural is denied or rigidly ignored. The practical outcome of epicureanism, which relegated the gods to uninterrupted repose, was identical with that of the most absolute atheism. There is a logical and a metaphysical distinction, but little diversity of consequences. Hence Darwinism and evolutionism are on the same plane with positive unbelief, and merge into, even when they are not embodied in, the general procedure of agnosticism. *SEE EVOLUTION.*

III. *Agnosticism* is the current designation of the most prevailing type of sceptical philosophism. It rejects all outside of the material and phenomenal. It deems it unnecessary to deny the divine, which it banishes. Indeed, Tyndall, Huxley, Spencer, and other hierophants of the fashionable delusion, have admitted the reality of what they exclude from consideration and from rational inquiry. They do not deny divinity; they do not reject creative energy as a possibility. They are content to say that they know nothing, and can know nothing, about it and that no one does or can know

anything on the subject. They, therefore, refuse to admit it into their contemplation, or to accord it any rational authority over the thoughts and conduct of men. They pass it by with the flippant sneer, "Nihil ad nos." Agnosticism is simply shameless profession of ignorance — *know-nothingism* in all that is essential to philosophy. It is the substitution of human science, or nescience, for human knowledge. It may, accordingly, be extended to all forms of negation, or rejection of what lies beyond the domain of matter, or of physical science. But can physical science, or human reason, in its finite systematizations, fill the whole globe of human thought, feeling, and conduct? of human aspiration and of human duty?

As has already been pointed out, science, observation, experience, reasoning, imperatively require the constant recognition and support of what the agnostics reject as being unknowable. What they repudiate, but what, nevertheless, remains indispensable, is unknowable, in the sense of being irreducible to the forms and precision of scientific knowledge. But there is much knowledge of the highest practical value which is unreduced to such demonstrable form, much which is incapable of being reduced to that form. Scientific knowledge would be vain, a mere phantasm in the clouds, a castle in the air, if it had nothing but propositions reached by induction or deduction to rest upon. In the brilliant developments of modern science the necessary philosophic basis of science is forgotten, and in the pretensions of scientific system-builders it is ignored. The sun shines calmly on, if invisible to the blind, or denied by them. True wisdom is distrustful of itself. It eschews pretension, and avoids the confidence which would restrict the world to the limits of human comprehension. What cannot be scientifically arranged, coordinated, and syllogistically or inductively proved, is not absolutely unknown. Were it so, a child could possess no knowledge, and could never learn. In things transcending "the beggarly elements of man," we are and must "be as little children." Here humility is the condition and means of knowledge. The assurance thus gained is accepted in a different form from scientific conclusions; but it is confirmed by a more potent authority, and exercises a more constant and controlling influence over human life. The peaks of the Himalayas are not less lofty or less firmly rooted because they are inaccessible to the foot of man. It is their elevation that renders them inaccessible. Their snow-clad summits, disguised by their white robe, shine in a clearer, purer, more translucent atmosphere than the low hills on which men dwell, which may be measured and traversed amid fogs and exhalations. The extension of

precise knowledge widens, or should widen, the vision of an infinitely larger knowledge, which is unprecise. It is equally foolish and unphilosophical to deny the reality of all that cannot be impounded in our own petty preserves. To exclude such knowledge from consideration is the same, in effect, as to deny it, and is even more irrational. But this is what is done by the recent school of agnosticism, which refuses to acknowledge everything which science does not include or hope to embrace.

The attempt of Buckle to affirm, and of Arnold, his Dutch compeers, and many other schemers, in France, Germany, and England, to construct, a system of unspiritual. morality, or of immoral morals, is only the adaptation of current agnosticism to ethical doctrine. As in the physical, as in the intellectual, so in the ethical sphere, the characteristic defect is that the building demands a firm foundation, but is deprived of anything to rest upon. Historical and ethical agnosticism are more pernicious than evolutionism. It is possible to investigate physical phenomena apart from their origin or cause, but the essence of morals consists in the acceptance of right, as a rule, extraneously presented, and obligatory in obedience to an authority above mind beyond those bound to obey, though they have the power of disobeying. These traditions transcend the reach of rationalistic science.

A more dogmatic, but not more satisfactory, attitude is assumed by that growing sect of physiological psychologists who discern in mind only an exudation from matter, and resolve thought into a cerebral process, stimulated or stimulating, through the telegraphic lines of the nervous cords. Thought is thus, according to Spencer, a complex series of nervous "shocks," like those of an electric battery. If the nature and action of the human intellect are degraded to the level of the electric fluid, or of the currents of sap in vegetative growth, there is neither room nor occupation for any agency higher than organic motions. But how did these motions originate? Whence were their capabilities primarily derived? In all the play of nervous excitation, direct or reflex, where is the intelligence that notes and employs the communications transmitted? In ordinary telegraphing, an operator at each end of the line, or at the completion of the circuit, is indispensable. The apparatus is useless without something diverse from the apparatus, to interpret the messages. The gray matter of the brain, however wonderful its constitution and action, cannot discharge this function. At best, it is only a central office. The mind must be something entirely different from its complicated network of agencies. The spider's web is not

the spider. But mind, intangible in its essence and modes, is inconceivable and unmeaning, without a creative mind to form and to inform it, after a fashion far different from any physical changes. Physiology has rendered, and may continue to render, most important services in the interpretation of the physical accompaniments and instrumentalities of mental processes. But Maudsley, and Bain, and Spencer, and the other advocates of human automatism, cannot detect mind or thought under the scalpel, with the aid of any microscope. Their theories are wholly superficial. They deal only with the manifestations on the surface, produced by the underlying forces. They exclude the idea of forces, except as the sequence of changes, and as a substitute for cause. They would exclude the term if they could dispense with it. They fail, however, to see that its indispensability attests the reality of what they would expel. As these speculations confine their attention to the show of things, they might be embraced under the head of phenomenalism.

IV. *Phenomenalism*, however, in its technical signification, is sufficiently distinct to claim separate consideration. It assumes two very divergent positions. It may restrict itself to material semblances. This form has been noticed under *Positivism* (q.v.). It may make matter merely a mental conception. In this case transcendental idealism is the result. The universe is one incessant flux of modifications and convolutions of a single entity, which is all in all, in each, and in everything. This idealistic phenomenalism inevitably runs into pantheism. It has been examined in the article on SPINOZA *SEE SPINOZA* (q.v.). Notwithstanding the bitter, enduring, and often ill-considered censure bestowed upon Spinozism, it is returning in the speculation of the age, with such alterations of garb as the fashions of the times require. It is a recoil from the innutritious diet proffered by the materialists arid naturalists of current science. A noteworthy example of this violent reaction is furnished by the philosophy of Lotze, now rising into favor. Lotze endeavors to unite the results of science with those of transcendental metaphysics, combining, reconciling, and harmonizing them in a more comprehensive scheme. He sees in all things the continuous interaction and reciprocal determination of their mutual relations. These relations constitute all existence and all change — they bear to reality the same analogy that Boscovich's points of force bear to the gravitation and cohesion of matter. These shifting, reciprocally moulding relations constitute at once the circulation and the substance of all being. The universe is one and single; its whole life, and the life of all its parts, are

contained in the constant throb and vital activity of these relations. The wheels move incessantly, because there is life in the wheels; but the vitality of each part is the appropriate play in that part of the common, undivided energy which is concentrated in the totality of all the parts combined into one whole. The universe is a web of one piece, weaving itself into changing patterns by interchange of relations through all the phantasmagoria of existence in time and in eternity. This is not Spinozism, but patient discrimination is needed to discriminate them. Lotze would regard his scheme as the negation of pantheism; and the last words of his metaphysics imply his recognition of God as a distinct essence. But the desire to distinguish is not always attended by the ability to do so. If Lotze's philosophy is conceived in opposition to pantheism, its tendency is towards it. The adoption, development, and application of his principles and conclusions could scarcely be prevented from reaching that goal. Pantheism destroys the conception of divine intelligence and government by identifying them with all the phenomena of being, as naturalism repudiates the conception altogether by substituting for the creative energy the blind and unintelligent forces exhibited by matter, and ascribed to matter as their origin.

To this brief notice of the vapory idealism of Lotze may be appended the commemoration of the equally impalpable metaphysics of sir William Hamilton and his acolytes. The inadequacy and baselessness of the *Philosophy of the Conditioned* have been indicated already. **SEE HAMILTON, SIR WILLIAM.** The legitimate deduction from it was drawn by Dean Mansel (q.v.), in his *Limits of Religious Thought*, which may be considered as a prelude to Arnold's *Religion without Faith, and Morality without Morals*. The tendency of the metaphysical system of Hamilton is decidedly in the direction of pantheistic idealism, and antagonistic to the safe, but narrow, "common-sense" speculation of the Scotch school. If the admission of a constantly operating first cause must be excluded from the sphere of philosophy, because a first cause cannot be conceived; if the relativity of human knowledge is so interpreted as to render all knowledge a dream or a delusion; if nothing can be accepted as known, except what is precisely known, and known only so far as it is "conditioned," then all the powers, aspirations, and emotions of man are paralyzed, or rendered unsubstantial shadows. All things, so far as man is concerned, would be resolved into the spectral shapes cast on the clouds of the human mind. Even these phantasms must be cast by something, or evoked by something.

This primary something is a cause, and a first cause, but its essence is beyond human grasp. There are, therefore, but two existences in the universe, conjoined to each other the mirror of the mind, and the entity which starts the images from the reflecting surface. Obviously; this reduces the actual, the intelligible, and the active to a single essence, some of whose pulsations manifest themselves as the phantasms of the human mind. This, too, is pantheism.

The fatal defect of the Hamiltonian philosophy, and of its developments, is, apparently, not in the assertion of the relativity and conditionalism of human knowledge, but in the exclusion of all knowledge of the "unconditioned." Knowledge is a very elastic term: "conditioned " is a very ambiguous one. It may be doubted whether incomprehensible technicalities — "absolute," "unconditioned," "infinite," etc. — afford such definite ideas as permit strict reasoning, logical or philosophical, in regard to them. They are shifting phantoms of the mist. Controversies in regard to them are as effective as would be battles of children, fighting with iridescent soap-bubbles. Waiving the discussion of the question, which would be endless, and presumably inconclusive, it must be felt that many paralogisms in philosophy are due to the unperceived diversity of latitude in the meaning of the terms conjured with. Knowledge is of various degrees, kinds, and characters. Some is scientific, some philosophical, some intuitive, some revealed in mode and form apt for human acceptance. If all knowledge be denied, or excluded, but that which is established by logical or scientific reasoning, the human mind must wander "in endless mazes lost." It will stagger helplessly along, led only by the marsh-fires of the night, through forest and bog; mistaking every *ignis fatuus* for eternal sunlight. Science should confine itself to scientific knowledge. The range is wide enough for any ambition. But science must beg its first principles. It must rest on postulates which have a metaphysical basis. Logic observes the processes and sequences of thought, but the mind is, in itself, beyond human observation. All that it receives or produces is derived from impulses within and impulses without, whose existence must be accepted without other testimony than themselves. Thus, in all the grades and species of knowledge, the fundamental and indispensable assurance which renders any knowledge possible is the immutable conviction and the unwavering reception of knowledge, outside of systems of philosophy and provinces of science. Reason demands this. Conscious experience confirms it. Common-sense proceeds at all times from its influence, without a thought of its

requirement. The relativity of human knowledge, and its character as "conditioned," should be admitted, but accompanied with the further admission that such knowledge is built upon the "absolute" and the "unconditioned."

Such limited idealism as has shown itself in late years may easily have been provoked by the insufficiency of scientific systems to furnish support or satisfaction to yearning and inquiring spirits. Perplexity, induced by the enigmas presented to the intellect, and despair of their solution, may have suggested another recent phase of scepticism, which differs widely from the forms commented upon. It is the least excusable of all forms, because it runs away from the battle-field, and seeks selfish relief in wilful misrepresentation and morose discontent. This scheme, if it is entitled to be called a scheme, is

V. Pessimism. — It might be supposed to be a natural resilience from the optimism of Leibnitz; but the schemes are separated by too wide an interval of time, and exhibit no links of actual connection. It rather grew out of the despair of the disappointed age which witnessed the dissipation of the dreams of the French revolution, and found utterance in the gloomy strains of Byron. Every age presents the results of the preceding philosophy, and moulds the philosophy of the age succeeding. That strange, poetic genius, Leopardi, sang the prelude of pessimism; Schopenhauer gave it form, expansion, and coherence; and Hartmann has endeavored to give it systematic exposition. Pessimism is not so much a negation of creative power and authority as a denigration of creative wisdom and benevolence. It maintains that the order of the universe is so constituted and regulated as to produce only wretchedness and increasing distress. In a period of brilliant industrial and intellectual achievement, but of augmenting disquietude, discontent, and misery, it presents a doctrine disparaging an order of things so often embittering life, and multiplying the myriads of the suffering, the sorrowing, and of those who find no rest. In one respect, pessimism is to be reprobated more severely than agnosticism. It does not merely hide the supernatural behind an impenetrable veil; it calumniates the creator and the creation. It degrades man, and unfits him for the discharge of the duties of humanity. Man's function on earth is not enjoyment; that may be an incident of his life, a result, or a recompense of his conduct. It is not to exult in the possession of pleasures and ease and vanities and gratifications. His office is, through constant trials, recurring sorrows, and "much tribulation," to strengthen and fit himself for the work set before

him, and to do it — to make his contemporaries, and posterity, and the world, better and better provided, in consequence of his action — and to serve earnestly and loyally, as private or captain, in promoting the unseen purpose of Providence, and the destinies of humanity. What may be the fortunes or the fate of an individual is of passing moment. Countless bubbles burst every second on the ocean of life; but the movement of the ocean is uninterrupted. Each individual is but one in the army of laborers. When he falls, his place will be taken, usually by one better fitted for the growing task. There would be an impropriety in dwelling on this type of scepticism, as it has been already noticed in this work. *SEE PESSIMISM.*

It must suffice to add that the blackening of the unseen, and of its cause, the substitution of a malignant author, or order of creation, for the wise and the beneficent, are as distinctly sceptical procedures as any other mode of repudiating a transcendent authority. These remarks on pessimism have been introduced chiefly for the purpose of noticing an outgrowth, conscious or unconscious. This excrescence has not yet coagulated into a distinct theory, but has an immediate practical effect, and tends to diffuse itself, like a spreading ulcer, through intelligent classes of existing society. Its evangel was Malloch's inquiry: "Is life worth living?" The obvious reply is, "Certainly not, if life is 'propter vitam vivendi perdere causas.'"

VI. *Nihilism* is a convenient designation for the incipient doctrine. Its purpose is to escape from the perplexity of conflicting arguments and the bewilderment of insoluble problems: to make the best, for selfish comfort, of what is presumed to be inevitably bad, as well as uncertain; to seek tranquillity, as far as practicable, in the renunciation of all annoying duties, and of all unselfish aims.

"How weary, stale, flat, and unprofitable Seem to me all the uses of this world!" Nihilism, and the pessimism from which it descends, display analogies to the rehabilitated Buddhism, which has been recently compared to Christianity, and which is preached as a substitute for it in the midst of the chief centres of modern civilization. There is no folly or delusion, says Cicero, which has not been advocated by some of the schools of the philosophers. If such extravagant reveries meet with acceptance in a cultivated and thoughtful generation, it is a consolation to know that like errors have been welcomed and applauded before and have been

forgotten. They are dreams which vanish with the morning, and belong to "those fashions of the world which soon pass away."

If man be regarded — and the individual perhaps may properly be so regarded — as one ant in the busy ant-hill of humanity, the problem of life and of the universe in respect to him becomes as simple and clear as it is grand. What is needed for earthly necessities he learns by transmission, by observation, by experience, by the advance of science, and the growth of his faculties. Of all that is above him, and that is so strongly felt as to regulate his conduct and his understanding, he knows nothing, of his own knowledge, except imperfectly, for it is "wisdom unsearchable, and past finding out." Can he reject the knowledge, and the author of all his knowledge, because both remain incomprehensible? Whether affirming or denying, he is compelled to accept both. Shall the ant deny the existence of superior beings, which he can neither measure nor comprehend? Shall the clay ignore the hand of the potter? Shall man, walking in obscurity, and seeing only "as through a glass, darkly," reject or exclude all that he cannot fathom with his short plummet line? He has his office upon earth. What that office demands he knows, or may know, so far as is required for its discharge. He works for his family, that others may take his place when his time of labor is over. He works for his countrymen, and for his age; he scarcely knows why, or how. He knows imperfectly what has gone before, made him what he is, and elevated and facilitated his tasks. He thinks he knows the present, in which he lives. He knows nothing certainly of what may come after him. He "struts his hour upon the stage," unconsciously ministering to purposes of which he can hardly dream. When generations have succeeded generations, the retrospect may show a grand result flowing from the purblind activity of himself and his contemporaries. The prospect may reveal a still more glorious advancement to be accomplished. A new earth, if not a new heaven, will proceed from the successive swarms of mankind.

Can it be rationally questioned that there are controlling influences and purposes from the beginning, pressing forward to a determinate end? They necessitate the admission and the governance of a wisdom which man cannot conceive, of a beneficence which man cannot understand, of a plan which man cannot penetrate, and a guidance which man- cannot rationally or logically, ignore or deny.

Inferences. — It is a natural result of the self-confidence of men — an inevitable exorbitancy of that daring thought and speculation which are the handmaids of progress, that, in the hour of intellectual triumph and of material splendor, the bold leaders should undertake the erection, on earthly foundations, of "towers reaching to heaven." In their exultation, they are unmindful that these edifices must totter over, like other Babels, and note their existence by their ruins. The shattered monuments will furnish the quarries for humbler but securer dwellings. The churches and fortalices of mediaeval Rome were mainly built with the broken capitals and architraves, columns, statues, and other carvings, of fallen palaces and pagan temples. The strong places of later progress are similarly constructed. We mount on ruins, and on the corpses of those that have preceded us. It would be weak fanaticism to disparage the services to human knowledge and performance rendered by the theories of scepticism which have been surveyed. It would be imbecile ingratitude to refuse admiration to the learning, ingenuity, and perseverance of the high priests of recent aberrations. Their devices may produce a dreary impression —

"We start, for soul is wanting there" —

but there is no reason for consternation or despondency. They have opened new paths through the haunted forest of life. They have made clearings for the daylight, and for cultivation. They have extended our journeyings, noted the dangerous routes, and proved by their failures the limits of human capacity in many directions. They have wrought for ends unseen by themselves. They have erected magnificent abodes for other occupants.

Literature. — The materials for the full appreciation of the recent phases of scepticism must necessarily be sought in the writings of the founders and leaders of the several sects and divisions of sects, and in the criticisms which those writings have provoked. The literature of the subject, accordingly, embraces the works of the prominent philosophers of the last and current generations who have propounded theories of sceptical design or tendency. It equally includes the multitudinous controversies which they have excited, embodied in volumes, pamphlets, and periodicals. The biographies of the authors, as illustrative of their doctrines, constitute a desirable appendage. This literature would form a goodly library, and is too extensive for specification. So vast and so various have been the several schemes, their expositions, their refutations, and their rejoinders, that, instead of multiplying the titles of the embattled hosts of books, it might be

appropriate to employ the epitaph of Sir Christopher Wren, in St. Paul's: "Circumspice." Some valuable and accessible treatises may, however, be designated, for the purpose of fuller, but still summary elucidation of the prevalent forms of philosophical incredulity. Such are, Temple, *Bampton Lectures*; Tulloch, *Theism; Modern Theories in Philosophy and Religion*; Flint, *Anti-Theistic Theories*; Martineau, *Types of Ethical Theory*. (G.F.H.)

Schaeffer, Charles Frederick, D.D.

an eminent Lutheran divine, was born at Germantown, Pennsylvania, September 3, 1807. He graduated from the University of Pennsylvania in 1827, and studied theology with his father and with his father's assistant, the Reverend Charles R. Demme. He was licensed by the Synod of Maryland and Virginia June 17, 1829, and spent some months assisting his brother in New York. His first charge was at Carlisle, Pennsylvania, and his ordination took place October 12, 1831. He left Carlisle December 1, 1834, to enter upon the pastorate at Hagerstown, Maryland, where he remained until 1840, when he received a call to become professor in the Theological Seminary at Columbus, Ohio. His relation to the Ohio synod became unpleasant, and he removed to Lancaster, November 21, 1843. He next removed to Red Hook, Dutchess County, N.Y., December 23, 1845, where he was much-esteemed. In 1851 he became pastor of St. John's Church, Easton, Pennsylvania, where he had a prosperous ministry of four years. It was during this period that he translated Klurtz's *Sacred History*, and made a careful revision of the translation of Luther's *Smaller Catechism*. In June 1855, he was unanimously chosen as German professor in Pennsylvania College and in the Theological Seminary at Gettysburg. The ministerium of Pennsylvania having decided to establish a theological seminary at Philadelphia, in July 1864; called Dr. Schaeffer to become professor of dogmatic theology, his instruction to be given in German and English equally. In this field he labored until his death, November 23, 1879. Besides the above-named works, he published several single sermons, translated Lange's *Commentary on the Acts* (1866), and contributed numerous articles to the *Evangelical Review* and the *Bibliotheca Sacra*. See a *Memorial* of his life, funeral addresses, etc., in German and English (Phila. 1880).

Schaeffer, David Frederick, D.D.

a Lutheran minister, was born at Carlisle, Pennsylvania, July 22, 1787. He graduated from the University of Pennsylvania in 1807, and, having finished his theological course, took charge of the evangelical Lutheran congregation at Frederick City, Maryland, in July 1808. He was ordained at Philadelphia in 1812, and in 1829 was unanimously elected principal of the Frederick Academy. He died at Frederick City, May 5, 1837. See Sprague, *Annals of the Amer. Pulpit*, 1:123.

Schaeffer, Frederick Christian, D.D.

a Lutheran minister, was born at Germantown, Pennsylvania, November 12, 1792. He pursued his classical and also his theological studies under his father, was licensed in 1812, and soon after accepted a call from the Harrisburg congregation. He preached two years in New York city. In 1830 he was appointed professor of the German language and literature at Columbia College, but died March 29, 1832. See Sprague, *Annals of the Amer. Pulpit*, IX, 1:145; *Evangelical Review*, 8:200.

Schaeffer, Frederick David, D.D.

a Lutheran minister, was born at Frankfort-on-the-Main, November 15, 1760, and received his education at the gymnasium in Hanau. In 1774 he began a private course in theology. He was licensed in 1786 by the Synod of Pennsylvania, ordained October 1, 1788, and took charge of the Lutheran Church at Carlisle, preaching at different places in other counties. In 1790 he assumed the pastoral charge of Germantown District, and in 1812 removed to Philadelphia, as pastor of St. Michael's and Zion's churches. In 1834, in consequence of declining health, he removed to Maryland, where he died, January 27, 1836. See Sprague, *Annals of the Amer. Pulpit*, IX, 1:79; *Evangelical Review*, 6:275.

Schaller, Jacob

a Lutheran theologian of Germany, was born at Heiligenstein, near Strasburg, February 25, 1604. He studied at different universities, was in 1633 professor of moral philosophy at Strasburg, in 1634 doctor of theology, and died June 24, 1676. Of his many writings we mention, *De Testamentis Christiansis*: — *De Plantatione Noe ad Libros Philonis Judaei*: — *De Vanitate Vanitatum ex* ²⁰⁰⁰*Ecclesiastes 1:2*: — *De Christo*

Ofgensionis Lapide: — De Regno Davidico ad ~~1~~ *1 Samuel 16:1 sq., etc.*
See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Schamelius, Martin

a Lutheran theologian of Germany, was born at Meuselwitz, Altenburg, June 5, 1668. He studied at Leipsic and Halle, was in 1703 deacon, and in 1708 first pastor at Naumburg. He died in 1742. He is the author of, *Naumburgisches glossirtes Gesangbuch nebst einer kurzgefassten Geschichte der Hymnopolorum* (4th ed. Nuremberg, 1720): — *Evangelischer Liedercommentarius*, etc. (Leipsic, 1724; 2d ed. 1737): — *Vindiciae Cantionum Sanctae Ecclesiae Evangelicae* (1712-19, 3 parts). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Geschichte des deutschen Kirchenliedes*, 5:526 sq. (B.P.)

Schappeler, Christoph

a famous theologian and jurist of the reformation period, was born at St. Gall in 1472. In 1513 he was preacher at Memmingen, and in 1520 he joined the reformation by attacking the Church of Rome, not so much in the sense of Luther, but of Zwingli, who wished his countryman to come back to Switzerland. Schappeler, however, remained at Memmingen, where he commenced the work of reformation. He showed to his congregation that the Bible is the centre and source of the Christian belief and of all ecclesiastical institutions. He denounced the mass as of no avail and the priests as unfit persons, who pray without devotion and read mass for the sake of money. The papal power he denounced as a carnal right, and the commandments of the Church as the false papal commandment. Such language had its effect, and the majority of the citizens were brought over to Schappeler's side. The writings of the reformers were circulated and read, especially the New Test. In 1523 Schappeler spent a short time in his natives country, where he. preached against the abuses of the Church of Rome, and in November of the same year, after his return from Switzerland, he was joined by Christoph Gertung, another preacher of Memmingen, and both now worked together in the interests of reformation. In vain did the bishop ask the town-council to stop Schappeler. When, however, the bishop, on February 27, 1524, pronounced the ban and excommunication over Schappeler, it had only the contrary effect. The citizens, openly declared themselves for their preacher,

and the council was powerless. In order to bring about a *modus vivendi*, the opponents of Schappeler had to appear at the Council hall, on January 2, 1525, for a public disputation. The confession of Schappeler, consisting of seven articles, was read. Five days the deputation lasted, which resulted in favor of the reformation, to introduce which the council now lent its hand. The ministers were allowed to marry, and the monks and nuns to leave the monasteries. Schappeler died at his native place, August 25, 1551. See Bobel, *Memmingen im Reformationszeitalter* (1877); Vogt, in Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Scharbau, Heinrich

a Lutheran theologian of Germany, was born at Lubeck, May 25, 1689. He studied at Jena, Wittenberg, and Leipsic, was in 1715 preacher at his native place, and died February 2, 1759. He wrote, *De Creophagia Ante Diluvium Licita* (Jena, 1709): — *De Fatis Studii Moralis apud Ebraeos* (Leipsic, 1712): — *Exercitatio Philol. de Serpentis AEnei Significatione Mystica* (Lubeck, 1713): — *De Caipha ejusque Vaticinio ex ~~John~~ John* 11:49, 50, 51 (1715): — *Judaismus Detectus* (1722): — *Parerya Philologico-theologica* (1719-26, 5 parts): — *Observationes Sacrae* etc. (1731-37, 3 parts): — besides contributing to the *Bibliotheca Lubecensis*. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Scharer, Johann Rudolf

a Swiss theologian, was born at Berne in 1756. In 1793 he was professor of Hebrew, in 1805 professor of Biblical study at the Berne Academy, and he died July 3, 1829, preacher at Bumpflingen. He is the author of, *Das Buch Hiob aus dem Grundtext metrisch übersetzt und erläutert* (Berne, 1818, 2 parts): — *Die Psalmen metrisch übersetzt mit kurzen Anmerkungen* (1812): — *Religioses Erbauungsbuch für Gefangene* (1817, 1820). See Winer, *Handbuch der theol. Lit.* 1:206, 209; 2:320; Furst, *Bibl. Jud.* s.v. (B.P.)

Scharfenberg, Johann Gottfried

a Lutheran theologian. of Germany, was born at Leipsic, October 16, 1743, and died there, March 18, 1786, doctor and professor of philosophy. He is the author of, *Prolusio de Josephi et Versionis Alexandrinae Consensu* (Leipsic, 1780): — *Fragmenta Versionum Graecarum Veteris*

Testamenti in Monte-Falconio Collecta (part 1, 1776; 2, 1781): — *Loci Nonnulli Danzielis*, etc. (1774). Together with Vogel he edited *Lud. Capelli Critica Sacra* (1778-86, 3 volumes). See Furst, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:51, 93, 222. (B.P.)

Scharff, Johann

a Lutheran theologian of Germany, was born at Kroppenstadt, near Halberstadt, June 18, 1595. He studied at Wittenberg, was in 1627 professor of philosophy, in 1649 professor of theology, and died January 6, 1660, doctor of theology. He wrote, *De Messia et Jesu Salvatore Mundi: — Collegium Anti-Calvinianum: — Collegium Theologicum Decem Disputationes de Praecipuis Fidei Articulis Continens: — Angelologia Sacra ex* ^{<1810>} *Matthew 18:10: — De Justificatione ex* ^{<1812>} *Romans 3:24, 25: — De Internau Confirmatione Fidelium ex* ^{<1812>} *2 Corinthians 1:21, 22: — De Divinitate Christi ex Veteri et Novo Testamento Asserta*, etc. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Scharling, Karl Emil

a Danish theologian, was born at Copenhagen in 1803, and died in 1877, doctor and professor of theology. In 1828 he published *De Stedingis Commentatio*, and in 1833 *Hvad er Hensigten, Betydningen og Resultaterne af Theologernes videnskabelige Undersogelser om det Nye Testamentes Skrifter?* Upon publishing this treatise he was made professor. For a great many years he edited the *Theologisk Tidsskrift* (1837-55), and published, besides his writings already mentioned, *De Paulo Apostolo ejusque Adersariis Commentatio* (1836): — *Epistola Pauli ad Coorinthios Posterior Annotationibus in Usus Studiosorum Illustrata* (1840): — *Jacobi et Judae Epistola Catholicae Commentariis Illustratae* (1841): — and some other works which have been translated into German, *Die neuesten Untersuchungen uber die sogenannten Pastoralbriefe des Neuen Testaments* (Jena, 1846): — *Michael de Molinos* (Gotha, 1855). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schartau, Henrik

a Swedish theologian, was born September 27, 1757, at Malmno. He studied at Lund, and at the age of twenty-three was ordained. In 1786 he

was called to Lund, where he spent the remainder of his life. Schartau, who died February 2, 1825, was a very eminent preacher and a faithful witness of Jesus. He lifted up his voice, calling to repentance all who were permeated by the leaven of unbelief, which characterized the age. After his death a number of homiletical and ascetical works were published. His followers are known as Schartauans. See Lindeblad, *Schartau's Life and Teaching* (Lund, 1837; Germ. transl. by A. Michelsen, *Schartau's Leben und Lehre*, Leipsic, 1842); Melin, *Henrik Schartau* (Stockholm, 1838); *Biographisk Lexicon ofver namnkundige Svenska Mann*, 13:347-367 (Upsala, 1847); Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Schaubach, Konrad Friedrich

a Lutheran theologian of Germany, was born January 9, 1827, at Meinlingen. He studied at Gottingen and Jena, was in 1851 rector at his native place, in 1865 deacon, in 1870 first pastor, in 1882 member of the superior ecclesiastical council, and died December 25, 1884. He published, *Das Leben Philipp Melanchthon's* (2d ed. Meiningen, 1860): — *Ausgewahlte Psalmen im Anschluss an die Evangelien des Kirchenjahres ausgelegt* (Halle, 1863): — *Zur Charakteristik der deutschen Volksliteratur* (a prize essay). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schauffer, William Gotlieb, D.D., LL.D.

a Congregational minister, was born at Stuttgart, the capital of Wurtemberg, August 22, 1798. When he was six years old his father removed to Odessa, Russia, where he held the office of mayor over the German colony. The son early gave much attention to the study of French and Italian. He was converted at the age of twenty-two. With a view of preparing himself for a missionary, under the direction of Joseph Wolf, the Jewish missionary, he went to Constantinople and engaged in the study of the Latin, Turkish, and English languages. To perfect himself in the work of preparation he came to the United States, entered Andover Theological Seminary, and completed the full course in 1830. He was more or less familiar with a score of languages. In 1831 he was ordained, and, after spending five years in America, returned to Constantinople. One of the great works of Dr. Schauffer's life was the translation of the entire Bible into Osmanli Turkish, under the direction of the British and American Bible Societies. This work occupied eighteen years of unremitting labor. His labors for the conversion of the Jews were characterized by zeal and

devotion. He translated the Old Test. into Spanish. He was obliged to leave Constantinople on account of the plague in 1836, and travelled in southern Russia preaching the gospel to German residents. He spent three years in Vienna superintending the printing of the Bible. In 1877, in consequence of the infirmities of age, he was obliged to lay aside his active work, and came to the United States to end his days. He died in New York, January 26, 1883. The Tract Society published his *Meditations on the Last Days of Christ*. See *N.Y. Observer*, February 1, 1883. (W.P.S.)

Schaw, Robert

a Scotch prelate, was elected abbot of Paisley, March 1, 1498, and was advanced to the see of Moray in 1524. He died in 1527. See Keith, *Scottish Bishops*, page 148.

Schizler, Constantin Von

a Roman Catholic theologian, was born of Protestant parentage at Augsburg, in 1827. He studied jurisprudence, and was promoted as doctor of law at Erlangen in 1850. In the same year he joined the Church of Rome at Brussels, studied theology, and was made a priest in 1857 at Liege. In 1859 he was promoted at Munich as doctor of theology, was in 1863 lecturer at Freiburg, in 1866 archiepiscopal counsellor, went to Rome in 1873, and was made chaplain by Pius IX. In 1878 he joined the Jesuits, and died at Interlaken, September 20, 1880. He published, *Die Lehre von der Wirksamkeit der Sacramente* (Munich, 1860): — *Natur und Uebernatur* (1865): — *Gnade und Glaube* (1867): — *Das Dogma von der Menschwerdung Christi* (1870): — *Ueber papstliche Unfehlbarkeit* (eod.): — *Der heilige Thomas von Aquin als Besieger des Liberalismus* (1874). (B.P.)

Scheffer, Wilhelm

a Reformed theologian of Germany, was born April 15, 1803, at Schrecksbach, Kurhessen, commenced his theological career at Marburg in 1827, was professor of theology there in 1831, member of consistory in 1838, member of superior consistory and superintendent in 1857, and died February 26, 1883, doctor of theology. He published, *Quaestionum Philoniarum Particula I* (Marburg, 1829): — *De Usu Philonis in Interpretatione Novi Testamenti* (1831), besides several sermons. See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:522. (B.P.)

Schegg, Peter

a Roman Catholic theologian of Germany, was born June 6, 1815, at Kaufbeurn. In 1838 he received holy orders, commenced his academical career at the lyceum in Freising in 1843, was professor of exegesis there in 1847, in 1848 at Wurzburg, in 1872 at Munich, and died July 9, 1855, doctor of theology. He wrote, *Geschichte der letzten Propheten* (Ratisbon, 1853, 2 parts): — *Uebersetzung und Erklärung der kleinen Propheten* (1854, 2 volumes): — *Uebersetzung und Erklärung der Psalmen* (2d ed. 1857, 3 volumes): — *Die heiligen Evangelien übersetzt und erklärt* (Munich, 1856-70, 7 volumes): — *Sechs Bücher des Lebens Jesu* (Freiburg, 1874-75, 2 vols.): — *Jacobus und sein Brief* (1881): — *Das Todesjahr des Königs Herodes und das Todesjahr Jesu Christi* (Munich, 1882). (B.P.)

Scheibel, Johann Gottfried

a Lutheran theologian of Germany, was born at Breslau, September 16, 1783. In 1811 he was professor of theology at the university of his native place, but was deposed from his office in 1832 on account of his connection with the Separated Lutherans (q.v.), of whom he became a leader. Scheibel retired to Nuremberg, and died in 1842. He wrote, *Observationes Criticae et Exegeticae ad Vaticinia Haggaei* (Breslau, 1822): — *Das Abendmahl des Herrn* (1823): — *Actenmassige Geschichte der neuesten Unternehmungen einer Union zwischen der reformirten und lutherischen Kirche* (Leipsic, 1834, 2 volumes): — *Communionbuch* (1827). See Winer, *Handbuch der theol. Lit.* 1:230, 454, 530, 756; 2:105, 275, 367; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Scheid, Balthasar

a Lutheran theologian of Germany, was born at Strasburg in 1614, and died there November 26, 1670, doctor of theology and professor of Oriental languages. He wrote, *Jonas Propheta Philol. Commentar. Expositus* (Strasburg, 1665): — *Novum Testamentum ex Talmude et Antiquitatibus Hebraeorum Illustratum* (ed. by J. Chr. Meuschen, Leipsicj 1736): — *Epistola Pauli ad Titum et Philemon. Syr. Adjuncto Versione* (1668). See Winer, *Handbuch der theol. Lit.* 1:55, 227, 239; Furst, *Bibl. Jud.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Schelhorn

father and son, two prominent theologians of the 18th century, whose works are still very valuable to the Church historian.

1. JOHANN GEORG, Sr., was born December 8, 1694, at Memmingen. He studied at Jena, was in 1718 conrector in his native city, in 1734 pastor, in 1753 doctor of theology, in 1754 superintendent, and died March 31, 1773. Of his works, we mention, *De Religionis Evangelicae in Provincia Salisburgemisi Ortu et Fatis* (Leipsic, 1732; also in German and Dutch): — *Amenstates Historiae Ecclesiasticae et Litterariae* (1737-46, 4 volumes: Germ. translation, Ulm, 1762-64, 3 volumes): — *Acta Historica Ecclesiastica Seculi XV et XVI* (1738): — *De Vita, Fatis Meritis Ph. Camerarii Commentarius* (Nuremberg, 1740): — *Diatribae de Antiquissimum Latinorum Bibliorum Editione* (1760). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Meusel, *Lexikon verstorbener deutscher Schriftsteller*, 12:124 sq.; Lichtenberger, *Encyclop. des Sciences Reliqieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 1:783, 787; Plitt-Herzog, *Real-Encyclop.* s.v.

2. JOHANN GEORG, Jr., was born at Memmingen, December 4, 1733; studied at Gottingen and Tubingen, was in 1756 preacher at Buxach, near Memmingen, in 1762 at Memmingen, in 1793 superintendent there, and died November 22, 1802. He wrote, *Beitrag zur Erlauterung der Geschichte*, etc. (1772-77, 4 parts): — *Anleitung fur Bibliothekare und Archivare* (1788-1791, 2 volumes), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Koch, *Geschichte des deutschen Kirchenliedes*, 5:190; 6:224; Meusel, *Lexikon verstorbener deutscher Schriftsteller*, s.v.; Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Schelwig, Samuel

a Lutheran theologian of Germany, was born March 8, 1643. He studied at Wittenberg, was in 1673 professor of philosophy at Dantzic, in 1675 professor of theology, in 1685 doctor of theology. In 1693 Schelwig inaugurated a controversy with his colleague Constantine Schutze, whom he accused of having spoken in the pulpit in favor of pietism (q.v.) and Spener. The outcome of this controversy was a number of controversial writings published by both parties. In 1694 the town council interfered. But Schelwig would not stop. He now wrote against Spener, who replied. In 1701 Schelwig was joined by Chr. F. Bucher in his polemics against

Spener, and he died January 18, 1715. See Praetorins, *Athenae Gedanenses* (Leipsic, 1713), where a complete list of Schelwig's writings is given; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Walch, *Religions streitigkeiten der evangel-lutherischen Kirche*, 1:602 sq., 739 sq.; 4:159.; Schmid, *Geschichte des Pietismus*, page 225 sq., 343; Schnaase, *Geschichte der evangelischen Kirche Danzig's* (Dantzig, 1863); Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Schem, Alexander Jacob

a religious journalist and statistician, was born at Wiedenbrick, Germany, March 16, 1826. After a course of instruction at the gymnasium of Paderborn, he studied theology at Bonn (1843), and Tübingen (1845); became a Roman Catholic priest (1846), but embraced Protestantism, and edited a newspaper in Westphalia (1849). In 1851 he came to America. was professor of languages in Dickinson College (1854-60), and afterwards devoted himself to literary labors, especially in connection with several religious and political newspapers. He died at Hoboken, N.J., May 21, 1881, being at the time assistant superintendent of the public schools in New York city. He was a contributor to Appleton's *Cyclopaedia*, M'Clintock and Strong's *Cyclopaedia*, editor of the *Deutsch-Amerikanische Conversations-Lexicon* (1869-74), of a *Latin English Lexicon* (in connection with Dr. Crooks), of a *Cyclopaediae of Education* (in connection with Henry Kulle), and author of several *Year-books*, besides other volumes.

Schenck, Noah Hunt, D.D.

a Protestant Episcopal minister, was born near Trenton, N.J., June 30, 1825. He graduated from Princeton College in 1844, studied law, and practiced it for a year in Trenton and three years in Cincinnati, Ohio; but having decided to enter the ministry, studied theology at the Seminary in Gambier, where he graduated in 1853. His first parish was at Hillsboro'. In 1856-57 he preached at Gambier, and from 1857 to 1859 in Trinity Church, Chicago, Illinois. While in that city he founded and edited *The Western Churchman*. In 1859 he accepted a call to Emanuel Church, at Baltimore, where he remained until he went to Brooklyn, in 1867, as rector of St. Ann's Church, where he continued until his death, January 4, 1885. Dr. Schenck travelled several times in Europe, and was the author of several works, mostly letters of travel and sermons. At one time he edited

The Protestant Churchman of New York, and he was talked of for bishop on several occasions. He was regarded as a preacher of great ability, and always was listened to by large congregations.

Schenkel, Daniel

a Protestant theologian of Germany, was born December 21, 1813, at Digerlen, Canton Zurich. He studied at Basle and Gottingen, was in 1837 privat-docent at Basle, in 1841 chief pastor at Schaffhausen. In 1846 he began his great work, *Das Wesendes Protestantismus* (1846-51, 3 volumes; 2d ed. 1861), in which he took his stand upon the so-called "Vermittelungstheologie," the *via media* between the old evangelicalism and the new criticism. Upon the death of De Wette, Schenkel was called in 1849 to Basle as professor of theology. In 1851 he was called to Heidelberg. At first evangelical in spirit, in 1857 he sided with the liberal direction in the General Synod, and worked for the reconstruction of the Hessian Church upon the basis of the Congregational principle ("Gemeindeprinzip"). As editor of the *Allgemeine kirchliche Zeitschrift*, he used the press to support the Liberal direction in theology and ecclesiastical constitution. The beginning of his liberalism he showed in the *Christliche Dogmatik von Standpunkt des Gewissens* (1858-59); but when he published in 1864 *Das Charakterbild Jesu*, one hundred and eighteen parochial clergymen in Baden issued a protest against the book. Schenkel replied in *Die protestantische Freiheit in ihrem gegenwartigen Kampfe mit der kirchlichen Reaktion* (1865). From 1863 he had labored hard for the foundation of the German "Protestanten Verein." In 1883 he retired from the direction of the homiletical seminary, and in 1884 from academical activity, and died May 19, 1885. Besides the works already mentioned, he published, *Die Grundlehren des Christenthums aus dem Bewusstsein des Glaubens dargestellt* (1877): — *Luther in Worms und Wittenberg* (1870): — *Christenthum und Kirche im Einklang mit der Kulturentwicklung* (1867-72, 2 volumes): — *Das Christusbild der Apostel und der nachapostolischen Zeit* (1879): — in connection with eminent scholars he published *Bibel-lexikon* (1867-72, 5 volumes): — and for *Lange's Bibelwerk* he wrote the commentaries on Ephesians, Philippians, and Colossians, and his volume passed into a second edition; but in place in the series was afterwards occupied by a commentary on the same epistles by Dr. Karl Braune (q.v.). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schenkl, Maurus

a Benedictine of Germany, was born at Auerbach, January 4, 1749. In 1768 he joined his order, received holy orders in 1772, was in 1778 professor of theology at Weltenburg, in 1790 at Amberg, and died June 14, 1816. He wrote, *Positiones Theologiae Dogmaticae* (Regensburg, 1779-80): — *Positiones ex Theologia Universa* (1781): — *Positiones ex juare Ecclesiastico Universo et Bavarico* (1783): — *Ethica Christiana* (1800-1801, 3 volumes): — *Institutiones Theologiae Pastoralis* (1802; 2d ed. 1803): — *Compendium sive Institutiones Ethicae Christiana* (1807). See Doring, *Die gelehrten Theologyen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:316; 2:9, 35. (B.P.)

Scherer, Johann Ludwig Wilhelm

a Lutheran theologian of Germany, was born at Nidda, February 27, 1777, and died in 1825. He is the author of, *Ausführliche Erklärung der sammtlichein messianischen Weissagungen*, etc. (Altenburg, 1801): — *Archiv zur Vervollkommnung des Bibelstudiums* (Hamburg, eod.): — *Geschichte der Israeliten vor Jesus* (Zerbst, 1803-1804): — *Der Schriftforscher zur Bildung eines grundlichen Bibelstudiums* (Weimar, 1803-1805, 2 volumes): — *Ausführliche Erklärung der sammtlichen Weissargungen des Neuen Testaments* (Leipsic, 1803): — *Historische Einleitung zum richtigen Verstehen der Bibel* (Halle, 1802). See Winer, *Handbuch der theol. Lit.* 1:277, 390, 391; 2:37, 162, 249, 252, 280, 293; Furst, *Bibl. Jud.* s.v. (B.P.)

Scherzer, Johann Adam

a Lutheran theologian of Germany, born at Eger, August 1, 1628, was in 1657 professor of theology at Leipsic, in 1658 professor of Hebrew, and died December 23, 1683, doctor and professor of theology. He wrote, *Collegium Anti-Calvinianum* (edited by J. Schmid, Leipsic, 1704): — *Collegiumi Anti-Socinianum* (1672): — *Trifolium Orientale* (containing *Manductio ad Lectionem Talmudico-rabbinicam*, *Specimen Theologiae Judaorum Mystice*, *Abarbanelis Comm. in Haggaeum*): — *Nucleus Grammaticorum Ebraicorum* (1660). See Furst, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:353, 354; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Schickedanz, Abraham Philipp Gottfried

a Reformed theologian of Germany, was born at Dessau, May 22, 1747. In 1772 he was rector at Frankfort, in 1776 third preacher of the Reformed Church and professor of theology, in 1784 doctor of theology, and died at Zerbst, November 28, 1808. He wrote, *De Caipha Prophetam Simulante ad ^{<B149>}John 11:49-52* (Frankfort, 1773): — *Vestigia Messiae in Scriptis Josephi atque Philonis* (1774): — *Diss. super Quaedam Loca Sabbatariorum Scriptorum Exterorum* (1775-76): — *De Natura Sacrificiorum Veteris Testamenti* (1784), etc. See Doring, *Die gelehrten Theologen Deutschlands*. s.v.; Winer, *Handbuch der theol. Lit.* 1:136, 536. (B.P.)

Schiede, Johann Georg

a Reformed theologian of Germany, was born at Cassel, May 15, 1714. He studied at Marburg, was ordained in 1739, and appointed pastor at Carlshafen in 1741. In 1745 he was called to Hanau, was in 1755 member of consistory, and died May 13, 1792. He wrote, *De Velo Tabernaculi*, etc. (Marburg, 1736): — *Biga Observationum Sacrarum de Codice Bibliorum Ebraico MS. Bibliothecae Casselanae* (Bremeni 1748). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Schirmer, August Gottlieb Ferdinand

a Lutheran theologian of Germany, was born in Silesia, May 14, 1791, and died in 1863 at Greifswalde, doctor and professor of theology. He published, *Observationes Exeg.-Criticae in Librum Esdrae* (Breslau, 1820): — *Die biblische Dogmatik*, etc. (eod.): — *Versuch einer wissenschaftlichen Würdigung des Supernaturalismus und Rationalismus* (1818): — *Die Anbetung Gottes im Geist und in der Wahrheit* (Greifswalde, 1830), etc. See Winer, *Handbuch der theol. Lit.* 1:204, 292, 369; 2:104, 177; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schlegel, Gottlieb

a Lutheran theologian of Germany, was born at Königsberg, February 16, 1739, and died at Greifswalde, May 27, 1810, doctor and professor of theology. He published, *De Parallelismo Sermonum Jesu et Scriptorum Apostolicorum* (Greifswalde, 1791): — *Erneuerte Erwägung von der gottl.*

Dreieinigkeit (Riga, 1791-92, 2 parts): — *Briefe der Apostel Petrus, Johannes, Jacobus und Judas ubersetzt mit- einigen Anmerkungen* (Halle, 1783): — *De Principiis Expectationiis de Messia im Gente Judaica* (1793), etc.; See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:110, 334, 421, 484, 497, 867; 2:31, 46, 221, 273. (B.P.)

Schlegel, Johann Carl Furchtegott

a German theologian, son of Johann Adolf, was born in Hanover, January 2, 1753, and died November 13, 1831, member of consistory. He wrote, *Ueber den Geist der Religiositat aller Zeiten und Volker* (Hanover, 1819, 2 volumes): — *Kirchen- und Reformationsgeschichte von Norddeutschland und den hannover'schen Staaten* (1828-32, 3 volumes): — *Kurhannover'sches Kirchenrecht* (1801-1806, 5 volumes). See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:510, 797; 2:16, 23. (B.P.)

Schlegel, Karl August Moritz

a German divine, son of Johann Adolf, was born in Hanover, September 26, 1756. He studied at Gottingen, was in 1790 preacher at Harburg, in 1796 at Gottingen, and died January 29, 1826. He published some ascetical works. See Doring, *Die deutschen Kanzelredner*, page 409-413. (B.P.)

Schleyer, Peter

a Roman Catholic theologian of Germany, who died at Ettenheim, February 28, 1862, doctor and professor of theology, is the author of, *Orakel des Iesaia uber den Untergang Babels* (Freiburg, 1839): — *Ueber die neutestamentliche Lehre von der Unaufloslichkeit der Ehe* (1844): — *Der Puseyismus nach seinem Ursprunge und als Lehrsystem dargestellt* (1845). See Zuchold, *Bibl. Theol.* s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Schlichter, Christian Ludwig

a Reformed theologian of Germany, was born at Cothen, December 7, 1705, and died there, April 23, 1765, doctor of theology. He wrote, *De Baptismo ὑπὲρ τῶν νεκρῶν*, etc. (Bremen, 1725): — *De Quatuor Rebus Salomonaeis Intellectu Dificillimis ad ~~<PROB>~~ Proverbs 30:18, 19* (Halle, 1730): — *Exercitatio Epistolica*, etc., ad *judah* ~~<XXXI>~~ *Genesis 8:21 sq.* (1732): — *Decimae Sacrae seu Observationum in Utriusque Frederis*

Libros Quinque Decades (eod.): — *Exeracitatio Historico antiquaria de Cruae apud Judaeos, Christianos et Gentes* (1733): — *De Panibus Facierum eorumque Mysterio* (1737): — *Libellus Singularis de Sufitu Sacro Hebraeorum ejusque Mysterio*, etc. (1754), and other works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v., Furst, *Bibl. Jud.* s.v. (B.P.)

Schliemann, Adolf

a Lutheran theologian of Germany, who died at Schwerin, July 30, 1879, doctor of theology, is the author of, *Die clementinischen: Recognitionen* (Kiel, 1843): — *Die Clementinen nebst den verwandten Schriften, und der Ebionitismus* (Hamburg, 1844). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schlochow, Emmanuel Moritz

a minister of the Episcopal Church, was born of Jewish parentage in 1826, at Winzig, Silesia. In 1848 he joined the Christian Church at Breslau, and in 1851 acted as lay missionary among the Jews in Upper Silesia. In order to make himself more fit for missionary work, Schlochow entered the Hebrew College of the London Society, and in 1853 was appointed to Jassy, where he remained for nearly ten years. In 1863 he was appointed to Mthlhhausen, and at the end of the Franco-Prussian war settled at Strasburg, as the most important place in Alsace and Lorraine. At the beginning of the year 1876 he was compelled to retire from the mission-field on account of broken health, and settled at Worthing, England, where he died, December 30, 1876. (B.P.)

Schmid, Christian Ernst

a Lutheran theologian of Germany, was born May 14, 1715, at Rabenau, Saxony, studied at Leipsic, and entered upon his pastoral duties in 1739. He died at Eilenburg, November 27, 1786, superintendent, leaving, *Expositio Ritus Cantandi per Noctes Dierum Festorum apud Hebraeos* (Leipsic, 1738): — *De Lege per Peccatum Infirmata* (1739): — *De Veritatis Divinae Doctoribus Tamquam στύλοις ἐκκλησίας* (ed.): — *De Sacrificio a Perjuris Offerendo* (eod.): — *De Corpore Christi Omnis in Sepulcro Experte Corruptionis contra Anonymi Dubia* (1740). See Doring, *Die gelehrten, Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v., (B.P.)

Schmid, Christian Friedrich

a Lutheran theologian of Germany, was born November 20, 1741, at Roglitz, near Merseburg. He studied at Leipsic, and commenced his academical career there in 1764. He was professor in 1767, went to Wittenberg in 1772, took the degree of doctor of theology in the same year, and died May 19, 1778. He wrote, *Versio Alexandrina Optimum Interpretationem Librorum Sacrorum Praesidium* (Leipsic, 1763-64): — *De Herodianis* (1764): — *Super Origine Epistolae ad Hebraeos* (1765): — *Observationes super Epistola ad Hebraeos* (1766): — *Observationes super Epistola Judae* (1768): — *Divina Origo Librorum Canonice Veteris Testamenti* (Wittenberg, 1772): — *De Antiqua Forma, Collectione et Conservatione Codicis Sacri Hebraei* (eod.), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:76, 77, 91, 109, 256, 267, 272, 486. (B.P.)

Schmid, Heinrich

a Lutheran theologian of Germany, was born July 31, 1811, at Harburg, near Nordlingen. He studied at Halle and Berlin, commenced his academical career at Erlangen in 1837, was in 1848 professor of theology, and died November 17, 1885. He wrote, *Ueber Schleiermacher's Glaubenslehre* (Leipsic, 1835): — *Die Dogmatik der evangelisch-lutherischen Kirche dargestellt* (6th ed. 1876): — *Geschichte der synkretistischen Streitigkeiten in der Zeit des Georg Calixt* (Erlangen, 1846): — *Lehrbuch der Kirchen geschichte* (2d ed. 1856): — *Handbuch der Kirchengeschichte* (1880-81, 2 volumes): — *Die Theologie Semler's* (1858): — *Lehrbuch der Dogmen geschichte* (1859): — *Geschichte des Pietismus* (1863): — *Kampf der lutherischen Kirche um Luther's Lehre vom Abendmahl* (2d ed. 1873): — *Geschichte der kathol. Kirche Deutschlands*, etc. (1872-74). (B.P.)

Schmid, Johann Andreas

a Lutheran theologian of Germany, was born at Worms, August 28, 1652, was in 1683 professor at Jena, in 1699 at Helmstaidt, and died June 12, 1726, doctor and professor of theology. He published, *Compendium Historie Ecclesiasticae* (Helmstadt, 1701; new ed. 1708): — *De Apostolis Uxoratis* (1704): — *Historia Saeculi Quarti Fabulis Variorum Maculata* (1712): — *De Fatis Calicis Eucharistiae in Ecclesia Romana* (1708): — *Lexicon Ecclesiasticum Minus* (1712): — *De Cantoribus Ecclesiae Veteris*

et Novi Testamenti (1703): — *De Re Monetali Ebraeorum* (1699). See Winer, *Handbuch der theol. Lit.* 1:529, 532, 534, 554, 564, 573, 603, 608, 613, 614, 616, 618, 620, 627, 629, 630-32, 634, 635, 637, 654, 663, 759, 761; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Schmid, Johann Wilhelm

a Lutheran theologian of Germany, was born at Jena, August 29, 1744, and died there April 1, 1798, doctor and professor of theology. He published, *Immortalitatis Animorum Doctrina* (Jena, 1770): — *De Nexu inter Fidem et Virtutem Christianam* (1784): — *Historia Resurrectionis Christi* (eod.): *Commentationis, in qua μεσίτου Notio Indagatur, Particulae Tres* (1785-87): — *De Consensu Principii Morals Kantiani cum Ethica Christiana* (1788): — *Verae Nestorii de Unione Naturarum in Christo Sententiae Explicatio* (1793): — *De Joanne a Jesu Dilecto* (1795), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:310, 424, 428, 437, 447, 566, 599; 2:59, 68. (B.P.)

Schmid, Joseph Anton

a Roman Catholic theologian of Germany, was born in 1827 at Heideck, Upper Palatinate. He received holy orders in 1851, was in 1853 professor of Hebrew and exegesis at the episcopal lyceum in Eichstatt, in 1868 professor of Church history and dogmatics at Bamberg, and died March 9, 1881, at Munich, doctor of theology. He published, *Commentar zum Buch der Weisheit* (Vienna, 1858): *Kirche und Bibel* (1862). (B.P.)

Schmid, Karl Christian Erhard

a Lutheran theologian of Germany, was born at Heilsberg, Weimar, April 14, 1761, and died at Jena, April 10, 1812, doctor and professor of theology. He published, *Philosophische Dogmatik im Grundrisse* (Jena, 1796): — *Versuch einer Moralphilosophie* (1790-98, 2 volumes; 4th ed. 1802-3): — *De Theologia Biblica* (1788): — *Adiaphora philosophisch, theologisch und historisch untersucht* (1809). See Winer, *Handbuch der theol. Lit.* 1:284, 288, 292, 294, 486, 761; 2:94. (B.P.)

Schmid, Leopold

a professor of philosophy, who died at Giessen, December 20, 1869, was originally a Roman Catholic divine, and occupied the theological chair at Giessen from 1839 to 1849. In the latter year he was elected bishop by the

Mayence chapter, but the papal see did not acknowledge the election. Schmid resigned his position as theological professor, accepted a position in the philosophical faculty, and in 1867 publicly left the Church of Rome, and published *Ultramontan*, etc. Of his writings we also mention, *Erklärung der Genesis* (Giessen, 1835): — *Grundzüge der Einleitung in die Philosophie* (1860). (B.P.)

Schmidt, Johann Ernst Christian

a Lutheran theologian of Germany, was born January 6, 1772, at Btisenborn, Hesse. He studied at Giessen, commenced his academical career there in 1793, and died June 4, 1831, doctor and professor of theology. He published, *Genesis 49 neu übersetzt, mit Anmerkungen* (Giessen, 1793): — *Salomo's Prediger neu übersetzt und erklärt* (1794): — *Philologisch-exegetischer Clavis über das Neue Testament* (1795-1805): — *Bibliotek für Kritik und Exegese des Neuen Testaments* (1796-1802, 2 volumes): — *Lehrbuch der christlichen Dogmatik* (1800): — *Handbuch der christl. Kirchengeschichte* (1801-20, 6 volumes): — *Historisch-kritische Einleitung in das Neue Testament* (1804-5, 2 volumes), *Theologische Encyclopadie* (1811). See Doring, *Die gelehrten Theologi Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:10, 15, 75, 201, 213, 236, 299, 474, 537, 577, 604. (B.P.)

Schmidt, Oswald Gottlob

a Lutheran theologian of Germany, was born at Kaditz, Saxony, January 2, 1821. He studied at Leipsic, was in 1845 pastor at Schontfeld, in 1856 at Greifenhain, and in 1866 at Werdau. Schmidt died December 26, 1882, doctor of theology. He published, *Pericula Conjugendorum Ecclesiarum* etc. (Grimma, 1844): — *Die Lehre von der Rechtfertigung durch den Glauben* (Leipsic, 1859): — *Nicolaus Hausmann, der Freund Luther's* (1860): — *Caspar Cruciger und Georg der Gottselige* (in *Leben der-Altvater der lutherischen Kirche*, 1861): — *Petrus Mosellanus* (1866): — *Blicke in die Kirchengeschichte der Stadt Meissen* (1879). He also contributed to the Plitt-Herzog, *Real Encyclop.* s.v. (B.P.)

Schmitt, Leonhard Clemens

a Roman Catholic theologian of Germany, was born in 1810 at Hochstadton-the-Aich. He received holy orders in 1884, was doctor of theology at Munich in 1835, and died at Bamberg, December 14, 1869,

professor of theology and vicar-general. He published, *Grundriss einer Christologie des Alten Testaments* (1841): — *Praktische Erklärung des ersten Psalms* (1843): — *Die Construction des theolog. Beweises* (1836). (B.P.).

Schmolders, August

a German Orientalist, was born in 1809 at Bochohl, Westphalia, and died at Breslau, February 21, 1880, professor at the university. In 1869 he joined the Old Catholics. Schmolders published, *Documenta Philosophiae Arabum ex Codice Manuscripto* (Bonn, 1836): — *De Studiis Arabum Grammaticis* (Breslau, 1862). (B.P.)

Schmucker, John George, D.D.

a Lutheran minister, was born in Michaelstadt, in the Duchy of Darmstadt, Germany, August 18, 1771. He came to America in 1785, finished his course of study in Philadelphia in 1792, and was admitted as a member of the Synod of Pennsylvania, then at Reading. His first charge consisted of several congregations in York County. In 1809 he became pastor, of the congregation at York, where he labored twenty-six years. He died October 7, 1854. See Sprague, *Annals of the Amer. Pulpit*, IX, 1:95; *Evangelical Review*, 6:412.

Schmucker, Samuel Simon, D.D.

an eminent Lutheran minister, son of John George, was born at Hagerstown, Maryland, February 28, 1799. His preparatory studies were pursued at York (Pennsylvania) Academy. In 1814 he entered the University of Pennsylvania, where he remained until the close of the sophomore year, when he returned to York, and in August 1816, took charge of the classical department of the York Academy, and held this position until November 1817. Having studied theology for a time with his father, he entered Princeton Theological Seminary, from which he graduated in 1820. That year he was licensed to preach; for several months assisted his father; then went to Virginia to take charge of congregations in Shenandoah County, which had been under the care of his uncle, Reverend Nicholas Schmucker. He was ordained September 5, 1821, at Frederick, Maryland. The Shenandoah congregations which he served were, New Market, Solomon's, Reder's, and Armentrout's, and he remained in this charge until 1836. While here he set himself to work to translate,

rearrange, and enlarge Storr and Flatt's *Biblical Theology*. In 1822 he began to prepare students for the ministry. In March of the same year he submitted to a committee, appointed for the purpose, a plan which he had drawn up, entitled *The Formula for the Government and Discipline of the Evangelical Lutheran Church in Maryland and Virginia*. It was adopted by the synod in 1822, and approved by the General Synod in 1823. Subsequently it was revised and enlarged in 1827, under his direction, by the Synod of West Pennsylvania; was printed in the *English Hymn-book* in 1829; became the ground-plan of the organization of the congregations within the General Synod, and it has endured until the present time. In 1827 he was directed to prepare the constitution for synods, which was adopted in 1829. When, in 1823, the Ministerium of Pennsylvania withdrew, and the existence of the General Synod was imperilled, he was very active in the measures taken to prolong its life. He edited the *English Catechism*, and, in company with Reverend C.P. Krauth, prepared the *English Hymn-book*. The work to which he believed himself to be called was the preparation of candidates for the ministry. When the General Synod decided, in 1825, to establish a theological seminary, he was at once elected the first professor. The institution was opened September 5, 1826, at Gettysburg, to which place he removed. For four years he was the sole professor. During his connection with the seminary over four hundred ministers went out from it. After nearly forty years of labor in, this office he resigned it in 1864. He was largely instrumental in the establishment of Pennsylvania College, and was one of its trustees from its incorporation until the close of his life, July 26, 1873. In 1838 he published an appeal to the American churches, with a plan for Christian union, and was present, in 1846, when the Evangelical Alliance was organized. His *Popular Theology* passed through eight editions; his *Psychology* reached a third edition. He published forty-four works, most of which were synodical and occasional discourses. It is said that his attempts to produce liturgies were the most unsuccessful of his literary endeavors. As a preacher he was very careful in his preparation, and was always gladly heard. See *Penn. College Year-book*, 1882, page 154, *Fifty Years in the Lutheran Ministry* (1878), page 121; (Gettysburg) *Evangelical Review*, January 1874.

Schieck, Benjamin S., D.D.

a minister of the German Reformed Church, was born near Reading, Pennsylvania, March 14, 1806. He studied theology under Reverend Dr. F.S. Herman, was licensed in 1825, and ordained in 1826. His first charge

consisted of seven congregations in Celitre County, where he labored until 1833. In 1834 he became pastor in Gettysburg and vicinity, but, his health failing, he resigned in 1835. Shortly after he took charge of the *Weekly Messenger*; continuing as editor until 1844. He resumed the editorial management of the *Messenger* from 1847 to 1852. He was also editor of the *Reformirte Kirchenzeitung* from its beginning until 1864, as well as minister at different intervals to congregations in the vicinity of Chambersburg. In 1855 he took charge of St. John's Reformed Church at Chambersburg, of which he continued pastor until his death, April 19, 1874. In 1839 he was president of the synod which met at Philadelphia. For some time before his death he was professor of German in the Wilson Female College, near Chambersburg. He was a man of much general information; a genial, pleasing, and instructive writer. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:120.

Schneemann, Gerhard

a Jesuit, who died November 20, 1885, at Kirchrath, Holland, is the author of, *Die Irrthumer uber die Ehe; Die Freiheit und Unabhangigkeit der Kirche; Die kirchliche Gewalt und ihre Trager; Die kirchliche Lehrgewalt* (published as essays in *Stimmen aus Maria-Laach*, Freiburg, 1866-69): — *Sancti Irenaei de Ecclesiae Romanae Principatu Testimonium* (1870): — *Die Kanones und Beschlusse des vaticanischen Concils* (in German and Latin, 1871): — *Die Entstehung der thomistisch-molinistischen Controverse* (1879): — *Controversiarum de Divinae Gratiae Liberique Arbitrii Concordia Initia et Progressus* (1881): — *Weitere Entwicklung der thomistisch-molinistischen Controverse* (1880). (B.P.)

Schneider, Leonhard

a Roman Catholic theologian of Germany, who died April 25, 1874, at Moorenweis, diocese of Augsburg, is the author of *Die Unsterblichkeitslehre, des Aristoteles* (Passau, 1867): — *Studie uber Roger Bacon* (Augsburg, 1873): — *Die Unsterblichkeitsidee im Glauben und in der Philosophie der Volker* (Ratisbon, 1870). (B.P.)

Schnorr (von Carolsfeld), Julius

a famous painter, and, besides Cornelius, Overbeck, and Veit, one of the oldest and most distinguished representatives of Christian painting of modern times, was born in 1794 at Leipsic, and educated at Dresden. In

1817 Schnorr went to Italy, was in 1846 appointed director of the picture gallery at Dresden, and died May 24, 1872. He published, *Die Bibel in Bildern* (Leipsic, 1860): — *Biblia Sacra Tabulis Illustrata*, etc. (1855-60). (B.P.)

Schoberlein, Ludwig, Friedrich

a Lutheran theologian of Germany, was born at Kolmberg, near Anspach, September 6, 1813. He studied at Munich and Erlangen, and commenced his academical career at the latter place in 1841. In 1850 he was professor at Heidelberg, in 1855 at Gottingen, in 1862 member of consistory, and died July 8, 1881. Schoberlein published, *Die Grundlehren des Heils, entwickelt aus dem Prinzip der Liebe* (Stuttgart, 1848): — *Der evangelische Gottesdienst nach den Grundsätzen der Reformation* (Heidelberg, 1854): — *Der evangelische Hauptgottesdienst in Formularen für das ganze Kirchenjahr* (1855; new ed. 1874): — *Das Wesen des christlichen Gottesdienstes* (1860): — *Schatz des liturgischen Chor- und Gemeindegesangs*, etc. (Gottingen, 1863-72, 3 volumes): — *Geheimnisse des Glaubens* (1872): — *Princip und System der Dogmatik* (1881). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Piinjer, *Theol. Jahresbericht* (1881), 1:374 sq.; Plitt-Herzog, *Real-Encylop.* s.v. (B.P.)

Schock, James L., D.D.

a Lutheran minister, was born in Berks County, Pennsylvania, March 16, 1816. He graduated from Pennsylvania College in 1839, after which he was a tutor there, and for a short time studied at the Gettysburg Theological Seminary. In 1841 he was licensed to preach, and that year was pastor in Reading, Pennsylvania. For a time he preached in Chambersburg, and in 1852 became pastor of St. James's Church, New York city. He disappeared mysteriously during a mental disturbance, as a result of impaired physical health, October 29, 1865. See *Pennsylvania College Yearbook*, 1882, page 208.

Scholten, Johann Heinrich

a Dutch theologian and leader of the critical theological school in Holland, who died in April 1885, was in 1840 professor at Franeker, and in 1843 at Leyden. He is the author of, *Disquisitio de Dei Erga Hominem Amore Principe Religionis Christianae Loco* (Leyden, 1836): — *De Vitando in Jesu Christi Historia Interpretanda Docetismo* (1840): — *De Religione*

Christiana suer Ipsa Dirinitatis in Animo Humano Vindiae (1844): — *De Pugna inter Theologiam atque Philosophiam Recto Utriusque Studio Tollenda* (1847): — *Dogmatices Christianae Initia* (2d ed. 1858): — *De Sacris Liferis Theologiae Nostra AEtate Libere Exculte Fointe* (1857): — *Geschiedenis der godsdienst en wijsbegeerte ten gebruike bij het akademische lessen* (1860): — *Die altesten Zeugnisse betreffend die Schriften des Neuen Testaments*, from the Dutch, by Manchot (Bremen, 1867): — *Das Evangelium nach Johannes* (transl. by H. Lang, Berlin, 1867): — *Das alteste Evangelium*, etc. (transl. by Redepenning, Elberfeld, 1869): — *Geschichte der Religion und Philosophie* (transl. from the 3d ed. by Redepenning, ibid. 1868; also transl. into French by A. Reville, *Manuel d'Histoire Comparee de la Philosophie et de la Religion*, Paris, 1861): — *Der Apostel Johannes in Kleinasien* (transl. by Spiegel, Berlin, 1872): — *Das Paulinische Evangelium*, etc. (transl. by Redepenning, Elberfeld, 1881): — *Historisch-critische bijetragen naar aanleiding van de nieuwste hypothese aangaande Jezus en den Paulus der vier hoofdrieven* (Leyden, k882). (B.P.).

Scholz, Johann Martin Augustin

a Roman Catholic theologian of Germany, was born February 8, 1794, at Kapsdorf, Silesia, and died at Bonn in 1853, doctor and professor of theology. He published, *Novum Testamentum Graece* (Leipsic, 1830-35, 2 volumes): — *Biblisch kritische Reise in den Jahren 1818-21* (1823): — *Curae Criticae in Histor. Textus Evangeliorum*, etc. (Heidelberg, 1820): — *Handbuch der bibl. Archiologie* (Bonn, 1834): — *Reise in die Gegend zwischen Alexandriesn*, etc. (Leipsic, 1822): — *Die kleinen Propheten ubersetzt und erklaurt* (1833): — *Einleitung in die heiligen Schriften des Alten und Neuen Testaments* (1845-48, 3 volumes): — *De Virtutibus et Vitiis Utriusque Codicum Novi Testamenti Familiae* (1845). See Zuchold, *Bibl. Theol.* s.v.; Furst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:14, 46, 92, 102, 137, 155, 174, 175, 560, 677. (B.P.)

Schorch, Franz Eduard

a Lutheran theologian of Germany, was born at Hermannsgriin in 1802, and died at Schleiz, November 17, 1881, superintendent and doctor of theology. He published *Das Leben Jesu*, etc. (Leipsic, 1841), and several volumes of *Sermons*, for which see Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schottgen, Christian

a Lutheran theologian and philologist of Germany, was born at Wurzen, Saxony, March 14, 1687. He studied at Leipsic, was in 1716 rector at Frankfort-on-the-Oder in 1719 at Stargard, Pomerania, in 1728 at Dresden, and died December 15, 1751. He is best known as the author of, *Horae Hebraicae et Talmudicae in Universum Novum Testamentum* (Dresden, 1733): — *Horae Hebraice et Talmudicae in Theologiam Judaeorum Dogmaticam Antiquam et Orthodoxam de Messia Impensae* (1742): — *Novum Lexicon Greico-Latinum in Novum Testamentum* (Leipsic, 1746; new ed. by Krebs, 1765, and Spohr, 1790). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Meusel, *Lexicon der von 1750-1800 verstorbenen deutschen Schriftsteller*, 12:382 sq.; Plitt-Herzogi *Real-Encyklop.* s.v. (B.P.).

Schroder, Johann Joachim

a Lutheran theologian of Germany, was born at Neukirchen, Hesse, July 6, 1680, and died at Marburg, July 19, 1756, professor of theology. He published, *De Historia et Conditione Versionis Armenicae Sacri Codicis* (Amsterdam, 1711): — *Disputationes de Natura Linguae Hebraicae* (Marburg, 1716): — *De Rubo Ardente et non Comburente ad Exodus 3:i sq.* (1714): — *De Annis Ahasiae, Judaeorum Regis ad Conciliani Loca 2 Reg. 7:26 et ^{<427>}2 Chronicles 22:2* (1715): — *De Primeva Lingua Ebraica* (1716): — *De Precibus Ebraeorum* (1717): — *De Methinceis* (1719): — *De Voce **Ērbĕi** ad ^{<443>}Genesis 41:43* (eod.), etc. See Furst, *Bibl. Jud.* s.v.; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Schroder, Johann Wilhelm

a Lutheran theologian of Germany, was born at Marburg, June 15, 1726, and studied at the university in his native place. In 1755 he succeeded his father as professor of Oriental languages and Hebrew antiquities, and died March 8, 1793. He published, *De Sanctitate in Genere et Quibusdam ejus Speciebus, Praecipue de Sanctitate Dei* (Marburg, 1750): — *Commentarius Philologicus in Psalmum 10* (Groningen, 1754): — *In Causas Quare Dictio Pure Graeca in Novo Testamento Plerumque Praetermissa sit* (1768): — *In Difficiliora Quaedam Psalmorum Loca Fasciculus* (1781). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Schroeder, John Frederick, D.D.

a Protestant Episcopal minister, was born in Baltimore, Maryland, April 8, 1800. He graduated from Princeton College in 1819; studied in the Episcopal Seminary at New Haven, Connecticut; was ordained in 1823; had charge of a parish on the eastern shore of Maryland for a few months; was assistant minister of Trinity Church, New York city, from 1824 to 1838; and in the latter year rector of the Church of the Crucifixion, and of St. Thomas's Church, Brooklyn. In 1839 he established a seminary for young ladies, called St. Ann's Hall, at Flushing, L.I. He died in Brooklyn, February 26, 1857. Dr. Schroeder was a fine scholar, a popular preacher, and the author of several volumes; one contains essays on Biblical subjects, and three are on General Washington.

Schroter, Robert Gustav Theodor

a Protestant theologian of Germany, who died at Breslau, March 20, 1880, is the author of, *Gregorii Bar-Hebraei Scholia in Psalmum 8:40, 41, 1, etc.* (Breslau, 1857): — *Kritik des Dunasch ben-Labrat uber einzelne Stellen aus Saadia*, etc. (1866): — *Diedem Saadia beigelegte arabische Uebersetzung der kleinena Propheten* (in *Merx' Archiv fur Erforschung des Alten Testaments*); besides, he contributed to the *Zeitschrift der deutsch. morgenl. Gesellschaft.* (B.P.)

Schubert, Johann Ernst

a Lutheran theologian of Germany, was born at Elbing, June 22, 1717, and died at Greifswalde, August 19, 1774, doctor and professor of theology. He published, *Introductio in Theologiam Revelatam* (Jena, 1749): — *Institutiones Theologiae Polemicae* (1756-58, 4 volumes): — *Vermunftige und schriftgemasse Gedanken von der gottlichen Dreieinigkeit* (1751): — *Gedanken von der Gnadenwahl* (1754): — *Schriftgemasse Gedanken von der Rechtfertigung eeines Sunders vor Gott* (1744): — *Vernunfrige und schriftgemasse Gedanken vom Tode* (1743): — *Gedanken vom ewigen Leben und von Zustande der Seelen nach dem Tode* (1747). See Winer, *Iuandbuch der theol. Lit.* 1:292, 343, 421, 443, 447, 448, 467, 470; Doring, *Die gelehrten Theologen Deutschlands* s.v. (B.P.)

Schultze, Johann Heinrich

a Lutheran theologian of Germany, was born September 7, 1810, and died November 21, 1884. He is the author of, *Weihnachtsglocke oder liturgische Vorfeier zum heil. Christtage* (5th ed. Magdeburg, 1858): — *Vesperglocke oder liturgische Andachten zum Sonntag-Nachmittag* (1856): — *Texigemasse Predigt-Entwürfe über die evangelischen und epistolischen Perikopen* (2d ed. Göttingen, 1884, 3 volumes). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schwabe, Franz

a Lutheran theologian of Germany, who died August 12, 1884, at Friedberg, doctor and professor of theology, is the author of, *Evangelisches Brerier in Lied und Gebet* (2d ed. Friedberg, 1873): — *Geistliches Liederbuch* (4th ed. 1878), and of some homiletical works. (B.P.)

Schwarz, Franz Joseph

a Roman Catholic theologian of Germany, who died at Ellwangen, July 1, 1885, doctor of theology, is the author of, *Neue Untersuchungen über das Verwandtschafts-Verhältniss der synoptischen Evangelien*, etc. (Tübingen, 1841): — *Die katholische Kirche und der Protestantismus auf dem Gebiete der inlandischen Mission* (1851): — *Die göttliche Offenbarung von Jesus Christus nach der sogenannten Armenbibel* (2d ed. Freiburg, 1883). (B.P.)

Schwarz, Friedrich Heinrich Christian

a Protestant theologian of Germany; was born May 30, 1766, at Giessen, and studied there. In 1790 he was preacher at Dexbach, near Biedenkopf, Hesse, in 1796 at Echzell, and finally, in 1804, professor of theology at Heidelberg, where he died, April 3, 1837. Schwarz took a great interest in pedagogy, founded prosperous educational institutions, and published *Lehrbuch der Erziehungs- und Unterrichtslehre* (1835, 3 volumes). Of his theological works we mention, *Sciagraphia Dogmatices Christianae in Usum Praeceptorum* (1808): — *Grundriss der kirchlichen protestantischen Dogmatik* (1816): — *Das Christenthum in seiner Wahrheit und Gottlichkeit betrachtet* (1808): — *Handbuch der*

evangelisch-christlichen Ethik für Theologen und gebildete Christen (1821; 2d ed. 1830). See Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Schwarz, Friedrich Immanuel

a Lutheran theologian of Germany, was born March 5, 1728, and died at Leipsic, October 25, 1786, doctor and professor of theology. He wrote, *Exercitationes Historico-criticca in Utrumque Samaritanorum Pentateuchum* (Wittenberg, 1756): — *Jesus Talgumicus* (Torgau, 1758-59, 2 parts): — *De Disputatione Vinariensi et Restitutione Cantabrigiensi* (1760): — *De Unctione Pontificis Magni Hebraeorum per Crucem* (1756): — *De Scalinzis Hebraeorum* (1755): — *Martyrium Stephani e Pandectis Hebraeorum Illustratum* (1756): — *De Resurrectione Jobi* (1759): — *Vaticinium Iesaiæ de Tumulo Jesu Commentatio Super Ies. 21:11, 12* (1760): — *Observationes Criticæ de Masora Scripturæ Sacræ Veteris Testamenti Polyglotta* (1754). See Winer, *Handbuch der theol. Lit.* 1:98, 435, 760; Furst, *Bibl. Jud.* s.v. Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Schwarz, Gottfried

a Lutheran theologian of Germany, was born at Iglau, Hungary, November 19, 1707. He studied at Jena, was in 1730 conrector at Leutschau, Hungary, in 1742 rector at Osnabruck, in 1749 professor at Rinteln, and died November 13, 1786, doctor of theology. He published, *Trias Observationum Grammaticarum* (Osnabruck, 1744): — *Prolegomena de Praecipuis Nominibus Dei* (1771): — *Annorum Vitæ Tharahhi et Abrahami* (1773), etc. See Doring, *Die gelehrten Theologen Deutschland*, s.v. (B. P.)

Schwarz, Johann Conrad

a Lutheran theologian of Germany, was born at Coburg in 1676. He studied at Jena and Halle, was in 1706 professor at the academical gymnasium in Coburg, in 1715 doctor of theology, and died June 3, 1747. He published, *De Mohammedis Furto Scriptura Sacræ Liber Unus* (Leipsic, 1711): — *Commentarii Critici et Philologici Linguae Graecæ Novi Foederis Divini* (1736), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:125, 128, 530; Furst, *Bibl. Jrud.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Schwarz, Johann Peter

a Lutheran theologian of Germany, was born at Rudolstadt, July 6, 1721. He studied at Jena and Göttingen, and commenced his academical career in 1739 at the former university. In 1749 he was deacon at his native place, in 1761 court-preacher, and died in 1781. He wrote, *De Paniculamentis Judaeorum* (Göttingen, 1737): — *De Perfectione Linguae Hebraicae Quod Syllabas* (1738): — *De Voto, quo se Invicem Judaei Ineunte Anno Prosequuntur* (Jena, 1736): — *Diss. ad Versionem Jonathanis ben-Usiel* ~~(1739)~~ *Genesis 2:1* (1739): — *De Nominibus Veteris Testamenti Propriis, Religionis Ebr corum Monumentis* (1743): — *Paradoxa Theologica, de Efficacia Sacrae Scripturae* (1757), etc. See Döring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Schwarz, Karl Heinrich Wilhelm

a Protestant theologian of Germany, was born November 19, 1812. He commenced his academical career at Halle in 1842, was professor there in 1849, in 1856 court-preacher and member of consistory at Gotha, and died March 25, 1885, doctor of theology. According to his own request, Schwarz's body was cremated. He published, *De Sancta Trinitate*, etc. (Halle, 1842): — *Das Wesen der Religion* (1847): — *Lessing als Theolog.* (1854): — *Zur Geschichte der neueren Theologie* (4th ed. 1869): — *Predigten aus der Gegenwart* (1859-79, 7 volumes). Schwarz was the leader of the so-called liberal theologians of Germany. See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Schwarzenberg, Friedrich Johann Nepomuk

prince-archbishop of Prague, was born April 6, 1809. In 1836 prince Schwarzenberg was made archbishop of Salzburg, in 1842 cardinal-priest, in 1849 archbishop of Prague, and died at Vienna, March 27, 1885, cardinal archbishop. At the Vatican council he made an address, May 18, 1870; against the dogma of papal infallibility, which caused a great sensation in all Europe. But the resistance of Schwarzenberg was soon broken; he did not sign the protest of the opposition party, and retired to a monastery to avoid being further pressed by his former adherents. In Rome the papal faction soon proclaimed "Laudabiliter se subiecit." And such was the case, for Schwarzenberg was one of the first who proclaimed the dogma of infallibility in his archdiocese. Otherwise he was one of the most peaceful and tolerant prelates in Austria. (B.P.)

Schwarzhuber, Simpertus

a Benedictine, was born at Augsburg, December 4, 1727, and died at Salzburg, April 30, 1795, doctor of theology. He published, *System der christlichen Sittenlehre* (Salzburg, 1793-94, 2 volumes): — *Gedanken uber die bedenklichsten Einwendungen gegen die Untruglichkeit der Kirche*, etc. (1794): — *Prsaktisch-katholisches Religionshandbuch fur nachdenkende Christen* (1784-86, 4 volumes). See Winer, *Handbuch der theol. Lit.* 1:316, 404; 2:323; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Schwarzl, Karl

a Roman Catholic theologian of Germany, was born in Austria, February 19, 1746, and died at Freiburg, March 4, 1809. He wrote, *Elenchus Sanctorum Patrum Ordine Alphabetico* (Innsbruck, 1780): — *Praelectiones Theologiae Polemicae* (Vienna, 1781): — *Die Psalmen David's, frei aus dem Hebraischen ubersetzt* (Augsburg, 1798): — *Anleitung zu einer vollsundigen Pastoraltheologie* (1799, 3 volumes): — *Uebersetzung und Auslegung des Neuen Testaments* (Ulm, 1802-1805, 6 volumes). See Doring, *Die gelehrten Theologens Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:342, 670; 2:35, 70. (B.P.)

Sconce

a movable candlestick of brass, latten, or other metal, sometimes affixed to a wall, placed against a pillar, or let into the rail-moulding of a pew. Sconces were likewise arranged along the top both of the roodscreen and of the side-screens of choirs and lateral chapels, in which, on great festivals, such as Christmas and Candlemas, lighted tapers were placed. — Lee, *Gloss. of Liturg. and Eccles. Terms*.

Scot, John

a Scotch prelate, was archdeacon of St. Andrews, and soon after, in 1200, was made bishop of Dunkeld. He died in 1203. See Keith, *Scottish Bishops*, page 76.

Scot, Matthew

a Scotch prelate, was archdeacon of St. Andrews and chancellor of the kingdom. He was postulate bishop of the see of Aberdeen in 1228, and

about the same time postulate bishop of the see of Dunkeld. He died before he had been consecrated to either see. See Keith, *Scottish Bishops*, page 79, 106.

Scott, George, D.D.

a Reformed Presbyterian minister, was born at Clogher, County Tyrone, Ireland, July 26, 1805, of parents who came of the Covenanter stock, and was well educated. In 1822 he came to America, and, after a short engagement in mercantile pursuits, joined the church of Dr. Samuel B. Wylie, in Philadelphia, by whom he was encouraged to prepare for the ministry. By teaching school, and the most severe economy, he completed his studies privately, and after licensure travelled as an evangelist for some time, but at length was ordained pastor of the Reformed Presbyterian congregations at Little Beaver, Pennsylvania, and Austintown, Ohio, April 19, 1831. He afterwards confined his care to the former, until his resignation, October 1, 1880. He died December 16, 1881. Dr. Scott was a most honored, faithful, and successful pastor. See (Pittsburgh) *Presbyterian Banner*, August 9, 1882.

Scott, John Work, D.D., LL.D.

a Presbyterian minister, was born in York County, Pennsylvania, November 27, 1807. He attended the Lower West Nottingham Academy and Slate Ridge Academy, and graduated from Jefferson College in 1827. He then taught three years at Butler (Pennsylvania), Churchville (Maryland), and Chanceford (Pennsylvania). In 1830 he entered the middle class at Princeton Theological Seminary, where he remained two years, at the same time teaching, as an assistant to Prof. Robert B. Pallon, at the Edgehill Seminary at Princeton. He was licensed by the Presbytery of New Castle, October 3, 1832; preached as stated supply at Poland, Ohio, during the winter following, and was also tutor at Jefferson College. In 1836 he became stated supply to the Church at Three Springs, also of the Free Church of Steubenville, Ohio. After this he preached frequently, but had no stated place. Dr. Scott's chief work was as an educator. He was founder and principal of the Grove Academy, at Steubenville, and with this was connected from 1836 to 1847. He was principal of the Lindsley Institute, at Wheeling, Virginia, until 1853; president of Washington College, Pennsylvania, from 1853 to 1865; principal of Woodburn Female Seminary and of the Academy, at Morgantown, West Virginia, until 1867; then vice-

president of the State University at the same place, and for two years was acting president. This he was obliged to resign in 1877, because of failing eyesight. His eyes being treated with success, he went, in 1879, to Biddle University, N.C., to fill a vacancy. He died July 25, 1879. Dr. Scott was a man of excellent mental powers, of great vigor of mind. As a teacher he was admirable and rarely surpassed. See *Necrol. Report of Princeton Theol. Serm.* 1880, page 18.

Scott, Levi, D.D.

a bishop of the Methodist Episcopal Church, was born at Cantwell's Bridge (now Odessa), Delaware, October 11, 1802. He was trained to labor, and began his thorough intellectual discipline after reaching manhood. He grew up in a Christian home, his father being an itinerant minister. Levi was converted in 1822, and entered the Philadelphia Conference in 1825. He served a number of the most important charges in his conference, and soon gained a high reputation as a clear, logical, incisive preacher. In 1840 he became principal of the grammar-school of Dickinson College, where he remained until 1843. The next two years he was pastor of Union Church, Philadelphia; and from 1845 to 1848 presiding elder of the South Philadelphia District. At the General Conference of 1848 he was made assistant book-agent at New York. In 1852 he was elected bishop, and from that time until the close of his active career was most earnest in labors for the Master. Shortly after his election to the episcopal office he visited our mission in Liberia, and for many years suffered from the effects of the climate. In 1880, after twenty-eight years as bishop, and fifty-five in the active ministry, he retired to his childhood's home, where he gradually declined until his death, July 13, 1882. "In his most vigorous days the hearer was first arrested by the searching expression of the preacher's eye; then by the condensed energy of his diction; then by the conciseness and clearness with which point after point of the argument was made out. No time was lost in amplification; the paragraphs of logic were sent home to the conscience with the force of shocks from an electric battery. A torrent of appeal, brief, but intense, followed, and the preacher's work was done." See *Minutes of Annual Conferences*, 1882, page 301; *Life and Times*, by Dr. Mitchell (N.Y. 1884).

Scott, Thomas Fielding, D.D.

a missionary bishop, was for many years a Presbyterian minister in Georgia, but was ordained deacon in 1843 in the Protestant Episcopal Church. His first parish was at Marietta, which was a new field, and where, within six years, a fine church property and a female institute were purchased. In 1851 he became rector of Trinity Church, Columbus, from which he was promoted to missionary bishop in 1853. His jurisdiction extended over Oregon and Washington territories. He died in New York city, July 14, 1867, aged sixty-two years. See *Amer. Quar. Church Rev.* 1867, page 499.

Scott, Uriah, D.D.

a Protestant Episcopal clergyman, was born at Lincoln, England, in 1820. He was first employed as a minister in New Milford, Pennsylvania; but in 1859 was chosen rector of Grace Church, Honesdale, where he remained until 1861. He then went to New York city, where he officiated occasionally, and in 1867 ministered to the Church of the Redemption. In 1870 he was chosen rector of that church, and died in the same city, December 25, 1878. See *Prot. Episc. Almanac*, 1880, page 172.

Screven, Charles Odingsell, D.D.

a Baptist minister, was born at Charleston, S.C., in 1774. He graduated from Brown University in 1795, and was licensed to preach in 1801. His ministerial labors were confined to Liberty and the immediate counties. In 1806 he was elected -president of Mt. Enon College, where he remained and taught probably two years. His only publications are two sermons. In 1802 a painful disease began to develop itself in one of his eyes. He continued to prosecute his labors until 1821. The last six years of his life were years of intense and almost uninterrupted pain. He died in New York, July 2, 1830. See Sprague, *Annals of the Amer. Pulpit*, 6:4391.

Scrogie, William

a Scotch prelate, was minister of Raphan, in Aberdeenshire, and was elected and consecrated bishop of Argyle in 1666, where he continued until his death in 1675. See Keith, *Scottish Bishops*, page 291.

Seaman, Lazarus, D.D.

an English Presbyterian clergyman, was born at Leicester, and educated at Emanuel College, Cambridge, where he took the degree of M.A. in 1631. By diligence and hard study he attained great eminence in literature and in the learned languages. He went to London as chaplain to the earl of Northumberland, and was lecturer at St. Martin's, Ludgate. His ability secured for him the valuable living of Allhallow's, Bread Street, given by archbishop Laud in 1642. The next year he was chosen a member of the Westminster Assembly of Divines. He was an able disputant, and defeated two Romish priests in a set controversy. In 1644 he was made master of Peterhouse, Cambridge. He had interviews with king Charles I before his impeachment. Cromwell appointed Dr. Seaman visitor to the University of Cambridge, and vice-chancellor thereof. After the Restoration he lost all his preferments, was ejected from All hallows in 1662, and gathered a congregation of his former hearers, who formed a new and important church, which met in Silver Street, continued about a century, and had a fine body of ministers. He died in Warwick Court, Newgate Street, September 9, 1695. For more than thirty years his skill as a casuist procured him great fame; as an interpreter of Scripture he was one of a thousand; he was also a model pastor. He published several sermons, and a translation into Turkish, in 1660, of *John Ball's Catechism*. He had a very choice and valuable library, the catalogue of which is preserved in the museum at the Baptist Academy, Bristol. See Wilson, *Dissenting Churches*, 3:6-12.

Sears, Baarnas, D.D., LL.D.

an eminent Baptist minister, was born at Sandisfield, Massachusetts, November 19, 1802. In 1825 he graduated from Brown University, and four years later from Newton Theological Seminary. From 1827 to 1829 he was pastor of the First Baptist Church at Hartford, Connecticut. From 1830 to 1832 he was a professor in the Hamilton Literary and Theological Institution (now Madison University), and from 1833 to 1836 he studied theology at the German universities. During this period he inaugurated the German Baptist Church by immersing Reverend J.G. Oncken and six others in the Elbe, at Hamburg. He was a professor in the Newton Theological Seminary from 1835 to 1847, acting part of the time as president of the institution. He succeeded Horace Mann as secretary and executive agent of the Massachusetts Board of Education in 1848, and

served in that position until 1855, when he became president of Brown University. In March, 1867, Dr. Sears was selected as the general agent of the Peabody Educational Fund, and at once went to Virginia to live. In this position he did much towards promoting education in the South. When the fund was established not a single Southern state had a modern system of public schools, but within eight years no state was without such a system. He died at Saratoga Springs, N. Y., July 6, 1880. Dr. Sears succeeded professor James D. Knowles as editor of the *Christian Review* in 1838, and held the position for a number of years. He was also a contributor to the *American Cyclopaedia*, and the *Bibliotheca Sacra*. Among the works published by him were the following: Nohden's *German Grammar with Additions* (1842): — *Classical Studies* (1843): — *The Ciceronian*. (1844) — *Select Treatises of Luther* (1846): — *Life of Martin Luther* (1850): — Roget's *Thesaurus* (1854). Dr. Sears also published many addresses, educational reports, and miscellaneous essays, including his discourse at the centennial celebration of Brown University in 1864.

Secacah

For this site Lieut. Conder suggests (*Tent Work*, 2:339) the modern *Sikkeh*, but he does not indicate the locality. It is thus referred to in the *Quar. Statement* of the "Pal. Explor. Fund," January 1881, page 55: "In the Judeean desert; possibly the ruin *Sikkeh*, east of Bethany (sheet 17)." But no such name appears on the *Map* nor in the accompanying *Memoirs*.

Seceders

is a term applied in Scotland to those bodies of Christians who have separated from the National Church on grounds not implying a disagreement with its constitution and standards, in which latter case they are termed *Dissenters* (q.v.).

Sechu

Lieut. Conder suggests (*Tent Work*, 2:116) that this may be represented by *Khurbet Suweikeh*, three and a half miles north-west of er-Rlam consisting of "walls, foundations, and heaps of stones; pieces of tessellated pavement" (*Memoirs* to Ordnance Survey, 3:126).

Second Adventists

SEE ADVENTISTS.

Sedulius

an Irish prelate, was called bishop of Dublin in 785 in the martyrologies of Mariani Gorman, and those of Tullagh. He died February 12, 785. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 24.

Segedin, Stephen Kis, D.D.

a Hungarian divine and educator, was born at Segedin in 1505, and educated at the universities of Cracow and Wittensberg. In the latter place, where he spent three years, he had the privilege of attending, on the instructions of Luther and Melanchthon. He commenced his public career at Thasnyadin, where he instructed those who were studious of the best arts, and preached the gospel to the common people. This dual work he prosecuted to the end of his life, laboring successively at the following places: Gyula, Ceglede, Temeswar, Thurin, Bekeny, Tholna, Lascow (where he was ordained pastor by the imposition of hands in 1554), Calmantze, and Kevin. He died May 2, 1572. Dr. Segedin was eminent for piety, distinguished for eloquence, and held in high esteem by the Christian Church of his time for the earnestness and fidelity with which he enforced the doctrines of the Bible. See *The (Lond.) Theological Magazine*, February 1802, page 43.

Segond, Louis

a Swiss Protestant theologian, was born in 1810, and died at Geneva, June 18, 1885, professor of Hebrew and doctor of theology. Segond is best known as the latest translator of the Bible into French, whose name will be remembered with that of Le Fevre, Olivetan; De Sacy, Martin, and Osterwaid. The Old Test. in Segond's version was first published at Geneva in 1874, then at Nancy in 1877, and lastly at Geneva in 1879. But the entire Bible was issued in 1880 from the Oxford University. Press, printed with admirable care and skill. The translation is pronounced an exquisite one. (B.P.)

Segur, Louis Gaston DE

a French prelate, was born at Paris in 1820. In 1856 he was made canon of the chapter of St. Denis, and died in 1881. Segur was one of the most active and influential members of the clerical party, unjust towards the Protestants, and a promoter of ultramontane ideas. He published, *La Piete*

et la Vie Intrieure (1863-64, 4 volumes): — *Instructions Familiales et Lectures du Soir sur Toutes les Verites de la Religion* (1865, 2 volumes): — *La Liberte* (1869): — *Le Dogme de Infallibilite* (1872): — *Le Jeune Ouvrier Chretien* (1876), etc. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Seidemann, Johann Karl

a Lutheran theologian of Germany, was born at Dresden, April 10, 1807. He studied at Leipsic, was for some time private tutor, and in 1834 preacher at Eschdorf, Saxony. In 1871 he retired from the ministry, and died at Dresden, August 5, 1879, doctor of theology. He published, *Thomas Munzer* (Dresden, 1842): — *Die leipziger Disputation im Jahre 1519* (1843): — *Karl von Miltiz, eine chronologische Untersuchung* (1844): — *Erlauterungen zur Reformationsgeschichte durch bisher unbeckante Urkunden* (eod.): — *Beitrage zur Reformationsgeschichte* (1846): — *Lutherbriefe* (1859): — *Anton Lauterbach's, Diaconi zu Wittenberg Tagebuch* (1872): — *Jacob Schenk* (1875): — *Luther's erste und alteste Vorlesungen uber die Psalmen* (1876). See *Neues Archiv fur sachsische Geschichte*, 1880, page 94 sq.; *Zeitschrift des bergischen Geschichtsvereins*, 16:257 sq. (Bonn, 1881); Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Selwyn, George Augustus

missionary bishop of New Zealand, was born at Hampstead, England, in 1809, and received his earlier education at Eton. He studied at Cambridge, and 1831 was appointed private tutor to Lord Powis, at Eton: while acting at the same time as a curate at Windsor. In 1841 Selwyn was appointed first bishop of the Anglican Church in New Zealand, and after having been consecrated in October, he sailed in December for his station. He landed at Sydney in April 1842, and remained some time there to confer with the bishop. In the first year of his arrival Selwyn established a college for the training of candidates for the ministry, and five years after his landing in New Zealand he commenced to work among the isles of the South Sea. In 1854 bishop Selwyn came to England. Twelve years' experience had taught him that his diocese must be divided, and that Melanesia must have some one who could spend all his energies on its many islands and its diverse population. His time in England was not wasted. When he returned to New Zealand he was accompanied by bishop Patteson. For some years he shared

and directed Patteson's work among the islands, and in the college at Auckland. Then the diocese was divided, and divided again. In 1866 there were six bishops under Selwyn's direction as primate, and among them Patteson was giving his whole attention to those islands among which he was afterwards to lay down his life. In 1867 Selwyn came again to England, and during his stay the diocese of Lichfield became vacant. It was offered more than once to him, and he refused. At length, on being strongly pressed by archbishop Longley, he yielded. His administration of this new and trying sphere, which comprised the so-called "Black Country," was very vigorous. Selwyn died April 11, 1878. His *Life* has been written by H.W. Tucker (Lond. 1879, 2 volumes). (B.P.)

Seminaries, Theological, In The United States

Professional schools for the special training of ministers of the gospel are almost peculiar to America. Although most of the universities of Europe were originally instituted chiefly for ecclesiastical education, and clerical studies were for a long time mainly pursued in them, this was only an accident of the time, arising principally from the imperfect views of science then entertained, and the predominance of religious teachers in the world of letters. In some instances, such as the famous Sorbonne (q.v.) of France, the academical studies gradually supplanted the theological; while in but a few cases, such as those of Geneva in Switzerland, Montauban in France, and the Propaganda at Rome, is theology prominently or exclusively taught. To these must be added the training-schools of the English Dissenters, which are comparatively few and uninfluential. As a very general rule, however, the various branches of theology in Europe are included as departments of the great universities, and are therefore taught, almost entirely by lectures, as parts of a *scientific* education.

In America, on the other hand, while nearly all the higher schools were originated and are sustained by various Christian bodies, yet the system of special preparation of candidates for the ministry is very generally carried on in distinct institutions, sometimes included in a so-called university, but nevertheless having each its separate faculty and particular course of study, which is intended and arranged so as to be supplementary to those of the academy and the college. This gives a

Picture for Seminaries

definiteness and practical character to ministerial training scarcely attainable, or even attempted, by the looser method of European instruction. *SEE MINISTERIAL EDUCATION.*

I. *Growth and Character of American Schools of Theology.* — The earliest of these institutions, exclusive of a Roman Catholic one founded in 1791, in Baltimore, Maryland, which still survives, and a private one established in 1804 by Dr. John M. Mason, in the city of New York, which lasted several years, is the Theological Seminary founded by the Congregationalists at Andover, Massachusetts, in 1808, although a foundation was made somewhat earlier for a similar institution by the Reformed Dutch Church at New Brunswick, N.J., which did not go into operation for a long time. The next great theological seminary was that of the Presbyterians, founded at Princeton, N.J., in 1812, although the College of New Jersey with which it is connected, was established in 1757. The divinity schools of Harvard and Yale are even more modern, while the universities themselves are much older. After the above dates numerous schools and departments of a strictly theological character sprang up in the more thickly settled states, and in more recent times they have rapidly multiplied throughout the Union. Thus, in the first decade of the present century (1800-1809) there were but two organized, in the second 2, in the third 14, in the fourth 9, in the fifth 8, in the sixth 19, in the seventh 38, in the eighth (1870-79) 30. The Report of the United States Commissioner of Education for 1883 (the latest return) gave the total of theological seminaries and departments as being 145, with an aggregate of 583 resident teachers and 5771 students.

"As to the methods pursued in the theological schools of the United States, it may be remarked that no uniformity, but a general similarity, prevails. In nearly all, primary attention is given to the study of Hebrew and New-Test. Greek, as the foundation of an enlightened Scriptural exegesis. In the departments of ecclesiastical history and systematic and practical theology, instruction is largely given by lectures, with references to text-books and collateral reading. In all the fully organized seminaries the course of study extends through three years, and is planned in reference to the attainments of graduates of colleges, although partial-course students are admitted on specified conditions." Tuition is free, and arrangements are usually made which reduce the cost of board, etc., to a very low rate.

II. Statistics. — The accompanying table, compiled from the above-mentioned report, exhibits a summary account of all the theological institutions in the Union, arranged in the alphabetical order of the several states. For further details, see the annual catalogue of each, which is furnished gratuitously on application to the presiding officer.

Sen, Keshub Chunder

one of the chief priests of the Brahma Somaj (q.v.), was born in India. The sect of which he was a leader was formed in 1830 by Rammohun Roy. In 1859 Keshub Chunder Sen gave a new impulse to the sect by his remarkable ability and enthusiasm. He effected the separation of those who were willing to abolish caste in their communion, as the Brahma Somaj of India. The more conservative remained in the Church at Calcutta, where the first building was opened for worship in 1869. Sen, in his published sermons and tracts, avows his belief in the unity of God, in immediate revelation, in the necessity of a new birth, in the immortality of the soul, and the importance and efficacy of prayer. His morality was pure, and he inculcated a reverence for the character of Jesus Christ, but repudiated the doctrines of his divinity, mediation, and atonement, as taught in the gospels. He believed that Christ was better than Mohammed or Confucius. Sen died in India, January 8, 1884.

Seneca Version Of The Scriptures

For this branch of the Iroquois the American Bible Society has provided the gospels, published in 1829, while the British and Foreign Bible Society published the gospels of Matthew and Mark. In general the Iroquois version (q.v.) is understood by the Senecas, Mohawks, and Oneidas. See *Bible of Every Land*, page 458.

Seney, Robert

a veteran Methodist Episcopal minister, was born at Queen Anne, Maryland, October 12, 1799. He lost his father while yet an infant, was educated in New York city, graduated from Columbia College in 1815, studied law, was converted, licensed to exhort, travelled some time with Reverend Nathan Bangs, and in 1820 entered the New York Conference. That year he served Granville Circuit; in 1821, New Rochelle; in 1822, Wethersfield, Connecticut; in 1823, Poughkeepsie; in 1824, Middlebury, Vermont; in 1825, Flushing; in 1826 and 1827, New York city; in 1828

and 1829, Newburgh; in 1830 and 1831, Sandy Hill and Glen's Falls; in 1832, White Plains and Greenburg; in 1833, White Plains; in 1834, New Haven; in 1835, Vesey Street and Mulberry Street, New York city; in 1836, Mulberry Street, alone; in 1837 and 1838, Third Street, Brooklyn; in 1839 and 1840, Newburgh; in 1841 and :1842, First Church, Poughkeepsie; in 1843 and 1844, Allen Street Church, New York city; in 1845, Mariner's Methodist Episcopal Chapel; in 1846 and 1847, Washington Street, Brooklyn; in 1848, Danbury, Connecticut; in 1849, Carlton Avenue Church, Brooklyn; in 1850, Washington Street Church. as supernumerary; in 1851, South Brooklyn Home Mission, and in 1852 and 1853 supernumbrary at Brooklyn, where he continued to reside until the close of his life, July 1, 1854. Mr. Seney was eminently devoted and successful, able and winning. See Sprague, *Annals of the Amer. Pulpit*, 7:687; Simpson, *Cyclop. of Methodism*, s.v.

Sennara

in Hinduism, is the sacred Brahminical cord, whose use is restricted to the three superior castes as a mark of distinction. It is composed of a definite number of threads of cotton taken from a particular plant. Its length is such as to allow of its being worn diagonally across the body, from the left shoulder to the right side. The stoutest cord is that worn by Brahmins, that of the Kshatriyas being thinner and that of the Vaisyas being very slender, so that the cord serves to distinguish between the castes. (Butler, *Land of the Veda*, says that the Brahmin's cord is made of cotton threads, the Kshatriya's of hemp, and the Vaisya's of wool). Brahminical devotees or saints often wear a snake-skin instead of the cord.

Sepharvaim

Dr. William Hayes Ward, who has recently explored the region in question, and is well versed likewise in Assyriology, finds in the ancient inscriptions *four* cities or districts called *Sippara*, the Greek, equivalent of this name. Of these the two principal ones, he thinks, were the "Sippara of the Sun," discovered by Mr. Rassam at Abu-Habba, and the original place, known as the "Sippara of Anuenit," being the one where Sargon I was exposed in his infancy, the town of Xisuthrus, the one captured by Cyrus without fighting, and the seat of the famous Jewish school, which Dr. Ward believes he has found in the large *tell* or mound still bearing the mediaeval name of *Anbar*,

south of the point of the effluence of the Sökkameh canal from the Euphrates. See *Hebraica*, January 1886, page 79 sq.

Sepphoris

Picture for Sepphoris

The modern site *Seffurieh* is copiously described in the *Memoirs* accompanying the Ordnance Survey (1:279, 330 sq.). (See illustration on page 841.)

Serapion

By way of supplement we add the following bearers of that name: (1), eighth bishop of Antioch, successor of Maximus, and opponent of the Montanists; mentioned by Eusebius, *Hist. Eccles.* 5:19, 22; (2), a martyr by the name of Serapion is mentioned by Eusebius, 4:41, said to have suffered martyrdom under Decius at Alexandria; (3), a third one by the same name is mentioned by Eusebius, 4:44, as belonging to the *lapsi* (q.v.); (4), another Serapion is mentioned by Cassian in *Collat.* 10:2, See Sozom. 8:11; Schrockh, 8:451; Gieseler, 1:2, 244; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Serpilius, Georg

a Lutheran theologian of Germany, was born at Oedenburg, Hungary, June 11, 1668. He studied at Leipsic, was in 1690 deacon at Wilsdrup, near Dresden, in 1695 pastor at Ratisbon, and died November 23, 1728. He published, *Vollständige Liederconcordanz* (Pirna, 1696): — *Descriptio Synagogae Serpilianae Inculenta* (Ratisbon, 1723): — *Personalia Mosis, Josttae, Samuelis, Esrae, Nehemiae, Mordechai et Estheri* (Leipsic. 1708): — *Personalia Jobi* (1710): — *Personalia Davidis* (1713): — *Salomo in Continuationem Scriptorum Bibliorum* (1715): — *Personalia Iesaiiae* (1717), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Ffirst, *Bibl. Jud.* s.v.; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Servatius, Saint

According to Athanasius (*Apol.* 2:767), a Gallican bishop, by the name of Servatius, was among those who attended the Council of Sardica in 347, and he may probably have been the same whom Sulpicius Severus sent to Rimini in 359 to defend the Athanasian orthodoxy against the Arians. See

Rettberg, *Kirchengeschichte Deutschlands*, 1:204 sq.; Friedrich, *Kirchengeschichte Deutschlands*, 1:300 sq.; Hefele, *Conciliengeschichte*, 1:515; Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. Servais. (B.P.)

Session, Church (or Kirk)

SEE PRESBYTERIANISM.

Set

(or Sutekh), an ass-headed deity, the national god of the Shemitic Hyksos, who, on their invasion of Egypt in the interval between the thirteenth and eighteenth dynasties, forced his sole worship upon the Egyptians. Set was already one of the cosmical deities of the country, but after the expulsion of the Hyksos his worship was annulled, his statues defaced, and his name everywhere erased. He was represented as an ass-headed man, holding the usual *crux ansata*, or staff of life, and the *cucufa*, staff of divine power. The Egyptians were accustomed to regard Set as a personification of the evil principle. "The worship of this god passed through two historical phases. At one time he was held in honor, and accounted as one of the greater gods of Abydos. He appears to have had a position analogous to that of the Theban deity Mentu, in which he was the adversary of the serpent Apophis, the symbol of wickedness and darkness. Some time later on, in consequence of political changes, the worship of Set was abolished, and his statues were destroyed. It is difficult to state at what period Set was introduced into the Osirian myths as a personification of evil, and thus became identified with Typhon as the murderer of the great Egyptian god Osiris. The treatise (by Plutarch), *De Iside et Osiride*, makes Nephthys the companion of Set, and she is represented united with him in a group in the Museum of the Louvre, in the Hall of the Gods. The animal symbolical of Set was a carnivorous quadruped, at one time confounded with the ass-god of Josephus and Apion, having a long, curved snout and upright, square-topped ears, which characters are often exaggerated to distinguish him from the jackal of Anubis" (Pierret). After the second restoration of the old mythology, in the period of the nineteenth dynasty, Set was identified with the Hyksos Sutekh, who was properly an Asiatic deity, and whose worship was maintained even by Seti I and Rameses II. Both gods, however, were treated as impious, and their worship as heretical, and it is at the present time impossible to distinguish exactly between them, owing to the

complete destruction by the Egyptians of all those parts of the monuments whereon their names occur.

Seventh-day Adventists

SEE ADVENTISTS, SEVENTH-DAY.

Severus, Alexander

SEE ALEXANDER SEVERUS.

Seyffarth, Gustav

a Lutheran theologian and archeologist of Germany, was born at Ubigau, Saxony, July 13, 1796. He studied at Leipsic, and commenced his academical career there in 1823. In 1857 he came to America, was professor at the Lutheran Concordia College, in St. Louis, Missouri, retired in 1871 to New York city, and died November 17, 1885. He published, *Ueber die ursprunglichen Laute der hebr. Buchstaben* (Leipsic, 1824): — *Beitrage zur Kenntniss der Literatur, Kunst, Mythologie und Geschichte der alten Egypter* (1826-40): — *Chronologia Sacra* (1846): — *Dals tausendjahrige Reich im Lichte der Offenbarungen des Alten und Neuen Testamets* (N.Y. 1860). See Furst, *Bibl. Jud.* s.v.; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Sfondrata, Celestine

prince abbot of St. Gall, and nephew of Gregory XIV, was born at Milan in 1644. He was educated in the abbey of St. Gall, taught theology, philosophy, and canon law at various places, and was elected prince-abbot of St. Gall in 1689. In 1695 Innocent XII made Sfondrata a cardinal, but he died soon after his promotion, in the same year, at Rome. Sfondrata wrote, *Regale Sacerdotium Romano Pontifici Assertum et Quatuor Propositionibus Explicatum* (1684), which is a defence of the absolute supremacy of the pope over and against the pretensions of the Gallican Church. Five French bishops refuted this work: — *Nodus Prædestinationis . . . Dissolutus* (Rome, 1696; Venice, 1698). This posthumous work was attacked by the Sorbonne, Bossuet, and others, who in vain tried to have the book put on the Index. See Moreri, *Auctores Diarsii Italici* (Venice, 1732), volume 6; *Journal des Savants*, 1698, 1708, and 1709; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Shaalbim

The probable representative of this place, *Selbit*, lies two miles north of Amwds. It is a deserted ruin, and "appears to be the *Selebi* of Jerome's *Comment. on* ³⁴⁸²*Ezekiel 48:22*" (*Memoirs to the Ordnance Survey*, 3:52).

Shaaraim

The probable site is that of *Khu-bet Saireh*, three and a half miles north-east of Beit Nettif, and one a half west of Belt Atab. It consists of "foundations on a hill, with a spring below" (*Memoirs to the Ordnance Survey*, 3:124).

Shahazimah

is conjectured by Lieut. Conder (*Tent Work*, 2:339) to be the present *Tell esh-Sheikh Kasim*, "a very large artificial mound near the Jordan" (*Memoirs to the Ordnance Survey*, 2:128), eight miles south of the Sea of Galilee; but there is no special ground for this identification.

Sharpe, Samuel

an Egyptologist and Hebrew scholar, was born in England in 1799. After starting in life as a banker, he soon retired from business, and devoted himself to the studies of Egyptology and Hebrew. The numerous volumes which came from his pen during his long and busy life he died in August 1881 were all concerned either with the monuments of ancient Egypt, or with Biblical researches. "A Unitarian and liberal," says the *Academy*, "he occupied himself in popularizing a mode of interpreting the Scriptures which, though it would now be considered at once conservative and narrow, seemed half a century ago starting, if not profane." His chief Egyptological works were the following: *Early History of Egypt from the Old Testament, Herodotus, Manetho, and the Hieroglyphic Inscriptions* (1836): — *Egyptian inscriptions from the British Museum and other Sources* (first series, 1837; second series, 1855): — *The Rudiments of a Vocabulary of the Egyptian Hieroglyphics* (1837): — *The History of Egypt under the Ptolemies* (1838): — *History of Egypt under the Romans* (1842): — *The History of Egypt from the Earliest Times till the Conquest of the Arabs, A.D. 640* (1846; 5th ed. 1870): — *The Chronology and Geography of Ancient Egypt* (1849): — *Historical Sketch of the Egyptian Buildings and Sculpture* (1854): — *Alexandrian Chronology* (1857): —

Egyptian Hieroglyphics (1861): — *Egyptian Antiquities in the British Museum* (1862): — *The Decree of Canopus* (1870): — *The Rosetta Stone* (1871). His most important publication on Biblical matters were, *Historic Notes on the Books of the Old and New Testaments* (1854; 3d ed. 1858): — *Critical Notes on the Authorized English Version of the Old Testament* (1856; 2d ed. 1867): — *The Chronology of the Bible* (1868): — *Texts from the Holy Bible Explained by the Help of the Ancient Monuments* (eod.): — *History of the Hebrew Nation and Literature* (1869; 2d ed. 1872): — *On the Journeys and Epistles of the Apostle Paul* (1876): — *A Short Hebrew Grammar without Points* (1877): — *The Book of Isaiah arranged Chronologically in a Revised Translation, and Accompanied with Historical Notes* (eod.). Mr. Sharpe's two lines of study met in his work on *Egyptian Mythology and Egyptian Christianity, with their Influence on the Opinions of Modern Christendom* (1863). In 1875 he brought out a volume on *Hebrew Inscriptions from the Valleys between Egypt and Mount Sinai*, and shortly after his death was published his **Βαρναβᾶ Επιστολή**, *The Epistle of Barnabas from the Sinaitic Manuscript of the Bible*, with an English translation (1881), in which he seeks to fix its date to the year of the destruction of Jerusalem by Titus. (B.P.)

Sharuhen

The probable representative of this place, *Tell esh-Sheriah*, lies ten miles north-west of Khurbet Bir es-Seba, and is thus described in the *Memoirs to the Ordnance Survey* (3:339): "A large mound on the north bank of the valley. Broken pottery and a few small unhewn stones are found on the top. In the valley is a well-cut trough of basalt."

Shaw, William, D.D.

a Congregational minister, was born at Bridgewater, Massachusetts, ordained pastor of the Church in Marshfield in April, 1769; and died June 1, 1816. See Sprague, *Annals of the Amer. Pulpit*, 1:573.

Shechesh

The archaeological remains of the modern *Nablus* are copiously described in *the Memoirs to the Ordnance Survey* (2:203 sq.).

Sheldon, George, D.D.

a Presbyterian minister, was born at Northampton, Massachusetts, October 12, 1813. He graduated from Williams College in 1835, and from Andover Theological Seminary in 1838. He was pastor of the Presbyterian Church near Charleston, S.C., from 1840 to 1843, and was afterwards chosen district secretary of the American Bible Society for New Jersey and Delaware, which office he filled for thirty years. It may be said his life was spent in organizing means for the dissemination of the Holy Scriptures, and in the discharge of his duties he displayed great energy, wisdom, and executive ability. He was much esteemed by the citizens of Princeton, where he resided twenty years. He died there, June 16, 1881. See *N.Y. Observer*, June 23, 1881. (W.P.S.)

Sheldon, Luther, D.D.

a Congregational minister, was born at Rupert, Vermont, February 18, 1786. He graduated from Middlebury College in 1808, and was ordained at Easton, Massachusetts, in 1810, which pastorate he retained until his resignation in 1855. He preached six thousand written sermons, and declined eight calls to larger salaries. He died at Easton, September 16, 1866. See *Cong. Quarterly*, 1867, page 304.

Shelton, George A., D.D.

a clergyman of the Protestant Episcopal Church, rector of St. James' Church, Newtown, L.I.; died December 27, 1863, aged sixty-three years. See *Amer. Quar. Church Rev.* April 1864, page 150.

Shelton, William, D.D.

a clergymen of the Protestant Episcopal Church, was born at Fairfield, Connecticut, in September 1798, his father being the Reverend Philo Shelton, the first Episcopal clergyman ordained in America. William graduated from the General Theological Seminary of New York in 1823, was ordained deacon the same year, and presbyter in 1826; ministered at Plattsburgh and Red Hook, N.Y., and in his native town, until 1829, when he became rector of St. Paul's Church, Buffalo. In 1879 he was made *pastor emeritus*, and so continued until his death, at the old Fairfield parsonage, October 11, 1883. See (N.Y.) *Church Almanac*, 1884, page 103.

Shema

The *Sameh* between Tell Milh and Beersheba, proposed for this place, is an error for *Saweh* (i.e., Hazor-Shual); and Tristram suggests (*Bible Places*, page 18) that Shema (i.e., Sheba) is represented by *Tell es-Seba*, about two miles east of Bir es-Seba. **SEE BEERSHEBA.**

Shepard, George, D.D.

a Congregational minister, was born in Connecticut in 1802. He graduated from Amherst College in 1824, from Andover Theological Seminary in 1827, and was ordained February 5, 1828, pastor at Hallowell, Maine. He became professor of sacred rhetoric in the Theological Seminary at Bangor in 1836, and died there, March 23, 1868. See *Trien. Cat. of Andover Theol. Semn* 1870, page 76.

Shepard, Thomas, D.D.

a Congregational minister, was born at Norton, Massachusetts, May 7, 1792. After studying at Taunton Academy, he graduated from Brown University in 1813, and in 1816 from Andover Theological Seminary. The two succeeding years he was a home missionary in Georgia. In 1818 and 1819 he was agent for the Connecticut Asylum for the Deaf and Dumb. He was ordained pastor at Ashfield, Massachusetts, June 16, 1819, and remained until May 8, 1833. From 1833 to 1835 Dr. Shepard was agent of the American Bible Society. From April 30, 1835, until his death he was pastor at Bristol, R.I., although he had resigned active service in 1865. In 1846 he was elected a corporate member of the American Board of Commissioners for Foreign Missions. He died October 5, 1879. Among his publications were various sermons, and thirty *New Year's Annuals*. See *Cong. Year-book*, 1880, page 27.

Shepley, David, D.D.

a Congregational minister, was born at Solon, Maine, in May 1804. His father dying when David was quite young, he went to Norridgewock, where he resided for a time in the family of Reverend Jonah Peet, and became a Christian. He pursued his preparatory studies at Saco, graduated from Bowdoin College in 1825, and from Andover Theological Seminary in 1828. He was ordained as pastor of the First Church at Yarmouth, Me., in February 1829, and resigned in April 1849. He was next pastor at

Winslow from September 1851, until June 1862; subsequently of the Central Church at Falmouth for a short time, and then provisional secretary of the Maine Missionary Society. His health failing, he removed to Providence, R.I., in 1871, where he remained until his death, December 1, 1881. See *Providence Journal*, December 3, 1881. (J.C.S.)

Sherman, Joseph, LL.D.

a Congregational minister and educator, was born at Edgecomb, Maine, March 3, 1800. He graduated from Bowdoin College in 1826, was principal for six years of the Academy at North Yarmouth, studied two years at Andover, and in 1834 went to Columbia, Tennessee, as professor of ancient languages in Jackson College. For fifteen years he was connected with the college, during three of which he was its president. He died in June 1849. See *Hist. of Bowdoin College*, page 355. (J.C.S.)

Sherwood, Adiel, D.D.

a Baptist minister, was born at Fort Edward, N.Y., October 3, 1791. He studied three years at Middlebury College, graduated from Union College in 1817, studied one year in the Andover Theological Seminary, and then went to Georgia for his health, where he took high rank as a preacher. He was ordained pastor at Bethlehem, near Lexington, in 1820. While at Eatonton, whither he went in 1827, having charge of an academy, as well as preaching, a most remarkable revival began in his church, and for two years it spread through the state. He may be said to have been the originator -of what is now Mercer University. In 1837 and 1838 he was a professor in Columbian College, Washington, D.C., and from 1839 to 1841 professor of sacred literature in Mercer University, Georgia. For several years he was president of Shurtleff College, Alton, Illinois. In 1848 and 1849 he was president of the Masonic College, Lexington, Missouri, and from 1849 to 1857 pastor of the Church at Cape Girardeau. Returning to Georgia, he was president of Marshall College for a few years. The closing years of his life were spent in Missouri, his death occurring at St. Louis, August 18, 1879. Among the numerous productions of his pen may be mentioned his *Gazetteer of Georgia, Christian and, Jewish Churches*, and his *Notes on the New Testament*. In his personal appearance Dr. Sherwood was tall and commanding, with noble and dignified features. See *Cathcart, Baptist Encyclop.* page 1054. (J.C.S.)

Sherwood, Reuben, D.D.

a clergyman of the Protestant Episcopal Church, died at Hyde Park, N.Y., May 11, 1856, aged sixty-six years. He was one of the oldest clergymen of his denomination in Dutchess County, and for the last twenty-two years of his life had been rector of St. James' Church at Hyde Park. He was formerly, for a long time, in charge of the Church at Norwalk, Connecticut, and was the founder of the parishes at Saugerties and Esopus, N.Y. See *Amer. Quar. Church Rev.* 1856, page 301.

Shicron

is thought by Tristram (*Bible Places*, page 34) to be the modern *Zernuka*, which lies two and a half miles north-east of Yebnah (Jabneh), and is "a large mud village, with cactus hedges around it, and wells in the gardens" (*Memoirs to Ordnance Survey*, 2:414). Lieut. Conder suggests (*Quar. Statement of "Pal. Explor. Fund,"* October 1876, page 170, note) that it may be the *Khurbet Sukereir*, a small ruined khan, near the river of the same name, four and a half miles south-west of Yebnah, and exhibiting traces of a cistern, a reservoir, a viaduct, and a canal (*Memoirs*, 2:425).

Shihon

For this place both Tristram (*Bible Places*, page 277) and Conder (*Tent Work*, 2:339) accept *Ayuin esh-Shain*, two miles northeast of Deburnieh, which consists merely of two springs, built up with masonry, about thirty yards apart; good perennial supply of water; no stream" (*Memoirs of Ordnance Survey*, 1:377). On the other hand *esh-Shejerah*, four and a half miles north by east of Debfrieh, contains the ruins of an ancient building later used as a mosque (*ibid.* page 414).

Shihor-libnath

Both Tristram (*Bible Places*, page 289) and Conder (*Tent Work*, 2:339) identify this stream with the *Wady esh-Shagur*, which comes down the mountains east of Acre, and by its junction with Wady Shulb forms the Wady ei-Halzfn, that runs into the Nahr Numein, or Belus. This, however, is at least fourteen miles north-east of Carmel, and more than twenty from the south-west extremity of Asher.

Shiloh

Picture for Shiloh

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

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

"Shiloh was for about four hundred years the chosen abode of the tabernacle and ark. It is a question of no little interest whether this was the first spot selected after the conquest of the hills by Joshua. That Shiloh became the gathering-place after the conquest of Shechem there is abundant proof (⁽¹³²⁾Joshua 22:12), and it may be inferred that the Tabernacle was placed there early; but, on the other hand, we find Sanctuary of the Lord (or Holy Place of Jehovah) mentioned, by the oak near Shechem (⁽¹³³⁾Joshua 24:26), and we may perhaps gather that, though not recognized by the doctors of the Mishna, there was a time when the Tabernacle stood, as is believed by the Samaritans, near Shechem. The date which they give for its transference to Shiloh, in the time of Eli, whom they consider to have been the first schismatical leader of the children of Judah, does not, however, accord with the Biblical account, and the story no doubt originated in consequence of religious hatred.

"The site being so certainly known, it becomes of interest to speculate as to the exact position of the Tabernacle. Below the top of the hill, on the north of the ruins, there is a sort of irregular quadrangle, sloping rather to the west, and perched above terraces

made for agricultural purposes. The rock has here been rudely hewn in two parallel scarps for over four hundred feet with a court between, seventy-seven feet wide, and sunk five feet below the outer surface. Thus there would be sufficient room for the court of the Tabernacle in this area, and it is worthy of notice that the measurement north and south agrees very closely with the width of the court (fifty cubits), which was also measured north and south. From the MishDa we learn that the lower part of the Tabernacle erected at Shiloh was of stone, with a tent above.

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

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

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

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

was once carried by an underground aqueduct to a rockcut tank, but is now allowed to run waste.

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

"A yearly feast was held at Shiloh, when the women came out to dance in the vineyards (⁴⁷²¹Judges 21:21). It is possible that a tradition of this festival is retained in the name Merj el-'Aid, 'Meadow of the Feast,' to the south of the present site."

Shimron

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

Shinn, Asa

an eminent Methodist Protestant minister, was born in New Jersey, May 3, 1781, of poor but honest Quaker parents. He received his education chiefly among the western hills of Virginia, became a Methodist at the age of eighteen, was requested to become an exhorter, and before his twentieth year was employed as a travelling preacher in the Methodist Episcopal Church, in which connection he continued over twenty-seven years. The fact that he never saw an English grammar or a clock until he entered upon his first circuit pictures his illiterate and inexperienced condition; yet such was his progress that in 1809 we find him by appointment in the city of Baltimore. He gave himself wholly to the work, utilized his opportunities as a student, and whether in season or out of season, in town or in country, in the woods or on horseback, his tireless mind was at work, until he became a theologian before whose logic and masterly delivery no foe of the truth could stand. In 1825 Mr. Shinn was transferred to the Pittsburgh Conference, and in 1829 withdrew from the Methodist Episcopal Church, helped to organize the Methodist Protestant Church, and at its first conference, which was held that year, in Ohio, he was elected president. He afterwards was the first president of the Pittsburgh Conference. In 1834

he was elected editor of the *Methodist Protestant*, and served two years. When a young man Mr. Shinn experienced an accidental fracture of his skull, which, because of improper surgical attention, caused his insanity in old age, and he was removed to Brattleboro (Vermont) Lunatic Asylum, where he died, February 11, 1833. Mr. Shinn produced two theological works: *The Plan of Salvation*, and *The Benevolence and Rectitude of the Supreme Being*; they evince great logical power, piety of heart, and loyalty to Christ. See Bassett, *Hist. of the M.E. Church*, page 325.

Shorsewood, George

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

Short, Augustus, D.D.

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

Short, David Hawkins, D.D.

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

several years. He died in Fairfield, January 21, 1877. See *Prot. Episc. Almanac*, 1878, page 170.

Shoter

SEE OFFICER.

Shunem

Picture for Shunem

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

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

Shur

Dr. Trumbull labors at great length (*Kadesh-barnea*, page 44 sq.) to prove that Shur was the name of a line of fortifications extending from Suez to the Mediterranean; but in that case the word must have taken the article (*the* Wall), which, on the contrary, it never has. His etymologies connecting it in this sense with Etham are very forced. That there may have existed some such defences, in the way of forts, Migdol (q.v.) being the principal one, may very well be granted, without supposing a continuous or

wall-like series, of which there is no evidence. Nor is the word itself ever used in any such relation. The phrase $r\dot{w}v \text{ } \dot{E}r\dot{D}$, (^{<01K07>}Genesis 16:7), can only mean, in Hebrew idiom, "the way to Shur," like $r\dot{w}v \text{ } \dot{U}a\dot{y}B$ (^{<0957>}1 Samuel 15:7), or, more exactly, $hr\dot{w}v \text{ } \dot{U}a\dot{y}B$ (^{<0278>}1 Samuel 27:8) not "the Wall Road."

Shurtleff, Roswell, D.D.

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

Siber, Urban Gottfried

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

Siefert, Friedrich Ludwig

a Lutheran theologian of Germany, was born at Elbing, Prussia, February 1, 1803. In 1826 he commenced his academical career at Königsberg, was in 1828 professor, and died November 2, 1877, doctor and professor of theology. He published, *De Singulorum Liborum Sacrorum Auctoritate*

Canonica Recte Estimanda (Konigsberg, 1833): — *Ueber den Ursprung des ersten kanonischen Evangeliums* (1832): — *Theodorus Mopsuest. Veteris Testamenti Sobrie Interpretandi Vindex* (1827): — *Andeutungen uber die apologetische Fundamentierung der christlichen Glaubenswissenschaft* (Guterslohe, 1871). (B.P.)

Siegel, Karl Christian Friedrich

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

Sigwart, Heinrich Christoph Wilhelm VON

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

Sihler, Wilhelm

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

Siloam, Pool Of

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

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

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

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

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

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

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

Simon

the name of several Scotch prelates:

1. Bishop of Dunblane in the 12th century. See Keith, *Scottish Bishops*, page 171.

2. Bishop of Ross in the 12th century. See Keith, *Scottish Bishops*, page 184.

3. Consecrated bishop of the Isles in 1226, and witness to a charter dated January 9, in the seventeenth year of king Alexander II. He held a synod in 1239, where he made thirteen canons, which are to be found in the *Monasticon Anglicanum*. He died at his palace of Kirkmichael, in the isle of Man. See Keith, *Scottish Bishops*, page 299.

4. Dean of the see of Morav in 1232 and also in 1242, and advanced to the bishopric of Moray in the latter year. He was bishop nine years, and died in 1253. See Keith, *Scottish Bishops*, page 139.
5. Bishop of Galloway in 1321. See Keith, *Scottish Bishops*, page 1321.

Simpson, Calovius Abraham, LL.D.

an English Congregational minister, was born in 1789. He was educated at the Glasgow University, and left that institution with the highest testimonial of Christian character and scholarly attainment. He essayed to make proof of his ministry first at Fulbourne, and in 1820 removed to Haverhill, where he was ordained, and for eleven years greatly blessed in his work. In 1836 Dr. Simpson settled at Oundle, thence in 1842 he removed to Cardiff, and in 1844 entered upon his final pastorate at Long Sutton, Lincolnshire. He died March 17, 1866. "His literary reading was very wide; he had singular conversational powers and great urbanity of manner; his love of theological and metaphysical questions amounted to a passion, and on them he spoke with decision and authority." See (Lond.) *Cong. Yearbook*, 1867, page 313.

Simpson, Matthew, D.D., LL.D.

a bishop of the Methodist Episcopal Church, was born at Cadiz, Harrison County, Ohio, June 10, 1810. He graduated from Madison College (afterwards merged into Allegheny University) in 1832. In 1833 he took the degree of doctor of medicine, but before the year was ended had decided to enter the Pittsburgh Conference. The second year thereafter he became pastor of the Liberty Street Church, Pittsburgh, where he soon gave evidence of the eloquence which eventually placed him among the greatest pulpit orators of the age. In 1837 he was called as professor of natural sciences to Allegheny University, and two years afterwards was appointed president of Indiana Asbury University, at Greencastle, Ind. Under his management the college grew in strength and usefulness. In 1848 Dr. Simpson was elected to the editorship of *The Western Christian Advocate*, of Cincinnati. In 1852 he was elected a bishop of the Methodist Episcopal Church. He adorned the episcopal office with gentleness, humility, and devotion. He was indefatigable in the discharge of his duties, and though careful in the maintenance, doctrine, and discipline of his Church, he did so without exciting enmity from those of his own or other sects. He died in Philadelphia, Pennsylvania, June 18, 1884. Bishop

Simpson will be best remembered by his patriotic labors in aid of the government during the civil war, which gave him a national reputation. He was the trusted friend and adviser of president Lincoln, and it was at his request that bishop Simpson made a series of powerful addresses on the Union in many of the cities of the North. He was the staunch supporter of the colored race, and was urged by the secretary of war to undertake the organization of the freedmen at the establishment of the bureau, and was afterwards invited by president Grant to go as commissioner to San Domingo, both of which offers he declined. Besides the public addresses which the bishop delivered he was employed by the government on many missions of a confidential nature, which aided largely in strengthening the Union cause. In view of these services rendered during the war and under the direction of president Lincoln, it was fitting that he should have been chosen to deliver the nation's eulogy upon her martyred president. In 1870, on the death of bishop Kingsley, bishop Simpson visited Europe to complete the work which had been assigned to him on the Continent, and also as a delegate to the English Conference. In 1874 he visited Mexico, and in 1875 again went to Europe to attend the conferences held in Germany and Switzerland, and also to meet the missionaries on the Continent. In 1881 he attended the OEcumenical Council of the Methodist Church, which was held in London, and while there was the recipient of many kind attentions from the members of his denomination in England. He is the author of *A Hundred: Years of Methodism*, a volume of *Yale Lectures on Preaching*, and was the editor of the *Cyclopaedia of Methodism*, which contains information on almost every subject of interest to the denomination; Some of his *Sermons* have been edited by Dr. G.R. Crooks (N.Y. 1885); also his *Life* (ibid. 1890).

Sin, Man Of

(ὁ ἄνθρωπος τῆς ἀμαρτίας, ^{SM2} 2 Thessalonians 2:3). In the admirable essay on this subject appended to Eadie' *Commentary on Thessalonians* (Lond. 1877), the untenableness of the earlier interpretations is clearly shown, and even that the popular application of the phrase by Protestants to the Roman papacy is not conclusive. The only unsatisfactory part of the discussion is the summary dismissal of Elliott's argument for an impersonal antichrist by simply denying the meaning (*successor*) assigned to the participles ὁ κατέχων and τὸ κατέχον, "that withholdeth" or "letteth" (page 349). The proof that a *person* is meant does not depend upon that signification of these participles, but upon the fact that the personal

masculine is thus exchanged for the impersonal neuter, and especially that the principal power is likewise designated by the abstract **μυστήριον**, "mystery" (verse 7). In like manner the Johannean term "the antichrist" (**ὁ ἀντίχριστος**, ⁽⁶¹²⁾1 John 2:22) is not a proper name, nor even the designation of an individual, for it is used in the plural in the same connection (**ἀντίχριστοι**, verse 18; comp. 2 John 7), and also as a neuter or abstract (**τὸ τοῦ ἀντιχρίστου**). To understand this impersonation of the evil principle (comp. **ὁ διάβολος** as an embodiment of Satanic influence), we must advert to the conventional use in the New-Test. figures, especially in eschatological passages, of the concrete terms and names of the Old Test., such as especially appears in the adoption of "Gog and Magog" from the prophecies of Ezekiel (38), where they probably designate a particular people, hostile to Judaism, to express a collective or abstract power of persecution in the future of Christendom (⁽⁶¹³⁾Revelation 20:8). In like manner the "little horn" of Daniel, which invariably represents Antiochus Epiphanes, has been confounded with the persecuting beast of the Apocalypse. The names of the Old Test. have been typically transferred to the symbology of the New Test., like *Zion, Jerusalem, Babylon, etc.*, but have never lost their literal, local, and personal meaning. In fact, this very type of Antiochus was evidently in the apostle's mind while employing the masculine in the passage' under discussion, and the whole aspect of the persecuting power is evidently borrowed from the description of that blasphemer in the book of Daniel. This explains what has been a puzzle to commentators, the impious arrogance of the future antichrist (⁽⁶¹⁴⁾2 Thessalonians 2:4), which is exactly parallel with the prophet's language (⁽⁶¹⁵⁾Daniel 7:8, 20, 25; 8:10-12; 11:36). We conclude, therefore, that in the eschatology of the New-Test. writers these expressions are to be interpreted figuratively, and not literally, as in the Old Test.; and that they probably refer to some great onset of infidelity near the close of the present dispensation. *SEE MYSTERY OF INIQUITY.*

Sinclair

a Scotch prelate, was dean of Restabrig and Edinburgh, and put into the see of Brechin in the 16th century. He died in 1566. See Keith, *Scottish Bishops*, page 165.

Sinclair, Henry

a Scotch prelate, was rector of Glasgow in 1539, and in 1541 abbot of the abbey of Kilwinning, which last benefice he exchanged for the deanery of Glasgow in 1550, where he had ministered two years before. He was bishop of Ross in 1561. He died in France, January 2, 1564. See Keith, *Scottish Bishops*, page 193.

Sinclair, William

a Scotch prelate, was made bishop of Dunkeld in 1312. He probably died in 1337. See Keith, *Scottish Bishops*, page 82.

Siric

archbishop of Canterbury, was educated at Glastonbury, and, having been a monk there, was removed to St. Augustine's, at Canterbury, where he became abbot. Siric was consecrated archbishop in 990, and went to Rome for his pallium. He was fond of pomp and display. He died in 994. See Hook, *Lives of the Archbishops of Canterbury*, 1:432.

Skillman, Isaac, D.D.

a Baptist minister, was born in New Jersey in 1740, and graduated from the College of New Jersey in 1766. He was sent into the ministry by the First Baptist Church of New York; in 1773 became pastor of the Second Baptist Church at Boston and in 1787 returned to New Jersey. On September 18, 1790, he was called to the pastoral charge of the Baptist Church at Salem, entered upon his duties the November following, and continued there until his death, June 8, 1799. Dr. Skillman was a man of learning and abilities, but never very popular as a preacher. See Sprague, *Annals of the Amer. Pulpit*, 1:453.

Skinner, John (1)

a Scotch Episcopal clergyman, was born at Balfour, Aberdeenshire, in 1721, studied at Marischal College, taught at Kenmay and Moneymusk, and in 1742 became minister at Longside. He died in 1806. In his early years he obtained considerable reputation as a Scotch poet, his poems forming volume 3 of his posthumous works (Edinburgh, 1809). His son edited his theological works, which were published with a memoir (Aberdeen, eod. 2 volumes, 8vo). These works contain *Letters to a*

Candidate for Orders, Dissertation on the Shechinah, Literal and True Radical Exposition of the Song of Songs, and Psalms 8, 23, and 45, done into Latin verse.

Skinner, John (2)

primus of the Scotch Episcopal Church, son of the foregoing, was born May 17, 1744. He was educated at Echt, by his grandfather, and at Marischal College, University of Aberdeen. In 1761 he became private tutor, and in 1763 was ordained by bishop Gerard. He was settled at Ellon, and in 1775 was preacher in a chapel at Aberdeen. In 1782 he was consecrated coadjutor to bishop Kilgour, of that see, and in 1784, on the elevation of Kilgour to the primacy of Scotland, Dr. Skinner was invested with the full honors of the episcopate. In 1788 he succeeded as primus praeses of the Episcopal College. He died at Aberdeen, July 13, 1816.. Under the fostering hand of this benevolent and untiring bishop, the Scotch Episcopal Church, from obscurity and depression, arose to respectability and distinction. It was bishop John Skinner who, with two other Scottish bishops, in an upper chamber of a mean dwelling-house in a lane in Aberdeen, consecrated the first bishop of the United States, in 1784. He wrote, *A Course of Lectures for the Young* (Aberdeen, 1786): — *An Ecclesiastical History of Scotland* (Lond. 1788, 2 volumes, 8vo; a vindication of the Episcopal party): — *A Layman's Account of his Faith and Practice* (Edinburgh, 1801, 12mo): — *Primitive Truth and Order Vindicated* (Aberdeen, 1803, 8vo).

Bishop Skinner's elder son, JOHN, ordained in 1790, was a minister at Forfar, and the author of *Annals of Scottish Episcopacy from 1788 to 1816, with a Brief Memoir of Bishop Skinner* (Edinburgh, 1818, 8vo). See the (N.Y.) *Christian Journal*, February and March 1820, volume 4; Darling, *Cyclop. Bibl.* s.v.

Skinner, Robert, D.D.

an English prelate of the 17th century, was born at Pisford, Northamptonshire, where his father was a clergyman. He became a fellow of Trinity College, Oxford; was rector at Launton, Oxfordshire; bishop of Bristol in 1636, translated to Oxford in 1640 and to Worcester in 1663, and died June 14, 1670. He is said to have been an eminent preacher. See Fuller, *Worthies of England* (ed. Nuttall), 2:507.

Skinner, William, D.D.

a bishop in the Church of Scotland, was born at Aberdeen in 1778, and died there. April 15, 1857. He was educated at Wadham College, Oxford; was ordained priest in 1802, when he became curate to his father at St. Andrew's Church, Aberdeen; in 1816 he was consecrated bishop of Aberdeen, and in 1841 elected primus of the Church in Scotland. See *Amer. Quar. Church Rev.* 1857, page 314.

Slater, Richard, D.D.

a Congregational minister, was born in Boston, Massachusetts, in 1723. He graduated from Harvard College in 1739, studied medicine and became a skilful practitioner; then studied theology, and for some time supplied one of the pulpits in Boston. He was ordained pastor at Mansfield, Connecticut, June 27, 1744, and died there, April 14, 1789. See Sprague, *Annals of the Amer. Pulpit*, 1:421.

Slaughter, W.B., D.D.

a Methodist Episcopal minister, was born in New York city in 1823. He was converted early in life; graduated from Genesee Wesleyan Seminary, Lima, N.Y., and entered the Genesee Conference, in which he served Palmyra, Carlton, and Old Niagara Street Methodist Episcopal Church, Buffalo; then accepted a call to the principalship of the Academy at Condersport, Pennsylvania, and later to that of the Genesee Model School, Lima, N.Y. Removing westward, he became pastor of Wabash Avenue Church, Chicago, Illinois. He served in one of the Illinois regiments as an officer during the early part of the civil war. His next field of labor was in the Rocky Mountain Conference, he being appointed one of its two presiding elders. The rigor of the climate being too severe for his constitution, he was transferred to the Nebraska Conference, and stationed as pastor at Omaha, then at Lincoln, and three years later was made presiding elder of Omaha District. He died at Omaha, July 26, 1879. He published in 1876 a work of great ability, entitled *Modern Genesis*. He was a patient and thorough student, an affectionate father and friend, and a devoted and successful minister. See *Minutes of Annual Conferences*, 1879, page 101.

Slave Version Of The Scriptures

The Slave is spoken by the Indians of Mackenzie River, Canada. A translation of the gospels into Slave was made by bishop Bompas, and printed by the British and Foreign Bible Society in 1883 in the syllabic character, the proofs having been read by the Reverend W.D. Reeve, archdeacon of Chippewyan Fort. The syllabic character was adopted because, as Mr. Reeve says, "the Roman character is useful for those who have learned English, for whites and others desirous of teaching the Indians, but for the Indians themselves the syllabic edition is the more useful." (B.P.)

Slovakien Version

SEE SLAVONIC VERSIONS.

Smallwood, William A., D.D.

a Protestant Episcopal clergyman, was born in Washington, D.C., in 1805. He graduated from Columbian College, Washington; studied law at Litchfield, Conn., and theology at Alexandria, Virginia; was ordained in 1829, and took charge of St. Matthew's Church, Bladensburg, and of Zion's Church, Prince George County, Maryland; in 1836 became rector of St. James's parish, in Zanesville, Ohio, where he remained seventeen years; in 1853 was pastor of Trinity Church, Chicago, Illinois; took charge, in 1857, of Zion and St. Paul's parishes, in Frederick County, Maryland; in 1861 became rector of a church in Cincinnati, Ohio, and in 1865 of Holy Trinity parish, St. Anthony's Falls, Minnesota, where he died, January 2, 1867. See *Amer. Quar. Church Rev.* April 1867, page 153.

Smedes, Aldert, D.D.

a Protestant Episcopal clergyman, was born in New York city, April 29, 1810. He graduated from Transylvania University in 1826, and from the General Theological Seminary in 1832; from 1836 to 1839 was rector of St. George's Church, in Schenectady, N.Y.; in 1842 opened St. Mary's School, in Raleigh, N.C., of which he was rector until his death, April 25, 1877. See *Prot. Epsc. Almanac*, 1878, page 170.

Smith, Benjamin Bosworth, D.D.

a Protestant Episcopal bishop, was born at Bristol, R.I., June 13, 1794. He graduated from Providence College (now Brown University) in 1816, was ordained deacon April 27, 1817, and presbyter June 24, 1818. After having a charge at Marblehead for two years, he became rector of St. George's Church, Accomac, Virginia; two years later of Zion's Church, Charlestown, with charge of Trinity Church in Shepherdstown: in 1823 of St. Stephen's Church, Middlebury, Vermont. While there he edited *The Episcopal Register*. In 1828 he became rector of Grace Church mission, in Philadelphia, and editor of *The Episcopal Recorder*. In 1832 he was minister of Christ Church, Lexington, Kentucky. On October 30 of the same year he was consecrated first bishop of the diocese of Kentucky from which position he retired in 1880, and spent his remaining days in New York city, where he died, June 1, 1884.

Smith, David, D.D.

a Congregational minister, was born at Bozrah, Connecticut, December 13, 1767. He graduated from Yale College in 1795; commenced preaching in Durham, February 15, 1799, and was ordained August 15 following; was dismissed January 11, 1832, and died at Fair Haven, March 5, 1862. When ninety years old he was able to act as chaplain to the Cincinnati Society, in Boston, and preached at Washington, in Congress Hall. See *Chauncy Memorial*, page 170. (J.C.S.)

Smith, Edward Dunlap, D.D.

a Presbyterian minister, was born at Greenwich, N.J., September 17, 1802. He graduated from Princeton College in 1822, and from Princeton Theological Seminary in 1826; was licensed the same year; employed as a home missionary in Georgia in 1828 and 1829, and served as chaplain of the University of Virginia in 1830. In 1831 he was ordained pastor of the Second Presbyterian Church of Washington, D.C., which church he served until 1835. During his pastorate in Washington he was chaplain of the House of Representatives. He next became pastor of the Eighth Street Presbyterian Church, New York city, where he remained until 1842, when he accepted the pastorate of the Chelsea Church, in the same city, and toiled, there faithfully until his death, March 28, 1883. Dr. Smith was a fine scholar and an able preacher, but his excessive modesty, amounting to

timidity, always kept him in the background. See *Necrol. Report of Princeton Theol. Sem.* 1883, page 75. (W.P.S.)

Smith, George (1), D.D.

an English Wesleyan author, was born about 1800, of humble parentage. He was educated in a Lancasterian school, and although engaged in secular business, acquired a large fund of information, which he used in the preparation of several historico-religious works, especially a series entitled *Sacred Annals*, which were reprinted in New York. He died at Camborne, Cornwall, August 30, 1868.

Smith, George (2), D.D.

an English Congregational divine, was born at Poplar, near London, July 31, 1803. After a course of theological instruction, he was sent out to preach under the direction of the "Tent Mission," and in 1827 was ordained pastor of Hanover Chapel, Liverpool. In 1834 he was settled over the New Tabernacle, Plymouth, and in 1842 removed to London as pastor of Trinity Chapel, where for twenty-eight years he preached with great acceptance. He died February 19, 1870. Many large schools, both Sunday and day, were built, and still remain a monument of his labors. Dr. Smith was elected secretary of the Anti-Slavery Society. He was also a director of the London Missionary Society, and secretary of the Irish Evangelical Society and Congregational Union. His published works are, *The Pentateuch: — Prayers for Domestic Use: — The Origin of Language: — The Spiritual Life*. See (Lond.) *Cong. Year-book*, 1871, page 346.

Smith, George (3), D.D.

a bishop of the Church of England, was born in 1815, and graduated from Magdalen Hall, Oxford. When China was opened to the residence of Christian missionaries, Mr. Smith offered himself for service there, and was accepted. After spending several years in the work of a missionary, a bishopric was founded in China, to which he was elected. For sixteen years bishop Smith discharged the duties of the episcopate in the British colony of Hong Kong, among the British chaplains, and in the missionary fields occupied by the Church Missionary Society in that vast country. As a preacher he exercised a wide influence for good, as a bishop he ruled wisely, and as principal of St. Paul's College, Hong Kong, he directed the education of many intelligent Chinese youths, who afterwards became

influential members of the native community, not a few of them professing Christianity. The bishop twice returned to England to recruit his health, passing on one occasion through India, and on another by Japan and San Francisco through North America. Of his visit to Japan he published a very interesting journal. He died December 14, 1871. See (Lond.) *Christian Observer*, February 1872.

Smith, George (4)

an eminent English Assyriologist, was born about 1840. Originally a bank-note engraver, he began, in 1857, the study of the cuneiform inscriptions, and after publishing several interesting discourses in a German periodical, was called in 1867 to a position in the British Museum, where he rendered important aid to Rawlinson in the preparation of volume three of his *Cuneiform Inscriptions of Western Asia*. He made two visits to the ruins in Assyria, one in 1872, and another in 1876, and during the latter died at Aleppo, August 19 of that year. Among his other contributions to antiquarian science are *Chaldeean Account of Genesis* (1876), and many papers in the *Journal* of the Society of Biblical Archaeology.

Smith, George Charles

an English Baptist, known for more than half a century all over England as "Boatswain Smith," was born in London in 1782, brought up religiously by a pious mother, and went to sea while a boy. He was forcibly impressed into the king's service in the last century, and transferred into various ships of war, visiting most of the seaports of Europe. He fought in the battle of Camperdown, the battle of Copenhagen, and was engaged in the mutiny at the Nore. The dreadful scenes of immorality he witnessed on board ship and in seaports impelled him after his conversion to devote his life as a missionary to sailors and soldiers; and with a constancy, a persistency, and a self-denial quite heroic, he spent nearly sixty years of his life in that toilsome work, night and day often, and every day. In 1804 he began his labors at Plymouth, in 1807 was ordained to the ministry at Devonport, and in 1809 established the first Sailor's Gospel Mission at Monnltony. The work was blessed by God with the conversion of sailors, and he began to itinerate to all the British seaports, preaching everywhere, and supporting himself by holding his hat for gifts after he had preached. In 1810 Reverend Dr. John Rippon aided Mr. Smith to establish a Sailor's Mission for London, at his chapel, Carter Lane, by the river Thames. He wrote and

published a dialogue in the sailor's dialect, and also the immensely popular story of *The Cabin-boy, Bob*. In 1814 he joined the duke of Wellington's army in the Spanish Peninsula as soldiers' missionary. In 1817 he resumed his labors among the sailors, and established the first Floating Chapel and the Bethel Union Society. He also commenced, and edited to the month of his death, *The Soldier's and Sailor's Magazine*, containing for over forty years some of the most remarkable experiences ever put into print, but it was so genuine and honest, though rough and illiterate, that it led the way for the lords of the admiralty to make many changes and improvements in the navy and in the conduct of ships. He established sailor's homes and seamen's friend societies; he benevolently took charge of numerous orphan children of sailors and soldiers; they travelled with him, he preached for them, mostly in the open air, daily and the boys with their caps collected what was the means of their support for many years. He died at Penzance, Cornwall, January 10, 1862.

Smith, Gervase, D.D.

an English Wesleyan minister, was born at Langley, Derbyshire, June 27, 1821. In his youth he received a liberal education, and early began, as a local preacher, to invite sinners to repentance. He was accepted as a candidate for the ministry in 1842, and spent three years in study at Didsbury, receiving his first appointment in 1845. His preaching was eminently evangelical, and very attractive from the beginning of his career. He also had a special adaptability to the presentation of the various benevolent enterprises of the Church. In 1873 he was elected secretary of the conference, and two years later its president. In 1874 he was appointed British representative to the first General Conference of the Methodist Church in Canada; and in 1877 to the Australasian Conference, with instructions to visit the districts in Polynesia formerly under the care of the Wesleyan Missionary Society. For nearly twelve years he was secretary of the Metropolitan Chapel Building Fund; and in 1880 became treasurer of the Auxiliary Fund. He died April 22, 1882. See *Minutes of the British Conference*, 1882, page 26.

Smith, Henry Augustus, D.D.

a Presbyterian minister, was born at Palatine, Montgomery County, N.Y., May 28, 1828. He graduated from Williams College in 1853 and from Union Theological Seminary in 1856; was ordained pastor of the South

Street Church, Philadelphia, in 1858; resigned this charge in 1864 to become pastor of the Northminster Church, West Philadelphia, where he continued eighteen years, until ill-health compelled him to relinquish his work. He died there, March 7, 1883. Dr. Smith was an able, scholarly, eloquent divine, and his labors were attended with success. (W.P.S.)

Smith, James, D.D.

a Presbyterian minister, was born in Glasgow, Scotland. He became a deist from reading the works of Volney and Paine, came to America, settled in Tennessee, and edited a paper in Nashville. Soon, however, he was converted, and began to preach. In the winter of 1839, while upon a visit to Columbus, Mississippi, the home of Olmstead, author of the work, *The Bible its Own Refutation*, he was challenged to a public debate on the evidences of Christianity, and achieved a great victory. He afterwards compiled his argument, and published it in a book entitled *Christian Evidences*. Dr. Smith was connected with the Cumberland Presbyterian Church in Kentucky, but was thoroughly Calvinistic in his theology. The Springfield Church, in Illinois, of which he became pastor, April 11, 1849, prospered under his ministry. He was dismissed December 17, 1856; acted for two or three years as agent for Peoria University, and, on Mr. Lincoln's accession to the presidency, was appointed consul to Glasgow. There he spent the closing years of his life, and died at Dundee, but the date does not appear. See *Hist. of the Presbyterian Church in Illinois*, page 398.

Smith, J. Brinton, D.D.

a Protestant Episcopal clergyman, was rector at Kingsessing, Pennsylvania, several years preceding 1856. In 1859 he became rector at Troy, N.Y., whence he removed to Jersey City, N.J., as rector of St. Matthew's Church; in 1866 removed to New York city; in 1867 was elected principal of St. Augustine Normal School and Collegiate Institute, at Raleigh, N.C., and held this position until his sudden death, October 1, 1872. See *Paot. Episc. Almanac*, 1873, page 134.

Smith, John

an English Wesleyan minister, styled "the revivalist," was born at Cudworth, near Barnsley, Yorkshire, January 12, 1794. Although trained religiously, he became profane, a gambler, and a pugilist. He was converted in 1812, and entered an academy at Leeds, where he enjoyed the

instruction of David Stoner. He was received into the ministry in 1816, and labored on the York, Barnard Castle, Brighton, Windsor, Frome, Nottingham, Preston, Lincoln, and Sheffield Circuits. Like William Carvosso and Bramwell, he was a man of intense zeal and mighty faith. On his circuits the whole vicinity was stirred, the worst men were smitten, and hundreds were added to the Church. His chapels were crowded, and his prayer-meetings were like the day of Pentecost. But his work wore him out, and in Sheffield, his last circuit, he died in his prime, November 3, 1831. See Treffrey, *Memoirs of Reverend John Smith* (Lond. 1832, 12to; 2d ed. with introduction by Dr. Dixon); Stevens, *Hist. of Methodism*, 3:285 sq; 468; Smith, *Hist. of Wesleyan Methodism*, 3:33, 153, 154; *Minutes of the British Conference*, 1832; West, *Sketches of Wesleyan Preachers*, page 33 sq.

Smith, John Cotton, D.D.

all eminent Protestant Episcopal clergyman, son of Dr. Thomas M., of Kenyon College, grandson of Dr. Leonard Wood, and a descendant of Cotton Mather, was born at Andover, Massachusetts, August 4, 1826. He studied at Phillips Academy, graduated from Bowdoin College in 1847, and from the Theological Seminary at Gambier, Ohio; was ordained deacon in 1849, presbyter in 1850, and the latter year became rector of St. John's Church, Bangor, Maine; in 1856 was assistant minister at Trinity Church, Boston, Massachusetts, and in 1860 rector of the Church of the Ascension, New York city, where he died, January 9, 1882. Dr. Smith was a man of great literary acquirements, and of broad and liberal ideas ill religion, without, however, overstepping the pale of the orthodoxy of the creed to which he belonged. He was remarkable not only for his pulpit eloquence, but as an after-dinner speaker. He was a prominent member of the University Club, and of other social and religious associations of the day. The Ascension Church Mission was one of his noblest charitable conceptions, to elevate the tenement-house population, and has been very successful. He was the author of a number of works upon theological and social subjects, among which are, *The Charity of Truth: — The Liturgy as a Basis of Union: — The Church's Law of Development: — The Oxford Essays and Reviews: — The Homeric Age: — The Principle of Patriotism: — The United States a Nation: — Evolution and a Personal Creator*. He was also the editor of *Church and State*, an Episcopal journal of high standing. His published works have all been collected in two volumes.

Smith, Thomas Mather, D.D.

a Protestant Episcopal clergyman, was born at Stamford, Connecticut, in 1797. He was a son of Reverend Daniel Smith, who, for fifty years, was pastor of the Congregational Church at Stamford, and a descendant of the Cottons and Mathers of Puritan fame. Thomas graduated from Yale College in 1816, spent the following year in study with his uncle, John Cotton Smith, governor of Connecticut, and graduated from Andover Theological Seminary in 1820. In 1822 he was ordained minister of the Congregational Church at Portland, Maine, but, his health failing, he removed to Fall River, Massachusetts; was next pastor at Catskill, N.Y., and subsequently at New Bedford, Massachusetts. During this period his views of the ministry underwent a change, and he was ordained in the Protestant Episcopal Church. Soon after he was appointed to the Minor professorship of systematic divinity in the Theological Seminary at Gambler, Ohio. He combined with the duties of his professorship the presidency of Kenyon College during four years. In 186-3 he resigned his professorship at Gambier, receiving the appointment of emeritus professor. He died at Portland, Maine, September 6, 1864. See *Amer. Quar. Church Rev.* October 1864, page 484.

Smyth, Arthur, D.D.

an Irish prelate, was dean of Derry, and in March, 1752, was promoted to the united bishoprics of Clonfert and Kilmacduagh. In 1753 he was translated to the sees of Down and Connor, and in October 1765, to that of Meath. On April 4, 1766, he was promoted to the archbishopric of Dublin. He died at St. Sepulchre, December 14, 1771. Bishop Smyth amassed property to the amount of £50,000, of which he bequeathed £1000 to augment the funds of Swift's Hospital, £200 to the poor of St. Sepulchre's, and £50 to those of the parish of Tullagh. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 343.

Society Islands, Deities OF

Picture for Society

The accompanying figures, colossal busts, from fifteen to twenty feet high and from six to seven feet wide, are representations of the pagan deities originally found on these islands. They are of stone, and sometimes separate, sometimes grouped, and represent gods or deified progenitors.

Sola, Abraham De

SEE DE SOLA.

Solitarius, Philip

a Greek monk, who lived in the latter part of the 11th century, in Constantinople, is the author of a mystico-ascetical work, written in the form of a dialogue, and entitled **Δίοπτρα**, *The Mirror*. It is a representation of the ascetic views of the Greek mysticism of the time. The work found favor, was commentated by Michael Psellus, and translated into Latin prose by the Jesuit Jacob Pontanus (Ingolstadt, 1604). The Latin translation was republished in the *Biblioth. Patr. Colon.* tom. 12, and in the *Biblioth. Patrum Max. Lugdun.* tom. 21. The Latin translation, however, is, according to Lambecius, very deficient. Of the Greek text only a few fragments have been printed by Oudin, Lambecius, and Cotelerius. See Cave, *De Scriptor. Eccles.* page 638; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Somaj

SEE BIRAHMA-SOMATJ.

Sommers, Charles G., D.D.

a Baptist clergyman and author, was born in London in 1793. His parents removed to America in 1802, and in his early manhood he was employed as the confidential clerk and travelling agent of John Jacob Astor. Having prepared himself for the sacred office, he commenced his labors as preacher at the old almshouse in City Hall Park, New York city. His first regular settlement was with the First Baptist Church of Troy, where he remained several years, and in 1823 received an invitation to become the pastor of the South Baptist Church, New York city. In 1856 he retired to private life. He died in New York, December 19, 1868. Dr. Sommers, at different periods of his life, was called to fill prominent positions in several religious organizations. (J.C.S.)

Sonntag, Karl Gottlob

a Lutheran theologian of Germany, was born August 21, 1758. He studied at Leipsic, was in 1787 rector at the cathedral-school at Riga in 1791 first pastor there, and in 1799 assessor of the Livese consistory. In 1803 he was

general superintendent and president of the superior consistory, and. died July 17, 1827. He published, *Diss. de Jesu Siracide, Ecclesiastico noin Libro, sed Libri Fatmragine* (Riga, 1792), besides a number of ascetical, liturgical, and homiletical works. See Doring, *Die gelehrten Kanzelredner*, pages 457-462; Winer, *Handbuch der theol. Lit.* 1:835; 2:92, 164, 167-173, 177, 296, 328, 370. (B.P.)

Sorek

The village by this name mentioned in the *Onomasticon* is probably represented by the present ruined site *Khurbet Surek*, lying one and a half miles north of Wady Sutrar, and the same distance west of Surah (Zorah). It contains "traces of a ruined village, springs, with a rock-cut wine-press, and cave to the west, and a sacred tree " (*Memoirs to the Ordnance Survey*, 3:126).

Sorin, Matthew, D.D.

a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, September 7, 1801, of Roman Catholic parents. His father died when Matthew was about nine years of age, and the latter was apprenticed to a paper-maker, whose family, though Protestants, were bitter enemies of the Methodists. He procured a New Test., read it secretly, and began its memorization. He joined the Methodist Episcopal Church in 1817: received license to preach in his early manhood; and in 1823 entered the Philadelphia Conference. He labored on Dauphin Circuit in that year; in Somerset, Maryland, in 1824; on the shores of the Chesapeake in 1825 and 1826: travelled Snow Hill Circuit in 1827; Salisbury Circuit and Accomac, Virginia, in 1829 and 1830; became discouraged, and located in 1831 at Drummondtown; started with his wife for the far West in 1832, but was overtaken and induced to return as senior preacher on Snow Hill Circuit, where, early in 1833, he was blessed with a great revival. That year he re-entered the effective ranks of the Philadelphia Conference, and was made presiding elder of the Chesapeake District. In 1836 he was stationed at Asbury, Wilmington, Delaware, then at Union Church, Philadelphia, Pennsylvania; in 1839 at Ebenezer Church, same city; a failure of his nervous system rendering his supernumeration necessary, he tried book-publishing at Philadelphia between 1842 and 1848; then moved West, within the bounds of the Rock River Conference, and practiced medicine; removed to St. Paul, Minnesota, in 1852, and to Red Wing in 1853, where

he took charge of the mission. His health being somewhat restored. he was transferred to the Missouri and Arkansas Conference in 1865, and appointed presiding elder of St. Louis District; in 1869 of Kansas City District; in 1873 and 1874 was stationed at Austin, Missouri; in 1875 at Rolla; in 1876, at the request of the Philadelphia Conference, he was retransferred to its active ranks, and stationed at Marcus Hook, Pennsylvania; in 1877 was appointed to Bustleton; and in 1878 to Oxford, Chester County, where he closed his active labors, took a superannuated relation, and spent the remainder of his days travelling in the far West. He died suddenly, in Pueblo, Colorado, August 11, 1879. By his own energies and perseverance, Dr. Sorin became an able scholar in history, general literature, and theology. He was an intellectual and physical giant, one of the most powerful preachers of his day. See *Minutes of Annual Conferences*, 1880, page 27; Simpson, *Cyclop. of Methodism*, s.v.

Souchle, Pierre

a Protestant theologian of France, was born in 1804. After having finished his studies at M.ontauban and Strasburg in 1827, he assisted the Reverend Gibaud, at Rouilld, Vienne. In 1829 Souche was elected pastor of the Church at Rouille, and retired from the ministry in 1871. In acknowledgment of the great services which he rendered to the Church, he was made honorary president of the consistory, and died January 25, 1878, highly respected and honored by both Protestants and Roman Catholics. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Spackman, Henry S., D.D.

a Protestant Episcopal clergyman, was assistant minister of the Church at Francisville, Pennsylvania, in 1853, served in the same relation to St. Clement's Church, Philadelphia, in the following year, and afterwards as its rector until 1864, when he was appointed chaplain in the United States Hospital, Chestnut Hill, same city. In 1866 he became rector of Trinity Church, Williamsport, and continued in this pastorate until 1868, when he was elected chaplain of the Episcopal Hospital, Philadelphia. This situation he retained until his death, February 9, 1875, aged sixtyfour years. See *Prot. Episc. Almanac*, 1876, page 149.

Spalding, Martin John, D.D.

an eminent Roman Catholic prelate and author, was born near Lebanon, Kentucky, May 23, 1810, being descended from the Catholic settlers of Maryland. He graduated from St. Mary's Seminary, Marion County, in 1826, and in theology from St. Joseph's Seminary, Bardstown, after four years' study. In 1830 he went to Rome, and after four years in the Urban College of the Propaganda, publicly defended, for seven hours, in Latin, two hundred and fifty-six propositions in theology, was rewarded with the doctor's diploma, and ordained priest by cardinal Pediana. He was now made pastor of St. Joseph's Church, Bardstolwn, afterwards president of St. Joseph's College, and again pastor of St. Joseph's. In 1843 he was called to the cathedral of Louisville, where he served five years. He was one of the most zealous missionaries of his time in Kentucky. In 1848 he was consecrated bishop of LeIngne *in partibus*, and coadjutor to bishop Flaget, of Louisville. In 1864, on the death of archbishop Kenrick of Baltimore, Dr. Spalding was installed seventh archbishop of Baltimore. He labored assiduously in his office. New churches were erected, schools founded, and noble charities endowed. He convened the Second Plenary Council of Baltimore, over which he presided. He attended the OEcumenical Council of the Vatican at Rome in 1869 and 1870, where he was distinguished by his labors and zeal. With the other American bishops, he favored the dogma of papal infallibility as there defined. His last years were as laborious as his early priesthood. "His amiability, simplicity of character, love of his people, and especially of children, his devotion to the faith and to his duties, have placed his name high among the illustrious prelates" of the American Roman episcopacy. He died in Baltimore, February 7, 1872. Dr. Spalding was a distinguished controversialist and literary reviewer. He was one of the editors of the *United States Catholic Magazine*. His principal works were, *Sketches of the Early Catholic Missions of Kentucky* (1844): — *Hist. of the Prot. Reformation in Europe* (Louisville, 1860, 2 volumes; 4th ed. Baltimore, 1866), being an enlarged ed. of his *Review of D'Aubigne, Ranke, etc.* (1844), which was republished in London and Dublin (1846): — *Lectures on the Evidences of Catholicity* (1847 4th ed. Baltimore, 1866, 8vo): — *Life and Times of Bishop B.J. Flaget* (Louisville, 1852, 8vo): — *Lectures and Essays: Miscellanea* (Lond., Baltimore, and Louisville, 3855; 4th ed. 1866, 8vo, edited, with introduction and notes, by Abbe and Darras): — *Genesis Hist. of the Catholic Church* (N.Y. 1865-66, 4 volumes, 8vo). His works are published

in 5 volumes, 8vo, by Murphy, Baltimore. See (N.Y.) *Cath. Almanac*, 1873, page 35; DeCoursey and Shea, *Hist. of the Cath. Church in the United States*, page 178 sq., Reverend J.L. Spalding, *Life of the Most Reverend M.J. Spalding D.D.* (N.Y. 1873, 8vo).

Spangenberg, Johann

a Lutheran theologian of Germany, father of Cyriacus (q.v.), was born March 30, 1484, at Hardegsen, near Gottingen. He studied at Erfurt, joined the Lutheran reformation, was in 1521 archdeacon, in 1524 first evangelical preacher at Nordhausen, in 1546 at Eisleben, and died June 13, 1550. He published sermons, hymns, and ascetical writings. See Koch, *Geschichte des deutschen Kirchenliedes*, 1:372 sq.; Beste, *Kanzelbedner*, 1:140; Plitt-Herzog, *Real Encyklop.* s.v. (B.P.)

Sparke, Bowyer Edward, S.T.P.

an English prelate, was born about 1759. He was a fellow of Pembroke College, Cambridge, official visitor of Peterhouse, St. John's, and Jesus colleges, and visitor to the master of Trinity College in that university. In 1809 he was consecrated bishop of the diocese of Chester, and in 1812 translated to that of Ely, which he held till his death, April 4, 1836. See *The* (Lond.) *Christian Remembrancer*, May 1836, page 314.

Spectacular View Of The Atonement

is an expression fitly applied to that doctrine of the person of Christ which represents his crucifixion as a mere semblance of suffering intended to impress beholders with his martyr-like sympathy in behalf of mankind, rather than as a veritable death for human sin. The divine nature is thus so far severed from the dying victim as to eliminate its vicarious virtue. The whole scene becomes a human transaction. Jesus is reduced to the level of a moral and religious reformer, who seals his career and attests his sincerity with his blood. The inadequacy of this as a satisfaction to God's law, and an equivalent for man's punishment, is obvious. It is but the old heresy of Docetism revived in a specious Unitarian form. That the sacrifice upon the cross was designed to have a powerful moral influence upon all who should become acquainted with it is certainly true, and, in our opinion, this affords the inner solution of the profound question why that mode of expiation was adopted; but this is a very different position from the above,

for it is postulated upon the *bona-fide* union of the two natures in the atoning victim. *SEE ATONEMENT.*

Spence, James, D.D.

an English Congregational divine, was born at Huntley, Scotland, April 6, 1811. He graduated at King's College, Aberdeen, accepted a call to the Congregational Church, Oxford, in 1848 removed to Preston, and in 1852 settled at Poultry Chapel, London. In 1865 he visited Egypt and the Holy Land. In 1868 Dr. Spence was appointed to the editorship of the *Evangelical Magazine*, and the functions of this office he was able to discharge till his death, February 28, 1876. He published the *Pastor's Prayer for the People's Weal Scenes in the Life of St. Peter: — Martha Diyland; or, Strength in Quietness: — Sunday Mornings with my Flock on St. Paul's Letter to the Colossians: — The Martyr Spirit: — The Religion of Mankind: — Christianity Adapted to Man in all the Aspects of his Being.* See (Lond.) *Cong. Year-book*, 1877, page 414.

Spence, Thomas

a Scotch prelate, was bishop of Galloway in 1451, and was employed in several embassies, particularly in the treaty of marriage between the duke of Savoy and Lewis, count de Maurienne, with Arabella, in 1449. In 1451 he was appointed by king James II one of his ambassadors to negotiate a truce with England, and was made keeper of the privy seal in 1458. In 1459 he was translated to the see of Aberdeen. He died April 15, 1480. He erected a hospital at Edinburgh. See Keith, *Scottish Bishops*, page 114, 275.

Spencer, George Trevor, D.D.

a missionary of the Church of England, was born in 1800. He graduated at University College, Oxford, in 1822; the same year was nominated incumbent of Buxton, Derbyshire, but resigned this position in 1829, when he was presented to the rectory of Leaden Roding, near Chipping Ongar. In 1837 he was nominated as bishop of Madras, but in 1849 returned to England. In 1860 he became rector of Walton-in-the-Wolds, and the same year chancellor of St. Paul's Cathedral. He died at Edgemoor, Buxton, England, July 18, 1866. See *Amer. Quar. Church Rev.* October 1866, page 493.

Sperbach, Karl Gottlieb

a Lutheran theologian of Germany, was born at Königsbruck, Upper Lusatia, February 26, 1694. He studied at Leipsic, and commenced his academical career there in 1717. In 1734 he accepted a call to Wittenberg, and died July 6, 1772. He published, *Causa Philosophiae adversus Atheismi Calumniam Defensio* (Leipsic, 1730): — *Diss. qua Versio Syriaca 2 Epist. Johannis cum Textu Graeco Conferitur* (Wittenberg, 1735): — *Observationes Philologicae in Nonnulla Pentateuchi Loca* (1756): — *De Vario Accentum Hebraeorum Officio* (1738): — *De Genio Linguae Hebraicae* (eod.): — *Academia Jahnensis atque ejus Rectores* (1740): — *De Judaeis* מַיָּאָוּל תַּ *ad* ^{<2810>}*Hosea 11:7* (1747): — *De Voce Jehovah* (1755). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Spieker, Johannes

a Protestant theologian of Germany, was born March 26, 1756, at Wolfshagen in Lower Hesse. He studied at Marburg, was in 1776 preacher at Rauschenberg, near Marburg, in 1800 preacher at Hersfeld, and in 1818 director of the theological seminary at Herborn. Spieker died April 18, 1825. He published, besides some catechetical and homiletical works, *Ueber den Mysticismus, dessen Begriff, Ursprung und Werth* (Herborn, 1825). See Doring, *Die deutschen Kanzelredner*, page 472 sq.; Winer, *Handbuch der theol. Lit.* 1:365, 430; 2:73, 103, 148. (B.P.)

Spotiswood, John

a Scotch prelate, was born in 1565, became minister of Calder, in Mid-Lothian, in 1586, and in 1602 was chosen to accompany the duke of Lennox, as his grace's chaplain, in his embassy to France; consecrated bishop of Glasgow October 21, 1610; in 1615 translated to the see of St. Andrews, and made chancellor of Scotland, January 14, 1635. He was excommunicated by the rebellious Assembly at Glasgow, and died in London, November 26, 1639. See Keith, *Scottish Bishops*, pages 41, 263.

Sprague, Nathaniel, D.D.

a Protestant Episcopal minister, was born in Cheshire County, N.H., August 20, 1790. At the age of seventeen he entered Dartmouth College, where he remained only two years, but continued his studies privately;

spent several years as an instructor in Oneida County, N.Y.; was professor in Royalton Academy, Vermont, and began the study of law at that place. He had belonged successively to the Presbyterian and Congregational churches; having joined the Protestant Episcopal communion, he was ordained deacon in 1838, and shortly after became a presbyter, and ministered at Royalton, and afterwards, from 1844, at Drewsville, N.H. An unfortunate habit of stuttering was entirely overcome at the age of thirty-six. He died at Claremont, N.H., October 29, 1853. See *Amer. Quar. Church Rev.* 1854, page 626.

Sprole, William Thomas, D.D.

a Presbyterian minister, was born at Baltimore, Maryland, March 16, 1809. He studied privately, and spent a year and a half (1827-28) at Princeton Theological Seminary, was licensed in 1829, ordained an evangelist the same year, and became pastor of the First General Reformed Church of Philadelphia in 1832; stated supply of the First Presbyterian Church at Carlisle, Pennsylvania, in 1837; pastor of the First Presbyterian Church at Washington, D.C., in 1843, and for five years acted as chaplain of the House of Representatives. In 1847 he received the appointment of chaplain and professor of ethics in the Military Academy at West Point, but resigned in 1856 to accept a call to the First Presbyterian Church at Newburgh, N.Y., from which he was released in 1872. In 1874 he removed to Detroit, Mich., and became pastor of Woodworth Avenue Church, a charge which he resigned in 1877. He died at Detroit, June 9, 1833. See *Necrol. Report of Princeton Theol. Sem.* 1884, page 12. (W.P.S.)

Spurden, Charles, D.D.

a Baptist minister, was born in London, England, May 25, 1812. In his twenty-fifth year he entered the Bristol Baptist College. On May 13, 1841, he was ordained pastor of the Baptist Church at Hereford, where he continued until the latter part of 1842, and then, in answer to application from the committee of the Baptist Education Society of New Brunswick, Canada, was sent out to take charge of the Seminary at Fredericton. In 1867 he resigned this position. He was one of the examiners of the University of New Brunswick and of the Provincial Training School until his death; January 13, 1876. Dr. Spurden was a man of literary attainments, prudent, wise, modest, and a devoted Christian. See (Canada) *Baptist*

Yearbook, 1876, page 34; *Bill, Hist. of Baptists in Maritime Provinces* (index).

Stafford, John (1)

archbishop of Canterbury, was born at Hook, near Beaminster, England, and educated at Oxford. On September 9, 1419, he became archdeacon of Salisbury, of which diocese he was chancellor in 1421. In 1422 he became dean of St. Martin's, in London, and September 9, 1423, was installed dean of Wells. As a lawyer Stafford soon attracted the attention of archbishop Chicheley, who appointed him his vicargeneral, and advanced him to the deanship of the Court of Arches. In May 1421, he was keeper of the privy seal, and was subsequently appointed lord high-treasurer of England. He was consecrated bishop of Bath and Wells at Blackfriars, London, May 27, 1425. As keeper of the privy seal he accompanied Henry VI to Paris in 1430, to receive the crown of France. On his return he was appointed lord chancellor, an office which he held eighteen years. On May 13, 1443, Stafford was translated to the see of Canterbury. He continued to hold the great seal, and to take an active part in the politics of his party. He was zealous in promoting the marriage of Henry VI with Margaret of Anjou, and officiated at the ceremony, April 22, 1445. John Stafford died at his manor of Maidstone, May 25, 1452. See Hook, *Lives of the Archbishops of Canterbury*, 5:130 sq.

Stafford, John (2), D.D.

an English Independent minister, was born at Leicester in August, 1728. He was brought up a wool-comber, but devoting himself to the ministry, studied, first under Dr. Doddridge, at Northampton, then in London, and finally at Mile End, and joined the church of Dr. Guyse, in New Broad Street. He was sent to preach at Royston and St. Neots, but in 1758 accepted a call as pastor in succession to Dr. Guyse, at New Broad Street, and for nearly forty years continued the pastor of that important church. He lived in a constantly prepared state for death, even in full health, and in that spirit died, February 22, 1800. He published, *The Scripture Doctrine of Sin and Grace Considered in Twenty-five Discourses* (1772), which reached a second edition, and a *Funeral Sermon* for his daughter Elizabeth (1774). See Wilson, *Dissenting Churches*, 2:243.

Stahl, Friedrich Julius

a famous jurist of Germany, was born at Munich, of Jewish parentage, January 16, 1802. At the age of seventeen he embraced Christianity, and though he was entitled at that time to a professorship at the gymnasium, he betook himself to the study of jurisprudence, and was in 1829 made doctor of law. In 1827 Stahl commenced his academical career at Munich, was called in 1832 to Erlangen, and in 1840 to Berlin. Here he gathered crowded audiences, not only of juridical students, but at times, also, of educated people in general, as, for instance, in 1850, when he lectured on *The Present Party Position in Church and State* (which lectures were published after his death, Berlin, 1863). He also held the highest positions in the state government of the Church, and took a very active part in Prussian politics. His brilliant parliamentary talent soon made him one of the most prominent leaders of the conservative party, both in political and ecclesiastical affairs. Democracy and freethinking he understood, and was not afraid of; but he hated liberalism and rationalism. The former is revolution, he said; but the latter is dissolution. Stahl died August 10, 1861. In his *Philosophie des Rechts* (1830-37; 3d ed. 1854) he tried to show that philosophy is not the last end of God, but that God is the last end of philosophy. He called science to "repentance," and thus caused a great stir both among jurists and philosophers. To understand Stahl's greatness and influence one must study his *Kirchenverfassung nach Lehre und Recht der Protestanten* (2d ed. Erlangen, 1862): — *Ueber Kirchengzucht* (Berlin, 1845): — *Der christliche Staat und sein Verhältniss zu Deismus und Judenthum* (1847): — *Was ist Revolution?* (1852): — *Der Protestantismus als politisches Princip* (4th ed. 1853): — *Die katholischen Widerlegungen* (1854): — *Ueber christliche Toleranz* (1855): — *Wider Bunsen* (3d ed. 1856): — *Die lutherische Kirche und die Union* (1860). Stahl was very intimately connected with professor Hengstenberg, and, like the latter, an able advocate of high Lutheran orthodoxy. See Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Groen van Prinsterer, *Ter Nagedachtenis van Stahl*, and especially Schwarz, *Zur Geschichte der neuesten Theologie* (4th ed. Leipsic, 1869), page 240 sq. (B.P.)

Stamp, William Wood, D.D.

a Wesleyan Methodist divine, was born at Bradford, Yorkshire, England, May 23, 1801, and educated at Woodhouse Grove School. He was

converted in early manhood, during his residence in London as a medical student, entered the ministry in 1823, was governor of Richmond Theological Institution from 1846 to 1848, chairman of important districts, president of the Conference in 1860, became supernumerary in 1873, and died at Waterloo, Liverpool, January 1, 1877. Dr. Stamp had studied the history and polity of Methodism with thoroughness and discrimination, and in its welfare he took persistent interest. During his long tenure of office as chairman he won the confidence, esteem, and admiration of ministers and laymen, by his intelligence, firmness, and urbanity. During the closing years of his life, his experience and judgment made his services in settling questions of discipline in much request. His fidelity as a friend and counsellor was unfailing. He was the author of, *Memoir of Reverend John Crosse, M.A., Vicar of Bradford, Yorkshire* (Lond. 1844, 8vo): — *Domestic Worship: a Sermon* (ibid. 1846. 8vo): — *Historical Notices of Wesleyan Methodism in Bradford and Vicinity* (without date, 12mo): — *The Orphan House of Wesley, with Notices of Early Methodism in Newcastle-upon-Tyne and its Vicinity* (1863, 8vo). For some years, and until the issue for 1878, he was editor of the (Lond.) *Wesleyan Methodist Connectional Record and Year-book*. See *Minutes of the British Conference, 1877*, page 24; *Wesleyan Methodist Connectional Record and Year-book, 1878*, page 136; Osborne, *Wesleyan Bibliography*, page 177.

Stanley, Arthur Penrhyn, D.D., LL.D.

an eminent Anglican divine, son of bishop Edward Stanley, and nephew of the first baron Stanley of Alderley, was born at Alderley, Cheshire, December 13, 1815. At the age of fourteen years he entered the Rugby School, and remained there five years. During this time he was a favorite student and enjoyed the especial friendship of Dr. Arnold — a fact which may, without doubt, be assumed to have had close connection with the broadness and liberality of his thought and doctrines as a churchman. In 1834, having won a scholarship in Balliol College, Oxford, young Stanley there entered upon a career that formed a fitting continuation of his brilliant student life at Rugby. He won, in 1837, the Newdigate prize for his English poem, *The Gypsies*, the Ireland scholarship, gained the first class in classics, and became a fellow of University College. Two years later he received the Latin essay prize, and in 1840 the English essay prize and theological prizes. After his graduation, in 1838, he became for twelve years a tutor in University College. On taking orders in the Church of England he naturally affiliated himself with the "Broad Church" party,

although the opposite sentiment prevailed at Oxford. In 1851 and 1852 he was secretary to the University Commission, and in 1858 became regius professor of ecclesiastical history at Oxford and canon of Christ Church College. In 1872 he was a second time chosen select preacher to the University, and on March 31, 1875, was installed lord rector of the University of St. Andrew's. Early attracting attention as a pulpit orator, he was made, in 1854, chaplain to prince Albert; in 1857 to Dr. Tait, bishop of London, and to the queen and prince of Wales in 1862. From 1851 to 1858 he was canon of Canterbury Cathedral. He declined the archbishopric of Dublin in 1863, and early in the following year was made dean of Westminster, a position which he occupied until his death; July 18, 1881. In 1852 and 1853 he made an extensive tour in the East, visiting Egypt, Arabia, and Palestine, and gathering there material for his work on those countries. In 1862 he again visited the East in company with the prince of Wales. In 1878 he visited America in search of health and rest, and was greeted everywhere not only with the respect his genius commanded, but with warm personal friendship. During his stay he addressed the students of the Union Theological Seminary in New York, and preached at Trinity and Grace churches. He also met a number of prominent Baptist preachers, and was given receptions by the Methodist Episcopal clergy and the Century Club. After his college poems and essays dean Stanley's first literary venture was the biography of his former master, Dr. Arnold, in 1846. In the following year he published a volume of *Sermons and Essays on the Apostolic Age*. He edited, in 1851, a volume of his father's addresses and pastoral charges, adding thereto an affectionate memoir. A series of his lectures delivered to the Young Men's Christian Association was published in 1854, and was followed the next year by *The Epistles of St. Paul to the Corinthians, with Notes and Dissertations: — Historical Memorials of Canterbury*, and a number of sermons. His well-known work on *Sinai and Palestine* was issued, with some minor volumes, in 1856 *Lectures on the History of the Eastern Church* (1861): — *Lectures on the Jewish Church* (1862-76): — *Sermons Preached before the Prince of Wales during his Tour in the East, with Descriptions of Places Visited* (1863): — *Historical Memorials of Westminster Abbey* (1867): — *Lectures on the Church of Scotland* (1872). During these years he was the author, also, of numerous other volumes of essays, sermons, lectures, and disputations: He was a voluminous contributor; to various reviews and periodicals, and furnished a valuable series of Biblical biographies to Dr. William Smith's *Dictionary of the Bible*. His sermon delivered at the funeral of Sir Charles Lyell in

Westminster Abbey, February 27, 1875, and since published, was notable for its hearty recognition of the services of that eminent geologist in having, as he believed, scientifically established the facts in regard to the creation of the earth and the human race. His latest literary work was performed as a member of the association for the revision of the Bible.

Stanley, James, D.D.

brother of Thomas, earl of Derby, a native of Lancashire, England, was prebend of London in 1458, of York in 1460, of Durham in 1479, archdeacon of Richmond in 1500, precentor of Salisbury in 1505, and preferred bishop of Ely by Henry VII in 1506. He never resided at his own cathedral, but in the summer with his brother, the earl, and in the winter at his manor at Somersham, Huntingdonshire. He died March 22, 1515. See Fuller, *Worthies of England* (ed. Nuttall), 2:195.

Stark, Christian Ludwig Wilhelm

a Lutheran theologian of Germany, was born September 28, 1790, at Jena, where he also pursued his theological studies. In 1815 he commenced his academical career there, was in 1817 professor, and was drowned in the Saale, July 1, 1818. He published, *De Notione, quam Jesus Verbo Tribuerit* (Jena, 1813): — *Paraphrasis in Evangelii Johannis 13-17* (1814): — *Beitrag zur Vervollkommnung der Hermeneutik, insbesondere der des Neuen Testaments* (1818). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:107, 249, 395. (B.P.)

Staudt, Johannes Heinrich

a Lutheran theologian of Germany, who died at Kornthal, November 11, 1884, is the author of, *Predigtsammlungen* (Stuttgart, 1852, 1853, 1860): — *Fingerzeige in den Inhalt und Zusammenhang der heiligen Schrift* (2d ed. 1859): — *Erklärung des württembergischen Konfirmation suchleins* (1853). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Steadman, W., D.D.

English Baptist minister, was born at Eardisland in 1764. He was early converted, and baptized in April 1784. Three years afterwards he preached his first sermon, and was admitted August 20, 1788, into Bristol Academy. He was ordained, November 2, 1789; pastor in Broughton, Hampshire; in

1804 he became the assistant of Reverend Isaiah Birt, in Devonport; in 1806 pastor of a colony from that Church; and in 1808 removed to Horton, near Bradford, where for more than thirty years he was president and theological tutor in the Baptist College, as well as pastor. He died at his residence, Ashfield Place, near Bradford, April 12, 1837. See (Lond.) *Baptist Magazine*, 1837, page 229. (J.C.S.)

Steane, Edward, D.D.

an English Baptist minister, was born at Oxford, March 23, 1798. He studied privately at Oxford; in 1819 entered the academy at Bristol; and in 1821 went to Edinburgh to prosecute his studies still further. While at Oxford and Edinburgh his services were much in demand as a preacher. In 1823 he entered upon his first and only pastorate at Camberwell. Failing health and the death of his wife induced his retirement from the pastoral office in 1862. He removed to New House Park, near Rickmansworth, where he died, May 8, 1882. Dr. Steane was active and efficient in all the denominational enterprises, and instrumental in the organization of the Evangelical Alliance. He was one of the editors of the *New Baptist Miscellany*, and for some years editor of *Evangelical Christendom*. He published, besides numerous sermons, volume entitled *The Doctrine of Christ, as Developed by the Apostles*, etc. (1872). See (Lond.) *Baptist Handbook*, 1883, page 276.

Stearns, Shubael

a noted Baptist minister, was born in Boston, Massachusetts, January 28, 1706. He was converted under the preaching of Whitefield about 1740, and became connected with the Separatists in 1745. In 1751 he embraced the views of the Baptists, was immersed at Tolland, Connecticut, and on May 20, was ordained for the ministry. He labored in New England for two or three years, and then went South and preached for some time, first in the counties of Berkeley and Hampshire, Virginia, and then in Guilford County, N.C., where he made his permanent settlement. He died November 20, 1771. His character was indisputably good as a man, as a Christian, and as a preacher. See Sprague, *Annals. of the Amer. Pulpit*, 6:60.

Steck, Daniel, D.D.

a Lutheran minister, was born near Hughesville, Lycoming County, Pennsylvania, November 18, 1819. After pursuing a partial course in the college at Gettysburg, he graduated from the theological seminary; in 1846 was licensed; and in 1847 began preaching in English in the German Church at Pottsville, from which grew, in about one year, an English Lutheran Church. In 1858 he was called to St. John's Church, in Lancaster; and in 1862 became pastor of the Main Street Church, Dayton, Ohio, remaining a little more than two years. Subsequently he organized St. John's Church, and became connected with the English Synod of Ohio. The congregation in Pottsville recalled him in 1868, and he served them the second time nearly two years. From 1870 to 1875 he preached in Middletown, Maryland, and then became pastor of St. James's Church, Gettysburg, Pennsylvania. He died there, June 10, 1881. See *Lutheran Observer*, July 1, 1881.

Stedman, James Owen, D.D.

a Presbyterian minister, was born at Fayetteville, N.C., October 31, 1811. He graduated from the University of North Carolina in 1832, and from Princeton Theological Seminary in 1836. He was licensed the same year, and became stated supply of the First Church of Baltimore, Md. After this he labored as a missionary in Waynesboro, N.C., for a time, and was ordained pastor of the church in Tuscumbia, Alabama, in 1837. In 1845 he became stated supply of the church in Wilmington, N.C., but in 1851, his wife's health failing, he removed to Philadelphia, Pennsylvania. During 1852 and 1853 he supplied the First Church of Chester. He was next called to the First Presbyterian Church of Memphis, Tennessee, in 1854; and in 1868 organized the Alabama Street Church, in the same city, which he served until 1880, when failing health obliged him to retire from active work. He died in Memphis, April 28, 1882. See *Necrol. Report of Princeton Theol. Sem.* 1883, page 33.

Steele, John Lawrence, D.D.

a Protestant Episcopal clergyman, was residing, in 1872, in Ottawa, Ill., where he became the rector of Christ Church. In 1874 he removed to Key West, Florida, as rector of St. Paul's Church and continued there until his death, October 13, 1878, at the age of thirty- six years. See *Prot. Episc. Almanac*, 1879, page 170.

Steele, William, LL.D.

a Presbyterian clergyman, was born and educated in Scotland, and began his ministry at Dyserf, in Ayrshire, where he preached for some years. He came to London in 1751, and became pastor at Founder's Hall. His health soon gave way, and he died before he had been a year in the metropolis, yet he was so much esteemed that the Church collected two hundred and fifty pounds for the benefit of his wife and children. See Wilson, *Dissenting Churches*, 2:497.

Steere, Edward, LL.D.

an English missionary prelate, was born in London in 1828. He graduated from the university of that city in 1847; was curate of Kingskerswell, Devonshire, from 1856 to 1858; next of Skegness, Lincolnshire; chaplain to bishop Tozer, in Central Africa, from 1862 to 1868; resigned his rectorship at Little Stepping, Lincolnshire, in 1872; was consecrated bishop of Central Africa at Westminster Abbey in 1874, and died at Zanzibar, August 28, 1883. Besides being lawyer, preacher, and metaphysician, he was printer, master carpenter, and physician. He was the author of *A Sketch of Persecutions under the Roman Emperors*, and prepared an edition of *Bishop Butler's Works, A History of the Bible and Prayer-book* and hymns and stories in the Shambella and Swabili languages.

Steffens, Heinrich

a German philosopher, was born at Stavanger, Norway, May 2, 1773. He was professor of natural sciences at Breslau and Berlin, but in 1831 he renounced his pantheistic errors, and published *Wie ich wieder Lutheraner wurde, und was mir das Lutherthum ist*. In the same year he published *Die falsche Theologie und der wahre, Glaube*, which was directed against the union of the Lutheran and Reformed churches, was inaugurated by king Frederick William III of Prussia. Steffens' main work is *Christliche Religions philosophie* (Breslau, 1839, 2 volumes). He died in 1845. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Steffens, *Was ich erlebte* (Breslau, 1840, 10 volumes).

Stele, Sepulchral

These monumental slabs were generally placed at the bottom of the principal chamber of the tombs of the old dynasties of Egypt. They are

square, and often of colossal proportions, with large hieroglyphics, sometimes in bas-relief, and spaced out. The representations are the facade of a building or tomb. At the time of the sixth dynasty they still have a degree of archaism. From the earliest period till the twelfth dynasty these tablets are dedicated to Anup, or Anubis, not Osiris, whose name is rarely found. Anubis is invoked as the god who presided over the funeral chapel and the embalming of the dead. The formula of dedication is short and elliptical, the usual expression "to give" is omitted, as also that of the gift; the name of Osiris is not found before that of the deceased, or the expression "justified" after the name. In the formula at this time a kind of abridgment of the calendar is often introduced, as a mention of the festivals of the beginning of the year, the new year, Thoth, that of the greater and lesser heat, the monthly and half-monthly. The numerous titles of the offices held by the deceased are given in detail. The tablets continued rude till the time of the eleventh dynasty, when the mention of the festival of the heliacal rising of Sothis, or the dog-star, is added. Under the twelfth dynasty the tablets change in shape and texts; most of them being rounded at the top, and forming the *hutu* of the texts. The upper part of the tablet has often the winged disk, the *Hut* or *Tebhut*. The dates of the years of the monarchs under whom the deceased was buried appear. The scenes represented are. the acts of sepulchral homage or ancestral worship made by the children or other relatives of the dead to himself and his wife, the tables before them being loaded with offerings, among which appear the head and haunch of a calf, and other joints of the same animal, ducks or geese, circular or oval loaves or cakes of bread, gourds, onions, and papyrus or lotus flowers, while jars of wine or beer of conical shape are seen placed under the tables. The name of the god Anubis, which is so prominent in the tablets of Memphis, either disappears or becomes secondary to that of Osiris, and the dedication often contains the names of other deities, as the frog-headed goddess Haka, the ram-headed god Khuum, and others; but no god is represented on the tablets. The texts themselves also differ, as, in addition to the expressions of the fourth dynasty, the verb "to give," omitted at that time, as also the subject of the gift, is introduced into the text, the deceased is called "justified," but the name of Osiris does not precede his. His merits are often told in a verbose style; to which are sometimes added the public works in which he as engaged. The contents of these texts often contain curious historical and other information, throwing much light on the mythology and ethics of the Egyptians. Under the eighteenth dynasty. the tablets changed again, and the

scenes of ancestral or sepulchral worship became subordinate. The principal scene of the tablet, placed at the upper part, represents the deceased, sometimes attended by his wife, sister, son, or other member of the family, standing or kneeling in adoration to the solar boat, or deities, or Osiris, accompanied by Isis, Nephthys, Anubis, Horus, and other deities who presided over embalming and the future state, before whom is placed a table of altar offerings. A second division generally has the scenes of family worship, while in the accompanying text the adorations to the deities occupy the most important portion; and the merits of the deceased, or his public works, are only slightly mentioned. At the time of the nineteenth dynasty the name of Osiris appears first placed before the name of the deceased, while the title of "justified," or *makhem*, always follows. These tablets were in general use during the eighteenth and nineteenth dynasties, became rarer under the twentieth, exceedingly rare at the period of the twenty-sixth dynasty, and disappear after that time. They reappear, however, again under the Ptolemies, and besides the usual formula of dedication, often contain interesting notices relative to the functions and offices discharged by the deceased, and family details. They are at this period often accompanied by inscriptions in the cursive handwriting, the so-called Demotic, or Enchorial. Under the Romans the art and the inscriptions of the tablets again changed. The subjects are in bas-relief, and the deities represented in the hybrid types prevalent at the epoch. The inscriptions are in Greek, and follow the usual formulas used at that period; the older dedications to the gods being omitted, only the name of the deceased and date of his death being retained, a valedictory address being substituted. The Coptic sepulchral tablets, made after the introduction of Christianity into Egypt and at a late period, and those in Cufic, the tombstones of the Mohammedan conquerors of Egypt, follow also the forms of their respective nationalities, all trace of the old representations and formulas having been obliterated or superseded. See Birch, *Guide to the British Museum* (Vestibule).

Stem, Nathan, D.D.

a Protestant Episcopal minister, was born in Chester County, Pennsylvania. While young he entered upon a mercantile life in Philadelphia; but, his attention having been called to the ministry, he entered the Alexandria Theological Seminary in 1824. On account of ill-health he left the seminary, and subsequently attended Kenyon College, Ohio; afterwards removed to Worthington, and pursued his studies under bishop Chase, by

whom he was admitted to the diaconate in 1828 and to the eldership in 1829. His first parochial charge was in Delaware, Ohio, where he labored several years; then accepted an invitation to St. Stephen's, Harrisburg, Pennsylvania; in 1838 he was called to St. John's, Norristown, a parish which he served until his death, November 1, 1854, at the age of fifty-four years. See *Amer. Quar. Church Rev.* 1860, page 179.

Stemler, Johann Christian

a Lutheran theologian of Germany, was born October 12, 1701. He studied at Leipsic, was in 1728 rector at Sangerhausen, in 1730 at Naumburg, in 1739 superintendent at Torgau, in 1741 doctor of theology, in 1751 professor at Leipsic, and died March 29, 1773. He published, *De Criticæ Profanæ in Sacris Usu* (Leipsic, 1727): — *Conciliatio Pauli et Petri ad ^{<SIBD>}Romans 13:2 et Peter 2:13* (eod.): — *De Emphasi Vocis ad ^{<SIBD>}2 Timothy 1:6* (1729): — *Nathanaelis de Christo Confessio* (1755), etc. See Dbring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Stephen

a Scotch prelate, was bishop of the Isles in 1253, and in the same year confirmed to the monastery of Paisley all the churches and lands they held within his diocese. See Keith, *Scottish Bishops*, page 300.

Stephen, William

a Scotch prelate, was divinity reader in the University of St. Andrews, and was advanced to the see of Dunblane about 1422. He probably died in 1429. See Keith, *Scottish Bishops*, page 177.

Stern, Henry Aaron, D.D.

a minister of the Church of England, was born April 11, 1820, at Unterreichenbach, Hesse-Cassel, of Jewish parentage. In 1840 he embraced Christianity in London, England, and in 1844 the London Jews' Society sent him as a missionary to Bagdad, to labor there among the Jews. At Jerusalem, where he stopped on the journey, he was admitted into deacon's orders by the late bishop Alexander, the first Protestant bishop in the Holy City. In 1849 Stern left his station for England, and was admitted into priest's orders by the bishop of London. In 1850 he returned to Bagdad, a few years afterwards was removed to Constantinople, and from this centre he undertook missionary journeys to Asia Minor, Arabia Felix,

and the Crimea. At the request of the London committee, he then proceeded in 1859 to Abyssinia, for the purpose of making known the gospel among the Falasha Jews. For eighteen months he labored there, when he was invited to visit England with a view of setting before his society the importance of laboring in Abyssinia. In 1862 Stern started on his second journey to that country. The events of that journey were eventually to form no unimportant episode in the history of England. The semi-barbarous king of Abyssinia had endeavored in vain to open diplomatic relations with England. The infuriated king imprisoned the helpless missionary who came to pay his respects. The other Europeans, including the British consul, shared in Mr. Stern's sufferings and imprisonment. This happened in October 1863, and not till April 11, 1868, were the prisoners delivered. Having recovered from his many sufferings, Stern accepted in 1870 the charge of the Home Mission in London. He died May 13, 1885. (B.P.)

Steuber, Johann Engelhard

a Lutheran theologian of Germany, was born March 16, 1693, at Marburg. In 1716 he commenced his academical career at Jena, was in 1721 professor at Rinteln, and died Dec. 6, 1747. He published, *De Primogenitis*, etc. (Marburg, 1711): — *De Anno Jobelaeo* (Rinteln, 1721): — *De Ligatione Festivorum ad Cornua Altaris* (1723): — *De Signo Filii Hominis ad ⁴²⁸⁰Matthew 24:30* (eod.): — *De Mutuo Psalmorum Nexu*. (1736): — *De Philosophia Platonico-Pythagorea* (1744). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Stevens, John, D.D.

a Baptist minister and educator, was born at Townsend, Massachusetts, June 6, 1798. He graduated from Middlebury College, Vermont, in 1821, had charge of the Montpelier Academy for one year, then entered Andover Theological Seminary, was converted, and in 1823 was baptized and united with the First Church in Salem, Massachusetts. From 1825 to 1828 he was a tutor in Middlebury College, and then, for three years, classical teacher in South Reading (now Wakefield) Academy. From 1831 to 1838 he was editor of the *Ohio Baptist Weekly Journal*, and was then chosen professor of moral and intellectual philosophy in Granville College (now Denison University), a position which he occupied till 1843, when he accepted an

appointment from the Missionary Union as district secretary for the states of Ohio and Indiana, and held this important office twelve years. In 1844 he was ordained in Cincinnati. In all educational matters affecting the welfare of the denomination he took great interest. For several years he was secretary of the Western Baptist Education Society; and was one of the early and warm friends of the theological institution established at Covington, Kentucky, and of the institution established at Fairmount, near Cincinnati. He was appointed professor of Greek and Latin in Denison University in 1859, and when a division was made in the two departments, he retained the chair of Latin until 1875; upon his resignation he was continued "emeritus" professor. He died in Granville, Ohio, April 30, 1877. See Cathcart, *Baptist Encyclop.* page 1103. (J.C.S.)

Stevenson, Andrew, D.D.

a Presbyterian minister, was born at Strabane, Ireland, in 1810. He came to America when a young man, and after passing through a literary and theological course, was ordained pastor of the Second Reformed Presbyterian Church in New York city. He remained pastor of this church until his health failed, and on his resignation was continued senior pastor until his death, June 29, 1881. (W.P.S.)

Stewart, Abel T., D.D.

a Reformed (Dutch) minister, was born at Somerville, N.J., August 4, 1822. He graduated from Rutgers College in 1843, from the New Brunswick Seminary in 1846; and in the same year was licensed by the Classis of New Brunswick; was pastor at Greenville from 1846 to 1850, and at Greenville and Bronxville from 1850 to 1852; First Church, Tarrytown, from 1852 to 1866, Holland, Mich., from 1866 to 1878, and died May 24, 1878, at Watkins, N.Y. See Corwin, *Manual of the Ref Church in America* (3d ed.), page 468.

Stewart, Alexander

a Scotch prelate, was first prior of Whiterne and then abbot of Inchaffray. He was made bishop of Moray in 1527, and remained until 1538. See Keith, *Scottish Bishops*, page 149.

Stewart, Andrew (1)

a Scotch prelate, was subdean of Glasgow in 1456, and soon after rector of Monkland. In 1477 he was provost of Lincluden. He was elected dean of the faculty in the University of Glasgow, and was made bishop of Moray in 1482. He still held that office in 1492, and died in 1501. See Keith, *Scottish Bishops*, page 146.

Stewart, Andrew (2)

a Scotch prelate, was made bishop of Caithness in 1490. He died June 17, 1518. See Keith, *Scottish Bishops*, page 214.

Stewart, Hon. Charles James, D.D.

a Canadian prelate, was born April 13, 1775. He was educated at All-Souls' College, Oxford, England, of which he became a fellow; ordained, and presented to the rectory of Orton Longueville, Huntingdonshire, and in 1807 proceeded to Canada as a missionary. He first settled at St. Armand, thence removed to Halley, and on January 1, 1826, was consecrated bishop of Quebec. He died July 13, 1837. Bishop Stewart was pre-eminently a good man, and a faithful and successful worker in his adopted field of labor. See *The Church of England Magazine*, July 1838, page 35.

Stewart, Charles Samuel, D.D.

a Presbyterian minister, was born at Flemington, N.J., October 16, 1798. He graduated from New Jersey College in 1815, and from Princeton Theological Seminary in 1819; was ordained August 14, 1821; served as a missionary to the Sandwich Islands from 1822 to 1825, became chaplain in the United States navy in 1828, made his last cruise in 1862, and died at Cooperstown, N.Y., December 14, 1870. He edited the *United States Naval Magazine* in 1836 and 1837, and published several interesting books of voyages and observations, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stewart, David

a Scotch prelate, was bishop of the see of Moray in 1462, and continued there until his death in 1477. See Keith, *Scottish Bishops*, page 144.

Stewart, Edward

a Scotch prelate, was bishop of Orkney about 1511. See Keith, *Scottish Bishops*, page 223.

Stewart, James (1)

a Scotch prelate, was dean of the see of Moray and lord-treasurer afterwards, in 1453, and in 1459 was advanced to the bishopric. He died in 1462. See Keith, *Scottish Bishops*, page 144.

Stewart, James (2)

a Scotch prelate, was elected to the bishopric of St. Andrews in 1497, and in 1508 was both bishop and chancellor. This prelate also held the monastery of Arbroath. See Keith, *Scottish Bishops*, page 32.

Stewart, Robert (1)

a Scotch prelate, was elected bishop of the see of Caithness in 1542. .He never was in priest's orders. He had the title of bishop in September, 1583, and died at St. Andrews, March 29, 1586. See Keith, *Scottish Bishops*, page 215.

Stewart, Robert (2)

a veteran missionary of the Presbyterian Board, was born in Kentucky in May 1798. He was licensed to preach and ordained for missionary work in southern Illinois, where he spent a long laborious, and successful ministry, preaching to the very last of his life. He organized many churches in that destitute region, which he supplied with preaching, and multitudes, through his instrumentality, were brought into the fold of Christ. After an active service of over fifty years, he died, in Troy, Madison County, Illinois. July 11, 1881. See *Presbyterian Monthly Record*, September 1881. (W.P.S.)

Steward, Thomas

a Scotch prelate, was archdeacon of St. Andrews, and was elected bishop of the same in 1401, but declined. He probably died about 1414. See Keith, *Scottish Bishops*, page 27.

Stewart, William

a Scotch prelate, was born in Glasgow about 1479. He was doctor of laws and afterwards minister of Lochmaben, then rector of Ayr, and a prebendary of Glasgow. In 1527 he was preferred to tfly deanery of Glasgow, and in 1528 sat in parliament. In 1530 he was made lord-treasurer and provost of Lincluden, and was elected bishop of Aberdeen in 1532. After seven years he resigned the treasury. He died about 1545. See Keith, *Scottish Bishops*, page 121.

Stichart, Franz Otto

a Lutheran theologian of Germany, was born at Werdan, Saxony, in 1810, and died at Dresden in 1883. He published, *Die Lehre vom Beistande des heiligen Geistes zur Besserung* (Leipsic, 1835): — *Jubelchronik der dritten kirchlichen Sacualaufeier der Einfuhrung der Reformation in Sachsen* (1841): — *De Reditu Christi ad Judicium Solenne* (eod.): — *Paulus Odontius aus Wetdau* (1843): — *Dr. Martin Luther's Tod* (1846): — *Kirchenpfolrte oder Belehrung uber die heiligen Tage, Orte und Gebrduche der Christen* (2d ed. 1859): — *Die kirchliche Legende uber die heiligen Apostel* (1861): — *Erasmnus von Rotterdam, seine Stellung zur Kirche und den kirchlichen Bewegungen seiner Zeit* (1870). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Sticht, Johann Christoph

a Lutheran theologian of Germany, who died at Altona, January 12, 1772, is the author of, *De urbe Hanochia Geneseos 4:17*, etc. (Jena, 1727): — *Super Dictis* ^{<01616>}*Genesis 6:6*, ^{<0121>}*Luke 2:12*, etc. (1757): — *De Keri et Kethibh* (1760): — *De OEconomio* ^{<0161>}*Luke 16:1-9* (1762): — *De Colloquio Dei cum Caino*, etc. (1766): — *De Colloquio Dei cum Satana Hiobi 1:5-11* (1767). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Stiebritz, Johann Friedrich

a Lutheran theologian of Germany, was born at Halle, August 7, 1707. He studied there and at Jena, commenced his academical career at Giessen in 1731, was professor at Halle in 1738, and died December 12, 1772. Stiebritz published, *De Accommodatione Scripturae*, etc. (Halle, 1727): — *Nova Loci* ^{<0153>}*1 Corinthians 15:28 Explicatio* (1731): — *De Propheta a*

Leone Necato, 1 Reg. 13, etc. (1733): — *De Deo Medico* (1736): — *De Platonismo*, ^{<SIB>}*Colossians* 2:9 (eod.): — *De Sacerdotibus Vitio Corporis Laborantibus*, (ad ^{<R21>}*Leviticus* 21:21-23 (1752): — *De Vero Sensu Hoseae* 11:1 in ^{<A125>}*Matthew* 2:15 (1753): — *Betrachtungen ubre Gegenstinde der Schrift und der Religion* (1769), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Stinson, Joseph. D.D.

a Wesleyan minister, was born at Castle Donington, Leicestershire, England. He was converted at Gainsborough when about twenty years of age, received into the ministry in 1823. and appointed to eastern Canada. From 1829 to 1832 he labored on the Gibraltar mission, leaving the Church there in much prosperity. In 1833 he resumed his work in Canada, spending three years in Kingston and five in Toronto being general superintendent of missions and president of the Canadian Conference in 1838. In 1842 he for the first time received an appointment to a circuit in England (Sevenoaks), and after laboring in Sheffield, Leeds, London, Bradford, and Manchester, he again left for Canada. In 1858 he was again elected president of the Canadian Conference, and he spared no labor to meet the demands upon his time and talents. There was a genial warmth and suavity in his spirit and manners; he had a well-cultivated mind and a fine taste. He died in Toronto, August 26, 1862, in his sixty-first year. See *Minutes of the British Conference*, 1867, page 18; *Minutes of Canadian Conferences*, 1863; Carroll, *Case and His Contemporaries*, index, volume 5.

Stip, Gerhard Chryno Hermann

a Lutheran theologian of Germany, was born May 4, 1809, at Norden, East Frisia. He studied at Gottingen and Bonn, and was for a time preacher to a country congregation. He then travelled through Switzerland, and settled for a time at Berne, where he became acquainted with Schneckenburger. In 1841 he lived in London, in the house of Bunsen, whose sons he instructed. Having returned to Germany, he settled at Alexandrowka, near Potsdam, and died June 21, 1882. Stip belongs to the most prominent hymnologists of the 19th century, and published, *Beleuchtung der Gesangbuchsbesseerung* (Gotha, 1842, 2 vols.): — *Hymnologische Reisebriefe* (1853, 2 volumes): — *Kirchenfried und Kirchenlied* (eod.): — *Das evangelische Kirchenlied und die confessionelle Brandfackel* (1854):

— *Unverfälschter Liedersegen* (1851): — *Das Kleinod der evangelischen Religionisfreiheit: Erhalt' uns Herr bei deinem Wort* (1855), etc. See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Stockton, John, D.D.

a Presbyterian minister, was born near Washington, Pennsylvania, November 18, 1803. He graduated from Washington College in 1820, and was for two years teacher of Latin in that institution; prosecuted his theological studies under Reverend Drs. Wylie and Anderson, and spent one year (1825-26) in Princeton Theological Seminary; was ordained pastor of the Cross Creek Church in 1827, and remained in this charge until 1877, when he was released from responsible duties, with the title of pastor emeritus. During the fifty years of his pastorate, fifteen-hundred and forty-five members were added to the Church, more than forty ministers of the Gospel were raised up, and one hundred elders were ordained. One year after his settlement he founded a classical school, which was a means of great usefulness to the surrounding country. He died at Cross Creek, May 5, 1882. See *Necrol. Report of Princeton Theol. Sem.* 1883, page 20.(W.P.S.)

Stockton, William S.

one of the founders of the Methodist Protestant Church, an editor and constant contributor to its press, was born at Burlington, N.J., April 8, 1785. From a youth he developed a taste for good reading that never left him. In 1820 his first book was published, entitled *Truth Versus a Wesleyan Methodist*. In 1821 he published *Seven Nights*, aimed against the use of ardent spirits as a beverage. He became identified with the periodical known as *The Wesleyan Repository*, and was one of the first to agitate with his pen the subject of lay representation. He assisted in the publication of the first American edition of Wesley's works, wrote the article on the "Methodist Protestant Church" in Hay's edition of Buck's *Theological Dictionary*, contributed to the secular press as an editorial writer, and also wrote for Methodist periodicals. One of his most important literary undertakings' wag the publication of Whitehead's *Lives of John and Charles Wesley*. He was a distinguished philanthropist, and as such was well known in the city of Philadelphia. In 1860 he removed to Burlington, the place of his birth, and died there, November 20 of that year. See Colhouer, *Founders of the M.E. Church*, page 48.

Stoever, Martin Luther, LL.D.

a Lutheran educator, was born at Germantown, Pennsylvania, February 17, 1820. In 1833 he entered the preparatory department of Pennsylvania College at Gettysburg, and graduated from that institution in 1838. In the fall of that year he took charge of a school in Jefferson, Maryland. One year afterwards he became principal of the preparatory department of Pennsylvania College, assisting also in the college proper. During the presidency of Dr. Krauth, professor Stoever lived in the college building, and acted as president pro tern. The last ten years of his life were more especially devoted to instruction in Latin. His literary labors were almost entirely confined to the *Evangelical Quarterly Review*, in every number of which, from its beginning in 1849, with the exception of two issues, one or more of his articles appeared. In 1862 he became sole editor and proprietor of that periodical. During the civil war he was prominently connected with the United States Christian Commission. It was his original purpose to enter the Lutheran ministry, but he was deterred by his hesitancy of speech. In many respects he was boie of the most distinguished men in his Church. He died in Philadelphia, July 22, 1870. See *Fifty Years in the Lutheran Ministry*, 1878, page 252.

Stohlman, Charles F.E., D.D.

a Lutheran minister, was born at Klein Bremen, kingdom of Hanover, Germany, February 21, 1810. He studied at the gymnasium of Buckeburg; was a student of theology at the University of Halle, under Dr. Tholuck; after his graduation came to America, in September, 1834, and, with his family, settled in Erie, Pennsylvania, taking charge of a small congregation. He began his career in New York city, September 12, 1838, as pastor of St. Matthew's German Lutheran Church, in Walker Street, a position which he held until his death, May 3, 1868. See *Lutheran Observer*, May 15, 1868.

Stolz, Alban

a Roman Catholic theologian of Germany, was born February 3, 1808, at Bilhl, Baden. In 1833 he was made a priest, was for some time vicar at Rothenfels, in 1841 teacher at the gymnasium in Bruchsal, in 1848 professor of pastoral theology at Freiburg, and died October 16, 1883. Stolz's writings comprise thirteen volumes (Freiburg, 1877 sq.). (B.P.)

Stone, James R., D.D.

a Baptist minister, was born at Westborough, Massachusetts, in 1818. He removed to Providence, R.I., when a child, and united with the First Baptist Church in that city in 1833. After studying two years in Brown University, he became principal of Washington. Academy, in Wickford, and, in 1839, was ordained pastor of the church in that place. A few years afterwards he became pastor of the Stewart Street Church, in Providence; subsequently held pastorates in Connecticut, New York, Pennsylvania, and Rhode Island. For two years he had charge of the Worcester (Massachusetts) Academy. In 1864 he was appointed district secretary of the American Baptist Publication Society for West Virginia, Ohio, Indiana, and Michigan. In 1869 he became pastor of the Church in Fort Wayne, Ind. For several years he was president of the Indiana Baptist State Convention. His last pastorate was in Lansing, Michigan. He died February 1, 1884. See Cathcart, *Baptist Encyclop.* page 1112. (J.C.S.)

Stone, John Seely, D.D.

a Protestant Episcopal divine, was born at West Stockbridge, Massachusetts, in 1795. He graduated from Union College in 1823; was ordained deacon in 1826; began his ministry in Maryland; was afterwards (1832-41) settled in New Haven, Connecticut, Boston, Massachusetts, Brooklyn, N.Y., and Brookline, Massachusetts; was some years lecturer in the Philadelphia Divinity School; in 1869 became dean of the Theological School at Cambridge, Massachusetts, and died there, January 13, 1882. Besides numerous tracts, etc., he published, *The Mysteries Opened* (1844): — *Life of Bishop Griswold* (eod.): — *The Church Universal* (1846; enlarged under the title *The Living Temple*, 1866): — *The Contrast* (1853): — *Life of James Minor* (1848): — *Lectures on the Christian Sabbath* (1867): — *The Christian Sacraments* (eod.).

Stork, Theophilus, D.D.

a Lutheran minister, son of Reverend Charles A.G. Stork, of Brunswick, Germany, was born near Salisbury, N.C. in August 1814. He graduated from Pennsylvania College in 1835, and from Gettysburg Theological Seminary in 1837, in which year he was licensed to preach, and was immediately called to Grace Lutheran Church, Winchester, Virginia. In 1841 he became pastor of St. Matthew's Church, Philadelphia, where he labored nine years. In 1842 he was one of the active promoters of the

organization of the East Pennsylvania Synod. The large church, known as St. Mark's, in Philadelphia, was organized by him in 1850. Eight years after he was called to the presidency of the new Lutheran College at Newberry, S.C. In 1860 he became pastor of St. Mark's Church, in Baltimore, Maryland, where he labored until 1865, and then returned to Philadelphia and organized St. Andrew's Church, which was afterwards merged in the Messiah Mission, since the Church of the Messiah. Impaired health compelled him to resign pastoral labor in 1873. He died in Philadelphia, March 28, 1874. Dr. Stork was a scholar of fine literary taste, an elegant writer, and an eloquent preacher. At various times he was editor of the *Home Journal*, of the *Lutheran Home Monthly*; and joint editor of the *Lutheran Observer*; also author of, *Luther at Home: — Luther and the Bible: — Luther's Christmas Tree: — Children of the New Testament: — Home Scenes of the New Testament: — Jesus in the Temple-Afternoon*. A volume of his *Sermons* was published after his death. See *Pennsylvania College Year-book*, 1882, page 201.

Stosch, Eberhard Heinrich Daniel

a Reformed theologian of Germany, was born at Liebenberg, Prussia, March 16, 1716, and studied at Frankfort-on-the-Oder. In 1738 he was assistant preacher at Jerichau, in 1744 at Soldin, in 1748 professor at Duisburg, in 1749 at Frankfort, and died March 27, 1781, doctor of theology. He published, *Commentatio Historico-Critica de Librorum, Novi Testamenti Canone* (Frankfort, 1755): — *De Ecclesia Divinam Bibliormi Inspirationem Testante* (1751): — *De Septem Domini Oculis Perlustrantibus Totam Terram ex Zachar. 4:10* (1751): — *De Revelatione Divina Ante Mosen Scripto Consignata* (1752): — *Introductio in Theologiam Dogmaticam* (1778): — *Institutio Theologiae Dogmaticae* (1779). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; First, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:77, 292, 305, 394, 535. (B.P.).

Stosch, Ferdinand

a brother of the foregoing, was born December 30, 1717, at Liebenberg. He studied at Frankfort, was in 1743 con-rector at Lingen, in 1761 professor at the Joachimsthal Gymnasium in Berlin, in 1771 member of consistory and general superintendent at Detmold, and died August 17, 1780. He wrote, *De Nominibus Urbis Thyatirce* (Lingen, 1743): — *De*

Anqelo Ecclesiae Thyatirence (eod.): — *De Sepultura Jephthae ad Jud.* 12:7 (1746): — *De Ecclesia Novi Testamenti Prophetis non, Indigente, ad* ~~488D~~ *Ephesians* 3:2, 3 (1748): — *De Septeam Epistolarum Apocalypticarum Ordine* (1749): — *De Adamo, Principum Primo ad* ~~488D~~ *Psalm* 82:7 (1754): — *Compendium Archceologiae OEconomica Novi Testamenti* (Leipsic, 1769), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Fiirst, *Bibl. Jud.* s.v.; Winer, *Handbuch der theol. Lit.* 1:78, 274. (B.P.)

Stowell, William Henry, D.D.

an English Congregational minister, was born on the Isle of Man in 1800. He entered secular business at an early age in Liverpool; was there persuaded to enter the ministry; studied theology at Blackburn Academy, and settled as pastor at North Shields in 1821. In 1833 he was invited to the presidency of Rotherham Independent College, and the pastorate at Masborough, which offices he filled until his acceptance of the presidency of Cheshunt College in 1850. He retired from public duty about a year and a half before his death, which took place at his residence at Bransbury, January 2, 1858. Dr. Stowell's scholarship was extensive and varied. He was well acquainted with history and ethics, good in the classics, and able in theology. He published, *History of the Puritans in England* (1837): — *Memoir of Richard Winter Hamilton, D.D., LL.D.* (1850): — *The Works of the Spirit* (1853), and a volume of *Sermons*, as well as several lesser works. See (Lond.) *Cong. Yearbook*, 1859, page 222; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Strachan, David

a Scotch prelate, was pastor of Fettercairn, and upon the king's restoration promoted to the see of Brechin, and consecrated June 1, 1662, where he continued until his death in 1671. See *Keith, Scottish Bishops*, page 167.

Strain, John, D.D.

a Scotch Catholic prelate, was born December 8, 1810. He was consecrated bishop of Abila (*in partibus*) by Pius IX, September 25, 1864, and appointed vicar-apostolic of the eastern district of Scotland. On the restoration of the hierarchy by Leo XIII, in March 1878, he was translated to the archiepiscopal see of St. Andrews and Edinburgh. He died July 2, 1883.

Strathbrock, Robert

a Scotch prelate, was bishop of Caithness about 1444. See Keith, *Scottish Bishops*, page 214.

Straube, Carl

a Lutheran minister of Germany, was born at Berlin, October 27, 1807. After completing his theological studies, he assisted his father in the ministry at Mittenwalde from 1829 to 1835, was then appointed pastor at Werder, in 1856 at Falkenhagen, and died March 2, 1881. Straube was very active in the work of home and foreign missions, and his *Reise psalter* has become a household work in the Christian families of Germany. (B.P.)

Strauss, Otto

son of Gerhard Friedrich Abraham (q.v.), who died March 6, 1880, is the author of *Nahum de Nino Vaticinium Explicatum ex Assyrii Monumentis* (Berlin, 1853), the publication of which entitled him to the right of lecturing at the Berlin University. In 1857 he was military preacher at Posen, and in 1865 first preacher of the Sophienkirche, in Berlin, where he labored to his end. Besides the work on *Nahum*, he published, *Ninivee und das Wort Gottes* (1855): — *Der Psalter als Gesang- und Gebetbuch* (1859): — and, in connection with his brother, Friedrich Adolph, *Länder und Städte der heiligen Schrift* (1861). See Pank, *Zur Erinnerung an Lie. Otto Strauss* (Berlin, 1880), (B.P.)

Strickland, Willam Peter, D.D.

a Methodist Episcopal, and later a Presbyterian, divine, was born at Pittsburgh, Pennsylvania, August 17, 1809. He studied at the Ohio University, entered the Ohio Conference in 1832, labored several years in Cincinnati, and then became agent of the American Bible Society. In 1856 he engaged in literary labor in New York, chiefly in connection with the Methodist press, and as assistant editor of the *Christian Advocate*. In 1862 he was chaplain of the 48th New York regiment at Port Royal, S.C. In 1865 he supplied the pulpit of the Presbyterian Church at Bridgehampton, L.I., and in 1874 was installed its pastor. Three years later he resigned through ill-health, and retired to private literary work. He died at Ocean Grove, N.J., July 15, 1884. Dr. Strickland was a frequent contributor to the religious journals, and also to the cyclopaedias, and was the author of

numerous volumes, of which we may mention, *Hist. of the Amer. Bible Society* (New York, 1849; new ed. 1856): — *Hist. of Meth. Missions* (1850): — *Genius and Mission of Methodism* (1851): — *Christianity Defended* (1852): — *Memoir of J.B. Finley* (1853): — *Manual of Biblical Literature* (eod.): — *Light of the Temple* (1854): — *Astrologer of Chaldea* (1856): — *Pioneers of the West* (eod.): — *Life of Asbury* (1858): — *Life of Groben* (1859): — *Old Mackinaw* (1860); besides editing the *Literary Casket*, the *Western Review*, and the *Autobiography of Peter Cartwright* (1856).

Strobel, Georg Theodor

a Lutheran theologian of Germany, was born September 12, 1736, and studied at Altdorf. In 1769 he was preacher at Rasch, in the neighborhood of Altdorf, in 1774 at Word, and died December 14, 1794. Strobel published, *Melanchthoniana* (Altdorf, 1771): — *Nachrichten von den Verdiensten Melanchthon's um die heilige Schrift* (1773): — *Bibliotheca Melanchthoniana* (Nuremberg, 1775; 3d ed. 1782): — *Liter ergeschichte von Ph. Melanchthon's Locis Theologicis* (1776): — *Ph. Melanchthonis Libellus de Scriptoribus Ecclesiasticis* (1780), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:295, 745, 746, 767, 851. (B.P.)

Stuart, Andrew

a Scotch prelate, was postulated bishop of the see of Dunkeld in 1515, and was afterwards put into the see of Caithness. See Keith, *Scottish Bishops*, page 93.

Stuart, John, D.D.

an Episcopal minister, was born at Harrisburg, Pennsylvania, in 1740. He graduated at the College of Philadelphia, was ordained in 1770, and appointed to the mission at Fort Hunter. He prepared a Mohawk translation of the gospel of Mark, an *Exposition of the Church Catechism*, and a compendious *History of the Bible*. During the revolutionary war he became an object of suspicion, and was subjected to many hardships. At length he removed to Canada, and in 1786 opened an academy at Kingston. About 1799 he was appointed chaplain to the garrison. He died at Kingston in August 1811. He has been called the "Father of the Upper

Canada Church." See Sabine, *Loyalists of the Revolutionary War*, 2:339. (J.C.S.)

Stuart, Robert L.

a philanthropic merchant, was born in the city of New York, July 21, 1806. He inherited a considerable fortune from his father, together with his business, the refining of sugar and the manufacture of candy, by which he amassed a large property, and liberally contributed of it for religious and benevolent purposes, especially to the library and mission enterprises of the Presbyterian Church, of which he was a consistent and devout member. He died in his native city, December 13, 1883. It is estimated that the total gifts of himself and his brother, Alexander (died in December 1879), amounted to nearly three million dollars.

Stubbs, Alfred, D.D.

a Protestant Episcopal minister, was born at Turk's Island, West Indies, May 12, 1815. He passed his school-days at Bloomingdale and in Brooklyn, graduated at Yale College in 1835, and at the General Theological Seminary, New York city, in 1839. In the latter year he was chosen rector of Christ Church, New Brunswick, a position which he continued to hold until his death, December 11, 1882. He was a warm-hearted and generous man, and of untiring energy and earnest devotion to the principles of the Church. In the convention of the diocese he took an active and leading part, and frequently was sent as deputy to the General Convention. He had been for a long time president of the Standing Committee. In 1867 Dr. Stubbs made a charge against the Reverend Stephen H. Tyng, Jr., of violating the canon laws of the Church by preaching in a Methodist meeting-house in New Brunswick. Dr. Stubbs was a prominent person in that trial, which attracted wide attention.

Stutteville, Robert De

a Scotch prelate, was probably bishop of the see of Dunkeld in 1272. He died in 1300. See Keith, *Scottish Bishops*, page 81.

Stutzle, Johann Nepomuk

a Roman Catholic theologian of Germany, born in 1807 at Scheer, Württemberg, was made a priest in 1832 at Augsburg, called to Balzhausen, Augsburg diocese, in 1849, and died April 17, 1874. He

published, *Versuch einer Harmonisirung der Welt- und Kirchengeschichte* (Zurich, 1868): — *Handbuch zum romisch-katholischen Religionsunterrichte* (Augsburg, 1868, 2 volumes): — *Stunden der Andacht fur Katholiken* (Troppau, 1869-73). (B.P.)

Styles, John, D.D.

an English Congregational minister and author, commenced his ministry in early life at Cowes, Isle of Wight, thence removing to Brighton, where for many years he attracted large audiences. His next charge was Holland Chapel, North Brixton, which he built, and which he left in 1835. From 1836 to 1844 he officiated in Claylands Chapel, at the same place. In the latter year he became pastor at Foleshill, where he remained until his death at Kennington, June 22, 1849. A masculine energy, a noble generosity and benevolence of disposition, were his characteristics. His mind was energetic and powerful, he could write on almost any topic, was an acute critic, had' superior colloquial powers, richness of fancy, and his style was polished, vivacious, and luminous. Dr. Styles published, *An Essay on the Stage* (2d ed. Lond. 1807, 12mo): — *Legend of the Velvet Cushion* (exposing in a masterly manner a writer on the Puritans): — *Sermons* (ibid. 1813, 1823, 2 volumes, 8vo) [the sermon on *The Spirituality of God* (Isle of Wight, 1806), and that on *Temptations of a Watering-Place* (Brighton, 1815) were published separately]: — *Sermon on Lord Byron's Works* (Lond. 1824): — *Prize Essay on the Prevention of Cruelty to Animals* (elegant and convincing): — *Critical Papers in Ward's Miscellany and in the Evangelical Magazine*. See (Lond.) *Evangelical Magazine*, August 1849, page 393.

Summers, Thomas Osmond, D.D., LL.D.

an eminent divine of the Methodist Episcopal Church South, was born near Corfe Castle, Isle of Purbeck, Dorsetshire, England, October 11, 1812. He was trained by Dissenters, came to America while a youth, joined the Methodists in 1832, was converted the following year, soon began to preach, and entered the Baltimore Conference of the Methodist Episcopal Church in 1835. In 1840 he became a missionary in Texas, and was one of the first members of that conference; was transferred to the Alabama Conference in 1844, with which he ever afterwards remained connected, occupying for several years its most important charges, and afterwards engaged in literary work, as the editor of the *Southern Christian Advocate*

(1846), of the *Quarterly Review of the M.E. Church South* (1855), and other periodicals. He acted as secretary of every General Conference of his Church, from its organization in 1845 to his death, which occurred during the session of that body at Nashville, Tennessee, May 5, 1882. During the civil war he served as a pastor in Alabama, and for several of his later years he was a professor in the Vanderbilt University. He was a man of encyclopedic information, untiring diligence, and wide liberality of sentiment. He wrote and edited very many works for the press of his Church, and numberless articles of value for its journals See *Minutes of the Annual Conferences of the M.E. Church South*, 1882, page 125; Simpson, *Cyclop. of Methodism*, s.v.; *Life* by Fitzgerald (Nashville, 1884).

Sumner, Charles Richard, D.D.

an English prelate, was born at Kenilworth, Warwickshire, in 1790. He was educated at Eton and at Trinity College, Cambridge; became rector of St. Helen's, Abingdon, Bucks, and librarian and historiographer to George IV; prebend of Worcester in 1822; of Canterbury in 1825; dean of St. Paul's, prebend of London, and bishop of Llandaff, all in April, 1826; was translated to Winchester in 1827; and resigned his see, on account of the infirmities of age, in September, 1869. He died August 15, 1874. Bishop Sumner was an earnest, evangelical preacher, and a hearty supporter of the Bible and missionary societies. He published, *Prælectiones Academicæ Oxoniæ Habita* (Lond. 8vo):-*Ministerial Character of Christ Practically Considered* (ibid. 1824, 8vo; 2d ed. 1835, 8vo), and several *Charges*. See *The (Lond.) Christian Observer*, May 1876, page 325.

Supper, The Last

is a modern phrase often used to designate the Lord's Supper, in view of the fact that it was the last meal of which Jesus partook with his disciples (~~4169~~ Matthew 26:29; ~~4145~~ Mark 14:25; ~~4228~~ Luke 22:18). The circumstances of the repast have been so fully discussed in preceding articles, that it remains to consider more particularly only one feature, namely, the relative position of the guests at the table; as this reflects special light upon several incidents and expressions in the narratives of the evangelists.

Picture for Supper 1

1. The place of Peter would properly be that of honor among the disciples; and it is agreed upon all hands that such was by custom the uppermost or

left-hand one on the highest or left-hand wing of the triclinium or dinner-bed, reckoned according to the fact that the guests reclined upon their left side (so as to leave the right hand free for eating with), each facing the person next below. In this arrangement also he would be the first to whom the Master would come for the foot-washing, as is evident from the account of that incident ("began," ^{<B17>}John 13:5). Moreover, he would thus be opposite John, and sufficiently removed from him to render "beckoning" necessary in order to ascertain through him the person of the traitor (^{<B17>}John 13:24).

Picture for Supper 2

2. The interesting group of which the Lord himself formed the center consisted, besides him, of Judas and John, who were so situated that the latter, as he lay "in Jesus' bosom," could *lean back* (ἐπιπесών, ^{<B17>}John 13:25, for which many read ἀναπесών, both to be carefully distinguished from the ἀνακείμενος of the verse preceding), and whisper to the Master; and the former so located that he could readily receive the sop from the Master's hands. All this renders it plain that Judas occupied the honorable position above, i.e., at the back of Jesus; and John the next favored location below or just in front of him.

According to classical etiquette, the master or host reclined on the middle place of the middle bed; and in that case the arrangement of the whole would be as in the accompanying diagram (see Smith, *Dict. of Class. Antiq.* s.v., triclinium). This meets the ordinary sense of propriety also. But Edersheim maintains (*Life and Times of Jesus*, 2:494), from certain rabbinical notices, that the appropriate place for the giver of the feast was at the foot of the table, and in that case John would be exactly opposite Peter, at the other extreme of the entire series, as in the subjoined diagram. In this way, however, these two disciples would seem to be too near each other to suit the need of signs, since they could freely converse across the table; and they would not so fully face one another, since they would be reclining rather back to back. **SEE ACCUBATION.**

Susskind, Friedrich Gottlob Von

a Protestant theologian of Germany, was born Feb. 17, 1767. He studied at Tubingen, was in 1795 deacon at Urach, in 1798 teacher at Tubingen, in 1805 court-preacher and member of consistory at Stutgard, and died November 12, 1829. He published, *Quonam Sensu suam Jesus Doctrinam*

Divinam Perhibuerit? (Tubingen, 1798-1801; in German, *ibid.* 1802): — *Symbole ad Illustranda Quaedam Evangeliorum Loca* (1802-1804, 3 parts): — *Magazin fur christliche Dogmatik und Moral* (1803-12): — *Prufung der Schellingschen Lehre von Gott* (1812). See Doring, *Die deutschen Kanzelredner.* pages 502-505; Winer, *Handbuch der theol. Lit.* 1:21, 284, 400. (B.P.)

Sutcliffe, Joseph, M.A.

an English Wesleyan minister, was born at Baildon, Yorkshire. He was converted in early life, was appointed by Wesley to Redruth in 1786, introduced Methodism into the Scilly Isles in 1788, spent the last twenty years of his life in retirement in London, and died May 14, 1856. His course was one of "unspotted Christian purity and progressive excellence. In Biblical scholarship he especially excelled. "He was an indefatigable writer, publishing in all thirty-two works on religious subjects, the chief being *A Commentary on the Old and New Testament* (Lond. 1834, 2 volumes, royal 8vo). See *Minutes of the British Conference*, 1856, page 211; Stevens, *Hist. of Methodism*, 2:348; Smith, *Hist. of Wesl. Methodism*, 2:647; *Wesl. Meth. Magazine*, 1856, page 503; Osborn, *Meth. Bibliography*, page 181; *Wesleyan Takings*, 1:303.

Sutton, Amos, D.D.

an English Baptist minister, was born at Sevenoaks, Kent, January 21, 1802. At fifteen he resided in London, at twenty returned home and joined the Baptist Church. He was accepted as a general Baptist missionary, and sailed for Calcutta in 1824, thence to Cuttack, Orissa, India, where he labored till his health failed in 1832, and then returned to England. He returned to Cuttack in 1837, and labored till 1847, when he had again to seek rest in England, and became pastor at Leicester. In 1850 he returned again to India by way of America. He reached his station in India only to die, August 17, 1851.

Swaim, Thomas, D.D.

a Baptist minister, was born at Pemberton, N.J., March 30, 1817. He was for a time a student in Brown University in the class of 1838, and having completed his college course in Madison University, graduated from Hamilton Theological Seminary in 1844. He was ordained in November, 1846, pastor at Washington, Pennsylvania. At the end of four years'

successful labor, he accepted an agency in the service of the missionary union for six months, and then was pastor in Flemington, N.J., sixteen years. In 1867 he became the financial secretary of the New Jersey Classical and Scientific Institute at Hightstown, and in 1868 district secretary of the American Baptist Home Missionary Society. He died in Philadelphia, Pennsylvania, March 24, 1884. See Cathcart, *Baptist Encyclop.* page 1124. (J.C.S.)

Swain, Leonard, D.D.

a Congregational minister, was born at Concord, N.H., February 26, 1821. He graduated from Dartmouth College in 1841, and from Andover Theological Seminary in 1846; was immediately ordained pastor of the Church in Nashua, establishing from the outset a reputation as an able- and eloquent preacher. His next pastorate was over the Central Church of Providence, R.I., from 1852 to 1869. For nearly two years he was laid aside from his work, and died July 14, 1869. See *Rhode Island Biographical Cyclopaedia*, s.v. (J.C.S.)

Swan, Jabez Smith

a noted Baptist evangelist, was born at Stonington, Connecticut, February 23, 1800. He had early educational advantages; was converted at the age of twenty-one; licensed the following year; studied at the Hamilton Institute, N.Y.; became pastor at Stonington in 1827; Norwich, N.Y., in 1830; Preston in 1837; Oxford in 1842; New London, Connecticut, in 1843.; Albany, N.Y., in 1848; at New London again in 1849; served as a missionary through the state of New York for several years; became pastor at Watertord, where his health failed in 1862; and died November 19, 1884. He was powerful in prayer and preaching, and great revivals followed his labors. 'See Cathcart, *Baptist Encyclop.* s.v.

Sycaminum

SEE HAIFA.

Sydeserf, Thomas

a Scotch prelate, was translated from Brechin to Galloway in 1638, and was excommunicated. He was the only bishop who survived the troubles, and then was translated to the see of Orkney, November 14, 1662. He died in February 1676. See Keith, *Scottish Bishops*, pages 228, 281.

Sydow, Karl Leopold Adolf

a Protestant theologian of Germany, was born November 23, 1800, at Berlin. He studied theology under Schleiermacher; in 1828 was chaplain and tutor in the military school at Berlin, and in 1837 was called as court and military chaplain to Potsdam. In 1841 he was sent by Frederic William IV to England, to study there, in connection with other commissioners, the institutions for the religious care of the population of London and other large cities, and to report of his experience, and at the same time of the newly founded Anglo-Prussian bishopric at Jerusalem. This he did in his *Antliche Berichte uber die in neuerer Zeit in England erwachte Thatigkeit fur die Vermehrung und Erweiterung der kirchlichen Anstalten* (1845). As this mission brought him in connection with the queen of England and prince Albert, he was requested to prepare a paper on the movement then pending in Scotland for separating the Church from the State. This he did in his *Beitrdge zur Charakteristik der kerschlichen Dinge in Grossbritannien* (1844-45, 2 parts), in which he freely advocated the separation. In 1846 he accepted a call as pastor of the Neue Kirche in Berlin, which position he occupied till the year 1876. In connection with Eltester, Thomas, and Pischon, he published the *Monatsschrift*, afterwards *Zeitschrift fur die unirte Kirche*, which, in 1854, was replaced by the *Protestantische Kirchenzeitung*. In 1848 he was a member of the Berlin National Assembly, and ten years later the theological faculty of Jena honored him with the doctorate of theology. When, in 1872, he delivered a lecture, in which he declared that Jesus was the natural son of Joseph and Mary, the Brandenburg consistory deposed him from his office. He died October 22, 1882. Besides the writings already mentioned, he published *Sammlung geistlicher Vortrage* (Berlin, 1838), and, in connection with F.A. Schulze, he translated and published fifteen volumes of Channing's works (1850-55). See Zuchold, *Bibl. Theol.* 2:1301. (B.P.)

Sylburg, Friedrich

a German scholar, was born in 1536 at Wetter, near Marburg, and died February 16, 1596, at Heidelberg. Sylburg is known as the editor of some of the works of the Church fathers, to which he made annotations. Thus he edited the works of Clement of Alexandria, in Greek and Latin (Heidelberg, 1592), an edition which is still highly praised. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:331, 883, 888, 898. (B.P.)

Syme, Andrew, D.D.

an Episcopal minister, was born in Lanarkshire, Scotland, in September 1764. He went to Petersburg, Virginia, before 1800, and remained till his death, October 26, 1845, being at the time: the oldest citizen in the town; and the oldest clergyman in the state. See Sturgh, *Amer. Biog. Notes*, page 386. (J.C.S.)

Symington, W., D.D.

a minister in the Reformed Presbyterian Church of Scotland, was born in 1795, and died at Glasgow, professor of theology in the seminary of his mother Church, January 28, 1862, in the forty-third year of his ministry. His works on the *Atonement and Intercession of Christ*, and on the *Mediatorial Dominion of Christ*, were the best known to the public. He was also the author of a volume of *Sermons*. See *Appleton's Annual Cyclop.* 1862, page 683.

Symmons, Charles, D.D.

a Church of England divine, was born in 1749. He was educated at Westminster, at the University of Glasgow, and at Clare Hall, Cambridge, where he took the degree of B.D. in 1776; was presented to the rectory of Narberth by the king in 1778, and died at Bath, April 27, 1826. His first publication was in 1788, an octavo volume of *Sermons*. In 1789 he published in quarto *A Sermon for the Benefit of Decayed Clergymen in the Diocese of St. David's*; and in 1790, *The Consequence of the Character of the Individual, and the Influence of Education in Forming It*; in 1797 he produced *Inez*, a dramatic poem; and in 1800 another called *Constantia*. In 1806 appeared his *Life of Milton*, prefixed to an edition of Milton's prose works, of which he was not the editor. In 1813 he published an octavo volume of poems, partly his own, and partly the compositions of his wondrously gifted, but then deceased, daughter. Subsequently he amused his leisure hours with writing *A Rhymed Translation of the Eneid*, which was published in 1817. His last work was a sketch of Shakespeare's life. See (Lond.) *Annual Register*, 1826, page 247.

Syriac (AModern) Version Of The Scriptures

The modern Syriac language, written in Nestorian characters, and spoken by the Christians of the latter name, is a very corrupt dialect of the ancient

Syriac, abounding in Persian, Turkish, and Kurdish words, and pronounced very harshly. Mr. Perrkins, of the American Board of Missions, commenced, in 1836, a translation of the Scriptures from the ancient or ecclesiastical language into the vernacular now in use among the people. The gospels were soon issued from the press at Oroomiah, and later the entire Bible. See *Bible of Every Land*, page 46.

Syro-Roman Christians

are a class of converts to the Romish faith in Malabar and Travancore, in India. They have their own bishops and priests. Their forefathers appear to have belonged to the Christians of St. Thomas, as they were called; and were gained over to the Romish Church by the Portuguese, who compelled the churches nearest the coast to acknowledge the supremacy of the pope. The Syro-Roman Christians, along with the converts from other tribes in the district, are said to amount to upwards of one hundred thousand souls. They are allowed to retain their own language in divine worship, as well as their own liturgy, and they have a Syriac college.

T

Taanach

The present *Tannuk* lies six miles north-west of Zerin (Jezreel), and is "a small village on the south-east side of the great tell or mound of the same name, at the [south-west] edge of the great plain[of Esdraelon]. It has olives on the south, and wells on the north, and is surrounded by cactus hedges. There is a white dome in the village... The rock on the sides of the tell is quarried in places, the wells are ancient, and rock-cut tombs occur on the north, near the foot of the mound" (*Memoirs to Ordnance Survey*, 2:46; comp. page 63).

Taanath-Shiloh

is thought by Tristram (*Bible Places*, page 195) and Conder (*Tent Work*, 2:340) to be the present ruin *Tana*, seven miles south-east of Shechem, and two north of Janohoh (Yanfim), containing "foundations, caves, cistern, and rock-cut tombs" (*Memoirs to Ordnance Survey*, 2:245, comp. page 232).

Tabaraud, Matthieu Mathurin

a French controversialist, was born at Limoges in 1744. He was educated by the Jesuits, was for some time professor of belles-lettres at Nantes, professor of theology and Hebrew at Arles, in 1783 superior of the college at Pdzenas, in 1787 at Rochelle, emigrated in 1791 to England, and died at Limoges, January 9, 1832. He published, *Traite Historique et Critique de l'Election des Eveques* (Paris, 1792, 2 volumes): — *De la Necessite d'une Religion d'Etat* (1803, 1804): — *Principes sur la Distinction du Contrat et dut Sacrement de Mariage* (1802, 1816): — *Histoire de Pierre de Berulle, Fondateur de la Congregation de l'Oratoire* (1817, 2 volumes). See Winer, *Handbuch der theol. Lit.* 1:726, 820; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.).

Tables, The Four

During the fierce contest in Scotland between the adherents of the Church of England and the Presbyterians, several outbreaks occurred. On November 15, 1637, there was a meeting of the Privy Council, and large

numbers of Presbyterians assembled at the capital. In order to prevent any tumultuous commotion, the nobles were requested to use their influence to induce their friends to return to their homes. This was consented to on condition that a sufficient number should remain to look after their interests. It was arranged that as many of the nobility as pleased, two gentlemen from every county, one minister from every presbytery, and one burgess from every burgh, should form a general commission, representing the whole body of the Presbyterians. Still more to concentrate their efforts, a smaller number was selected, who should reside at Edinburgh, watch the progress of events, and be ready to communicate with the whole body on any emergency. This smaller committee was composed of sixteen persons—four noblemen: four gentlemen, four ministers, and four burgesses; and from the circumstance of their sitting in four separate rooms in the parliament house, they were designated The Four Tables. A member from each of these constituted a chief table of last resort, making a supreme council of four members. See Hetherington, *Hist. of Church of Scotland*, 1:291.

Taboo (or Tabu)

an institution common to all the Polynesian tribes, which solemnly interdicted whatever was esteemed sacred. Hence the term was used to denote anything devoted. With persons or places that were tabooed, all intercourse was prohibited. There were tabooed or sacred days, when it was a crime to be found in a canoe. Pork, bananas, cocoa-nuts, and certain kinds of fish were tabooed to women, and it was death for them to eat these articles of food. The eating together by man and wife was also tabooed, as was the preparation of their food in the same oven. Anything of which a man made an idol, and articles of food offered to idols, were tabooed to him. There were other instances of taboo, as the ariki, or head chief, of an island, who was so sacred that his house, garments, and everything relating to him were taboo. The taboo arose from the idea that a portion of the spiritual essence of the divinity indwelling in sacred things and persons was more or less transmitted to anything else brought in contact with it.

Tabor, Mount

For the latest description and plan of *Jebel et-Tor*, see the *Memoirs* to the Ordnance Survey, 1:388 sq.

Tabunisohton

among the Kalmucks, is a deity of the second rank, who has appeared fifty-two times in as many different forms. The principal form is that of a woman, which, in all external appearance, is entirely like that of the Kalmuck women in general. She sits with crossed legs upon an elevation, is in part unclothed, and wherever the flesh appears is painted red. Head-dress and clothing are about tantamount to each other in most Kalmuck deities; the lower part of the body is enveloped in a light robe, while the head is crowned with a towering ornament, and adorned with flowers. Tabunisohton holds in her hands a vessel of fruit, and is regarded as the goddess of earthly fruitfulness, with which her frequent reviviscence agrees.

Tae-Keih

is the fundamental unity of the Chinese literati, the absolute, or, literally, the "great extreme." Beyond this, they allege, no human thought can soar. Itself incomprehensible, it girdles the whole frame of nature, animate and inanimate. From it alone, as from the fountain-head of nature issued everything that is. Creation is the periodic flowing forth of it. Tae-Keih is identical with Le, the immaterial element of the universe.

Tafel, Johann Friedrich Immanuel

a Swedenborgian, who died at Stutgard in 1863, professor, is the author of, *Religionssystem denr Neuen Kirche* (Tubingen, 1832): — *Geschichte und Kritik des Skepticismus und Irrationalismus in ihrer Beziehung zur neuern Philosophie* (1834): — *Vergleichende Darstellung und Beurtheilung der Lehrgegensdtze der Katholiken und Protestanten* (1835): — *Zur Geschichte der Neuen Kirche* (1841): — *Swedenborg und seine Gegner* (2d ed. eod.): — *Die Hauptvahrheiten de Religion* (1852): — *Die Unsterblichkeit und Wiedererinnerungskraft der Seele* (1853): — *Swedenborg und der Aberglaube* (1856), etc. See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 1:506, 595. (B.P.)

Tailory, The

a room adjoining the wardrobe in monasteries, where a number of the lay brethren, with a vocation for that useful craft, were continually at work, making and repairing the clothes of the community. These two rooms and

the lavatory were in charge of the camerarius or chamberlain. See Hill, *English Monasticism*, page 20.

Tairi

the principal deity of the Sandwich Islanders.

Tait, Archibald Campbell, D.D., LL.D.

an English prelate, was born in Edinburgh, Scotland, December 22, 1811. He graduated from the Edinburgh High School, Edinburgh Academy, Glasgow University, and Oxford University, from the last with the highest honors. He became a public examiner of the university, and in 1842 head master at Rugby, where he remained eight years. He was appointed dean of Carlisle in 1850, where he instituted an extra. pulpit service, and gave much time to visiting and instructing the poor. In 1856 he became bishop of London, and successfully originated a scheme for adding to the Church accommodation in the metropolis, by raising in ten years a fund of five million dollars. He was translated to the archiepiscopal see of Canterbury in December 1868. He presided over the Pan-Anglican Synod in Lambeth in 1867, the Church Congress in Croydon in 1877, and the Congress of Anglican Bishops in Lambeth in 1878. He died in London, December 3, 1882. Archbishop Tait was a churchman of conservative spirit. He wrote, *Dangers and Safeguards of Modern Theology: — The Word of God the Ground of Faith: — Charge to the Clergy; Some Thoughts on the Duties of the Church of England: — Letters on Education and Kindred Topics*, in Sceth and British reviews. (W.P.S.)

Talbot, Richard

an Irish prelate, was collated to the precentorship of Hereford in 1407, and in 1416 was elected to the primacy of Armagh. In 1417 he was consecrated archbishop of the see of Dublin. In 1423 he was lord justice, and subsequently lord chancellor of Ireland, and in 1424 had a grant for all his services of all the estates of Matthew St. John, deceased. He was at the same time constituted justice and guardian of the peace in the county of Dublin. In 1426 he reduced the proxies that were formerly paid by the prior and convent of the Holy Trinity to the archbishops of Dublin, from five marks to two and a half, which concession pope Eugenius afterwards confirmed. He was again constituted lord chancellor in 1428. In 1432 he established a chantry in St. Michael's Church, which, from being a chapel,

he constituted parochial, and likewise founded the chantry of St. Anne in St. Audeon's Church, for the maintenance of six priests to pray for the king, the founder, and, their successors. In 1443 he was elected archbishop of Armagh, but refused the dignity. In 1445 he was a fourth time lord deputy of Ireland, and in 1447 was appointed deputy to the earl of Ormond, viceroy of Ireland. He died August 15, 1449. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 153.

Talismans

were used by the Chaldaean magicians to prevent the attacks of evil spirits, injury from wicked sorcery, poison, etc. We give the following translation of part of the seventeenth formula on the tablet found in the library of the royal palace at Nineveh: "Two double bands of white cloth upon the bed on the platform as a talisman if he binds on the (right) hand, two double bands of black cloth if he binds on the left hand:" The possessor of this talisman was assured that all evil spirits and other ills would leave him, never to return. These talismans were of different kinds. First of all there were those which consisted of bands of cloth, covered with certain written formulae, and were fastened to the furniture or the garments, like the phylacteries of the Jews. There were also AMULETS *SEE AMULETS* (q.v.). Vessels, containing food and drink for the gods and genii, were placed in the apartments as protecting talismans. The daemons were represented by figures of such hideous forms that it was believed that they were only to be shown their own image to cause them to flee away. In the museum of the Louvre is a bronze statuette of Assyrian workmanship, a figure of a horrible daemon in an upright position, with the body of a dog, the feet of an eagle, the claws of a lions the tail of a scorpion, the head of a skeleton but half decayed, and adorned with goat's horns, the eyes still remaining, and, lastly, four great expanded wings. See Lenormant, *Chaldaean Magic*, page 850; Volbeding, *Index Programmatum*, page 160; Thomson, *Land and Book*, 1:140, 217; comp. *SEE CHARM*.

Tall Brothers

an epithet (from their stature) of four Nitrian monks, named Dioscurus, Ammonins, Eusebius, and Euthymius, who were reluctantly induced by Theophilus, the patriarch of Alexandria, to leave the desert and receive ordination. They were so disgusted during the troubles of the time. of Chrysostomr. that they returned once more to their solitude, and although

condemned and denounced, A.D. 401, and even personally attacked by Theophilus, they persisted in remaining there.

Tamarisk

SEE GROVE

Tantalus

a Greek mythological character, was, according to some, a son of Zeus, or, according to others, of T'molus. All traditions agree in stating that he was a wealthy king, but assign him to different kingdoms, as Lydia, Sipylus, in Plhrygia or Paphlagonia, and Argos or Corinth. Tantalus is peculiarly celebrated in ancient story for the severe punishment inflicted upon him after his death. The following are some of the traditions, of which the most common is that Zeus invited him to his table and communicated his divine counsels to him. Tantalus divulged these secrets, and the gods punished him by placing him in the midst of a lake, of which he could never drink, the water always withdrawing when he stooped. Branches laden with fruit hung temptingly near, but withdrew whenever he reached after them. Over his head there was suspended a huge rock ever threatening to crush him. Another tradition relates that, wishing to try the gods, he cut his son Pelops in pieces, boiled them, and set them before the gods as a repast. A third account states that Tantalus stole nectar and ambrosia from the table of the gods, and gave them to his friends; while a fourth relates the following story. Rhea caused the infant Zeus and his nurse to be guarded by a golden dog, whom subsequently Zeus appointed guardian of his temple in Crete. Pandrerus stole the dog, and carrying him to Mount Sipylus, in Lydia, gave him to Tantalus to take care of. But when Pandaerus demanded the dog back, Tantalus took an oath that he had never received him. The punishment of Tantalus was proverbial in ancient times, and from it the English language has borrowed the verb "to tantalize," that is, to hold out hopes or prospects which can never be realized. *SEE IXION.*

Tantras

(from *tansu tan, to believe*) are the sacred writings of the Hinduls, which are said to have been composed by Siva, and bear the same relation to the votaries of Siva that the Puranas do to the votaries of Vishnu. The Saiva sect look upon the Tantras as the fifth Veda, and attribute to them equal

antiquity and superior authority. The observances they prescribe have, indeed, in Bengal, almost superseded the original ritual. The date of the first composition is involved in considerable obscurity; but professor Wilson thinks that the system originated early in the Christian era, being founded on the previous worship of the female principle and the practices of the Yoga, with the Mantras or mystical formulæ of the Vedas. The principal Tantras are the *Syamarahasya*, *Rudrayamala*, *Mantramahodadhi*, *Saradatilaka*, and *Kalikatantra*. Rammohun Roy alleges, in his *Apology for Vedantic Theism*, that among the Tantras there are forged works and passages, published as if genuine, "with the view of introducing new doctrines, new rites, or new precepts of secular law." Some of the Tantras appear to have been written chiefly in Bengal, and in the eastern districts of Hindustan, being unknown in the west and south, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and practices of the people. The Saktas (q.v.) derive the principles of their sect, and their religious ceremonies, wholly from the Tantras, and hence are often called Tantraists.

Tantum Ergo

(*So great therefore*). The concluding part of the hymn for Corpus Christi day, entitled *Pange lingua*, which is sung in the Latin Church when the holy sacrament is exposed for the worship, and elevated for the benediction of the faithful.

*"Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.*

*"Genitori, genitoque
Lans et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen."*

Tapestry

The Church of the Middle Ages required for various purposes a great number of tapestries for *dorsalia* at the back of the choir-stalls, for closing the doors and windows, for the protecting enclosures of the altars, for the veiling of the sanctuary during the fast-time (fasting-cloths), and especially for clothing the walls and the floor. At first the tapestry came from the East, until, in the 4th century, a tapestry manufactory was formed at Palermo, which, under the hands of Saracen and Byzantine workmen, imitated the Oriental patterns. These old silk webs, of which we find remains here and there in collections, show a strictly architectonic style, and are covered with figures of animals of a typical character, such as griffins, unicorns, lions, elephants, peacocks, and parrots. In the northern cloisters, tapestry-weaving was learned and soon practiced, even from the beginning of the Romanesque period, and the circle of representations was increased by Biblical and symbolical scenes, to which were added representations out of favorite poets. Tapestry embroidery was an occupation followed with zeal in the nunneries. From the 14th century, carpets painted with size-colors on linen were also made. With the entrance of Gothic art, there appears in use a friezelike composition, hand in hand with a naive naturalistic border, which drives out the severe style of the earlier times. Interesting tapestries of the Romanesque period, partly with antique mythological representations, are to be seen in the treasury of the collegiate church at Quedlinburg; others of the same time, with Christian representations, in the cathedral at Halberstadt, intended for the backs of choir-stalls. A complete selection of tapestries is in the monastery of Wienhausen, near Zell, one of them as embroidery with the history of Tristan and Isolde; others in the St. Elizabeth Church at Marburg, in St. Sebald and St. Lorenz, at Nuremberg, and in many church treasuries.

Tappan, Henry Philip, D.D., LL.D.

a distinguished educator, was born at Rhinebeck on the Hudson, April 23, 1805. He graduated from Union College in 1825, and from Auburn Theological Seminary in 1827; became assistant to the Reverend Dr. Van Vechten, in the Reformed Dutch Church at Schenectady; the next year was settled as pastor of the Congregational Church at Pittsfield, Massachusetts; and in 1831 was compelled by ill-health to resign. In 1832 he was appointed professor of moral and intellectual philosophy in the University of the City of New York, and resigned in 1838. During the next few years

he spent most of his time in writing books and conducting a private seminary in New York city. He published, *A Review of Edward's Inquiry into the Freedom of the Will* (1839): — *The Doctrine of the Freedom of the Will Determined by an Appeal to Consciousness* (1840): — *The Doctrine of the Freedom of the Will applied to Moral Agency and Responsibility* (1841): — *Elements of Logic, with an Introductory View of Philosophy in General, and a Preliminary View of the Reason* (1844): — a treatise on *University Education* (1851). In the latter year he went to Europe, and on his return in 1852 published *A Step from the New World to the Old*. He was president of the University of Michigan from 1852 to 1863, and gave it a new life by his administration. After his retirement from this school he lived almost entirely abroad, and died November 15, 1881, at Vevay, Switzerland.

Tappuah

The present *Tuffah*, which probably represents Beth-tappuah (^{<0655>}Joshua 15:53), is briefly described in the *Memoirs* to the Ordnance Survey (3:310). *Beit-Ata*, which we have conjectured to be the Tappuah of ^{<0618>}Joshua 12:11; 15:34, is copiously described, *ibid.* page 22 sq., 83; but Tristram suggests (*Bible Places*, page 48) for the latter Biblical site the present *ArtuJ*; which lies three and a half miles to the north-west of Beit-Atah, and one and a quarter miles south-east of Surah (Zorah). It is described in the above *Memoirs* (3:22) as "a small village on a low hill, with an open valley to the nwest. There is a pool in the valley, where the village obtains its water. Olive-trees occur around the place. "There do not seem to be any traces of antiquity. The third Tappuah, or that of-Ephraim (^{<0618>}Joshua 16:8; 17:8), or Ein-tappuah, is conceded by Tristram (*ut sup.* page 195) to be the modern *Atuf*, but to this Conder objects (*Memoirs*, 2:357) that there is no spring and no tombs, and that the names have but one letter in common. The place is "a mud village, built on an older site, and supplied by wells and cisterns" (*ibid.* page 227).

Tasso, Torquato

a celebrated Italian poet, was born at Sorrento, where his parents were visiting, March 11, 1544. Soon after his parents returned to Naples with him, and committed their son, at the age of three years, to the care of a man of learning. At four he was sent to the college of the Jesuits, where he made such rapid progress that at seven years of age he was pretty well

acquainted with the Latin and Greek tongues. Bernardo the father of the poet, following his patron, the prince of Salerno, into France, committed his son, then nine years old, to Maurice Cataneo, who assiduously cultivated the early disposition of his pupil to polite literature. When Tasso was twelve years of age he went to join his father, who soon afterwards placed him in the University of Padua, where he wrote *Rinaldo*, a poem, being then in his eighteenth year. Invited by the principal persons of the city and college of Bologna, he took up his residence there, but shortly after, upon the invitation of Scipio Gonzaga, prince of the academy at Padua, returned to that city, and became incorporated into the academy, at the age of twenty years. He here formed the design of his celebrated poem, *Jerusalem Delivered*, and being urged by Alphonso II, duke of Ferrara, took up his residence in his palace. He continued to work upon his great poem, which he completed in his thirtieth year, but it was printed, even then, against his will. Not long after, being engaged in a duel, he was arrested by order of the duke, ostensibly to screen him from the designs of his enemies. After about a year's detention, he escaped, and retired to Turin, where he endeavored to remain concealed. He soon became known, and was received by the duke of Savoy, who showed him every mark of esteem. Fearful of being given up to the duke of Ferrara, he left Turin and went to Rome, where he was treated with great honor by all classes. Shortly after he took up his residence with his sister at Sorrento, and then returned to Ferrara, hoping to have his writings restored to him. Failing in this he left that city, and went to Mantua, Padua, and Venice, finally trying his fortune once more with the duke, who, pretending to believe that his mind had become affected, caused him to be confined in the hospital of Santa Anna. After seven years' confinement, his release was procured by Vincentio Gonzaga, prince of Mantua, who brought him to his own city. Wearied with dependence, he resolved to retire to Naples, and from there he went to Bisaccio with his friend Manso. At the approach of winter they returned to Naples, and soon after Tasso went to Rome, where he lived about a year, and, after some wandering, took up his residence at Naples again with the count of Palena. Here he applied himself to the composition of *Jerusalem Conquered*. He abandoned Naples again to go to Rome upon the invitation of cardinal Cynthio Aldobrandini. Disgusted with the life of a courtier, he obtained permission to retire to Naples, where he took up his lodging in the Benedictine convent of San Severino. He was, however, soon recalled to Rome, to be publicly crowned with laurel in the capitol. He arrived in that city in the beginning of 1595, but while the preparations

for the ceremony were being made, Tasso fell ill, and died, in the monastery of San Onufrio, April 25, 1595.

Tatwine

archbishop of Canterbury, was a distinguished scholar, poet, and divine. He was appointed to the see of Canterbury in 731, and passed the remainder of his life in the quiet routine of episcopal duty. He died in 734. See Hook, *Lives of the Archbishops of Canterbury*, 1:195 sq.

Tawus Version

SEE PERSIAN VERSIONS.

Taylor, Benjamin C., D.D.

a Reformed (Dutch) minister, was born in Philadelphia, Pennsylvania, February 24, 1801. He graduated from Princeton College in 1819, and from the New Brunswick Theological Seminary in 1822; was licensed the latter year, and immediately became pastor at Greenbush and Blooming Grove, Rensselaer County, N.Y.; in 1825 at Aquackanock (now Passaic), N.J.; in 1828 at Bergen, where he was made pastor emeritus in 1870, and died, Feb. 2, 1881. He published several sermons and addresses, and a volume entitled *Annals of the Classis and Township of Bergen* (1856).

Taylor, Francis

an English theologian of the 17th century, is the author of a Latin translation of *Aben-Ezra's Commentary on and Rashi's Exposition of Lamentations* (Lond. 1645): — *Targum Hierosol. in quinque Libros Legis in Latinuma Conversum* (1649): — *Pirke Aboth cum Versione Latina a Phil. Aquino, Additis Notis Marginalibus* (1651): — *Targum, Prius et Posterius in Estheram*, etc. (1655). Together with Arnold Boote, he published, *Examen Praefationis Joh. Morini in Biblia Graeca de Textus Hebraici Corruptione et Graeci Auctoritate* (Leyden, 1636). See Furst, *Bibl. Jud.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Taylor, James Barnett, D.D.

a Baptist minister, was born at Barton-upon-Humber, England, March 19, 1804. He came to New York with his parents while an infant; removed to Virginia in 1817, having already, at the age of thirteen, made a profession

of religion; began to preach at the age of sixteen, and was formally licensed at twenty. He performed, for a year or two, missionary labor in the Meherran District, Virginia; was ordained May 2, 1826, at Sandy Creek, and, the same year, was called to the pastorate of the Second Church at Richmond, where he remained thirteen years. He was elected chaplain of the University of Virginia in 1839, and in 1840 became pastor of the Grace Street Church, Richmond, where he remained until 1844, and then entered upon his duties as corresponding secretary of the Southern Baptist Convention, which office he held with distinguished ability for twenty-six years. During thirteen of these years he was pastor of the Taylorsville Church, and was also in the Confederate army as colporteur and post-chaplain. For a short time he was editor of *The Religious Herald*. The *Southern Baptist Missionary Journal* and *Home and Foreign Journal* were established by him. He wrote also a *Life of Lot Carey*, a *Life of Luther Rice*, *Lives of Virginia Baptist Ministers*, and had prepared, in part, a *History of Virginia Baptists*. After the war he took a deep interest in the spiritual welfare of the freedmen. He died December 22, 1871. See Cathcart, *Baptist Encyclop.* page 1134. (J.C.S.)

Taylor, John Lord, D.D.

a Congregational divine, was born at Warren, Connecticut, May 20, 1811. He graduated from Yale College in 1835 and at the Divinity School in 1839, having been a tutor in the college for two years; was ordained pastor of the South Church, Andover, Massachusetts, the last-mentioned year; became professor of theology and homiletics in Andover Theological Seminary in 1868, resigned in 1879, and died there, September 23, 1884. Besides many contributions to the literary journals, he wrote, a *Memoir of lion. Samuel Phillips* (1856): — *Memorial of the Semi-Centennial Celebration of Andover Theological Seminary* (1859).

Taylor, Joseph van Sommern

a missionary of India, was born at Bellary, Southern India, in 1820, where his father was a missionary of the London Society. He was educated at the Bishop's College in Calcutta and at Glasgow, graduating at the latter place in 1845. In the same year, having been accepted by the London Missionary Society, he left England for Gujerat, where he labored for thirty-four years, the last twenty-one years in connection with the Presbyterian Church of Ireland. He died in 1881. Mr. Taylor, besides translating the *Confession of*

Faith into Gujarati, wrote two of the best grammars in that language. The natives of Gujerat are indebted to him for a *History of the Christian Church*, founded on that of Dr. Barth, as well as for a *Book of Christian Practise* and a *Manual of Devotion*. Several of the best tracts in the list of the Gujerat Tract and Book Society are from his pen. He also translated the *Shorter Catechism*, and was engaged at the time of his death on a translation of the *Philosophy of the Plan of Salvation*, which he left unfinished. (B.P.)

Taytazak

SEE TAITAZAK.

Tcheremissian Version

SEE RUSSIA, VERSIONS OF.

Tchuwashian Version

SEE RUSSIA, VERSIONS OF.

Teaching of the Twelve Apostles

is the title of a newly discovered writing belonging to the Patristic period. In the year 1883 Philotheos Bryennios, metropolitan of Nicomedia, published from the Jerusalem manuscript of the year 1056, and preserved at Constantinople, a hitherto unknown writing, bearing two titles, *Διδαχὴ τῶν δώδεκα ἀποστόλων* and *Διδαχὴ κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν*. An edition with critical emendations was published in 1884 by Hilgenfeld, in his *Novum Testamentum Extra Canonem Receptum* (Leipsic, 1884, 4:94-103), and from that time the republic of letters has been kept alive by translations, essays, etc.

I. Contents. — The "Teaching" comprises sixteen chapters, and may be divided into four parts: chapter 1-6, comprising the doctrinal and catechetical part, setting forth the whole duty of the Christian; chapter 7-10 and 14 contains the liturgical and devotional part, giving directions for Christian worship; chapter 11-13 and 14 contains the ecclesiastical and disciplinary part, concerning church officers, and chapter 16 the eschatological part, or the Christian's hope.

II. Theology of the Teaching. — God is the Creator (1:2), who made all things (10:3), and is our Father in heaven (8:2). Nothing can happen without him (3:10); he is the giver of all good gifts, the author of our salvation, the object of prayer and praise (9 and 10), to whom belongs all glory through Christ Jesus (8:2; 9:4; 10:4). Christ is the Lord and Savior (10:2, 3), God's servant and God's son (9:2), and David's God (10:6), the author of the gospel (8:2; 15:4). He is spiritually present in his Church, and will visibly come again to judgment (16:1, 7, 8). Through him knowledge and eternal life have been made known to us (9:3; 10:2). The Holy Spirit is associated with the Father and the Son (7:1, 3); he prepares man for the call of God: (4:10), speaks through the prophets, and the sin against the Spirit shall not be forgiven (11:7).

The Teaching speaks of the Lord's Day as a day to be kept holy (14:1), and recognises only two sacraments, Baptism and the Eucharist (7:1-4; 9:10, 14).

Man is made in the image of God (5:2) but sinful, and needs forgiveness (8:2); he must confess his transgressions to receive pardon (4:14; 14:1, 2). There are only two ways, the way of life and the way of death.

III. Language of the Teaching. — The "Didache" is written in Hellenistic Greek, like the New Test. It is the common Macedonian or Alexandrian dialect, with "a strong infusion of a Hebrew soul and a Christian spirit." The "Didache" contains 2190 words, 504 are New Test. words, 497 are classical, and 479 occur in the Septuagint, 15 occur for the first time in the "Didache," but are found in later writers.

IV. Authenticity of the Teaching. — It is first quoted by Clement of Alexandria (*Stromata*, 1:20), who cites a passage from it as "Scripture." Eusebius (died A.D. 340) mentions it as "the so-called Teachings of the Apostles" (*Hist. Eccl.* 3:25), and so does Athanasius (died A.D. 373) (*Epist. Fest.* 39, in *Opera*, ed. Bened. 1:2, 963). The last mention of the "Teaching" is by Nicephorus, patriarch of Constantinople (died A.D. 828), who speaks of such a book as among the Apocrypha of the New Test.

V. Date, Place, and Authorship. — The most prevailing view as to the time when the Teaching was composed is between A.D. 80 and 120; but this date seems to us rather early. The majority of scholars assign the Teaching to Alexandria in Egypt, a minority to Palestine or Syria. Who the

author of the Teaching was is not known. From the work itself, it may safely be stated that he was a Jewish Christian.

VI. Scripture Quotations and Allusions in the Didache. — The author of the Teaching quotes not only the Old and New Tests., but also the Apocrypha of the Old Test., as the following table will exhibit:

1. QUOTATIONS FROM THE OLD TESTAMENT.

3845 Zechariah 14:5	Teaching 16:7.
3011 Malachi 1:11, 14	14:3.

2. ALLUSIONS TO THE OLD TESTAMENT.

0280 Exodus 18:20; 1512 Deuteronomy 31:29	1:1.
20:13-17; 5:17-22. 0482 Numbers 18:12,13, 15, 30 1583 Deuteronomy 18:3, 4 3583 Ezekiel 45:30	3. 1605 Nehemiah 10:35-37
1522 Deuteronomy 12:32	4:13.
1040 Job 4:10	4:6.
2342 Isaiah 66:2, 5	3:8.
2208 Jeremiah 21:8	1:1.
2007 Daniel 4:27	4:6.

3. QUOTATIONS FROM, AND ALLUSIONS TO, THE OLD TESTAMENT

<i>Apocrypha.</i> Tobit 4:7	4:6-8.
15	1:2.
Ecclus. 2:4	3:10.
4:5	4:8.
31	4:5.

4. QUOTATIONS AND REMINISCENCES FROM THE NEW TESTAMENT

1015 Matthew 5:5	3:7.
23, 24	14:2.
25, 26	1:5
39-41 (1162 Luke 6:29, 30	4.

44-46 (<4167> Luke 6:27	1:3.
<4005> Matthew 6:5	8:2.
<4005> Matthew 1:5	15:4.
9-13	8:2.
16	8:1.
<4006> Matthew 7:6	9:5.
12	1:2.
<4009> Matthew 10:9, 10 (comp. <4001> Luke 9:1-6; 10:4-7)	13:1, 2.
<4023> Matthew 12:31	1:7.
<4085> Matthew 18:15, 17	15:3.
<4010> Matthew 11:9	10:6.
<4027> Matthew 22:37-39	1:2.
<4040> Matthew 24:10-14	16:4, 5.
30, 31	6, 8.
31, 35	1.
42, 44	10:5. 15:34
<4089> Matthew 28:19, 20	7:1.
<4072> Luke 6:27-30	1:3, 4, 5.
Luke 12:35	16:1.

5. ALLUSIONS AND PARALLELS TO THE NEW TESTAMENT.

<4062> Acts 4:32	4:8.
<5157> Romans 15:27	
<4652> 1 Corinthians 15:52	6:6
" 16:22 (Maranatha)	10:6.
<4016> Ephesians 6:5, 9	4:10, 11.
<5146> 1 Thessalonians 4:16, 17	16:4-8.
" 5:22	2:1.
<5118> 2 Thessalonians 2:8-10	16:4.
<5812> Hebrews 10:22 (συνείδησις πουηρά)	14:1.
<5837> Hebrews 13:7	15:1.
<4021> 1 Peter 2:11	1:4.
<4008> Revelation 1:8	10:2.
10	14:1.
<4025> Revelation 22:15	5:2.

The absence of any reference to so many books of the New Test. accords with the view that we have before us a very early document; but it does not, of course, prove that the sacred writings were unknown to the writer, and still less does it furnish any argument for the view that they were not then known to the Church in general. The object of the writer was very limited; his intention was to furnish a manual or catechism for catechumens.

VII. Literature. — Although so recently discovered, this little tract has already been the subject of very numerous essays and expositions. In addition to the treatise mentioned above and De Romestin, *Teaching of the Twelve Apostles* (Lond. 1884, 8vo), the most complete and exhaustive work, giving, besides the original text, an English translation and literary matter, is the one published by Ph. Schaff, *The Oldest Church Manual*, called "*The Teaching of the Twelve Apostles*" (New York, 1885). (B.P.)

Tekke Turcoman Version

SEE JAGHATAI TURKI VERSION.

Tekoa

The present *Khu-bet Tekua* is archeologically described in the *Memoirs* accompanying the Ordnance Survey (3:314, 368).

Ten Broeck, Anthony, D.D.

a Protestant Episcopal clergyman, was born in New York city in 1815. He graduated from Columbia College, and from the General Theological Seminary in 1837; for many years was engaged in teaching; was connected with a school in Orange N.J., under the supervision of bishop Doane; taught in the Mt. Auburn Institute in Washington; founded the bishop Bowman Institute at Pittsburgh, Pennsylvania; and became rector of Burlington College. He was rector of St. James's Church; Eatontown, N.J., at the time of his death, September 22, 1880. See Whittaker, *Almanac and Directory*, 1881, page 175.

Tennent, William Mackay, D.D.

a Presbyterian minister, graduated from the College of New Jersey in 1763, and in 1772 was ordained pastor at Greentield, Conn. In 1781 he accepted a call to the Presbyterian Church at Abingdon, near Philadelphia, where he

continued until his death, in December 1810. See Sprague, *Annals of the Amer. Pulpit*, 3:26.

Tenney, Erdix, D.D.

a Congregational minister, son of Dr. Joshua Tenney, was born at Corinth, Vermont, June 11, 1801. He studied at Bradford Academy; in 1826 graduated from Middlebury College; in 1829 from the Andover Theological Seminary; was ordained pastor, January 5, 1831, at Lyme, N.H., and was dismissed August 12, 1867. From 1867 to 1880 he resided at Westborough, Massachusetts, without charge; and from 1880 until death, November 13, 1882, at Norwich, Connecticut. See *Cong. Year-book*, 1883, page 33.

Tent

The following description of this Arab domicile, from Conder's *Tent Work*, 2:275, contains some additional information:

"The tents are arranged in different ways. Among the Suger a large encampment was set out in parallel lines some fifty yards apart, the tents in each row being close together, end to end. Among the Ta'amireh and Jahalin the usual form is a rectangle. The average length of tile tent is from twenty to twenty-five feet, but the small ones will sometimes be only ten feet long, and the larger forty feet. The distance between two tents in a lile is about four feet. Thus a camp of twenty tents occupied a space of two hundred feet by seventy feet. In another case the form was a triangle, the reason of this arrangement being that the flocks are driven into the enclosure at night, and thus protected from the attacks of robbers or prevented from straying by themselves.

"The Arab tent is extremely unlike the usual representations, in which it is shown either as a sort of hut, as among the Turkomans, or as a bell-tent, instead of a long black 'house of hair,' with a low, slouping roof and open front. It has, however, been carefully described by Burckhardt, and there is little to add to his account. The canvas of the roof and side walls is of goat's hair, black, with occasionally stripes of white running horizontally (Cant. 1:5). The pieces of stuff are about two feet wide, and thirty to fifty feet long. The tent has generally nine poles ('Awamnid), arranged three and

three, those in the centre being the longest; thus the tent has a low ridge both ways in order to run the rain off. The cloths at the side can be easily removed as the sun and wind requires, one side being always left open. The tents are supported by cords and by pegs (Antad), which are driven with a mallet (𐤀𐤓𐤁𐤀 Judges 4:21). The average height of a tent is about seven feet.

"Frail and cold as these habitations might be thought to prove, in winter, they are really far more comfortable than would be expected. Being so low, the wind does not blow them over, and they are, moreover, most skilfully pitched, generally below a steep bank or low swell. Even in heavy storms I have found the interiors dry, and the heavy canvas does not let the rain through. The Arabs, however, suffer very much from rheumatism in winter. In summer they occasionally inhabit reed huts ('Arish), which are cooler than the tents."

Ter Haar, Bernard

a Dutch theologian, was born at Amsterdam, June 13, 1806. He studied at Leyden, and was in 1839 doctor of theology. After having served several congregations with great success, he was in 1843 called to Amsterdam, and was made professor of theology in 1854 at Utrecht. In 1874 he retired to Velp, near Arnheim, and died November 19, 1880. He published, *Jean et Theogene* (Arnheim, 1838): — *Histoire de la Reformation* (1845; 5th ed. 1854): — *De Historiae Ecclesiasticae et Theologia Moralis Studio* (Utrecht, 1854): — *De Historicae Religionis Christianae Indole* (1860): — *L'Historiographie de l'Histoire Ecclesiastique* (1870-71, 2 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Terpsichore

Picture for Terpsichore

one of the nine Muses (q.v.); she presided over choral song and dancing.

Thalia

Picture for Thalia

one of the nine Muses (q.v.); regarded in later times as presiding over comedy. She became the mother of the Corybantes, by Apollo.

Theberath, Charles S., D.D.

a Presbyterian minister, was born in one of the Rhenish provinces of Prussia in 1807. He came to America in 1840, and settled in New York city, where he founded a Sunday-school in the fifteenth ward, from which sprang the Second German Presbyterian Church. He was the first pastor of this church, where he labored successfully several years. Receiving a call from the German Presbyterian Church of Paterson, N.J., he accepted the same, and remained four years. After this he took charge of a missionschool in Albany, N.Y., where he continued until his health failed, when he resigned and removed to Newark, N.J., where he died, October 8, 1882. (W.P.S.)

Thebez

The modern *Tabus* is described in the *Memoirs* to the Ordnance Survey (2:229, 247).

Theobald, archbishop of Canterbury

was born in Normandy, the year of his birth not being known. He was the third archbishop supplied to the Church of England by the celebrated abbey of Bee. He was appointed prior in 1127, and ten years afterwards was elected abbot. In 1138 he was invited to England by king Stephen and his queen, Matilda. He was consecrated archbishop of Canterbury in 1139. It reflects credit upon the character of Theobald that in that rude and boisterous age, his residence became the centre of all the learning and ability of the kingdom. "For two generations several of the most distinguished men in the country could refer to the happy hours they had passed at Theobald's court." He appears to have been banished by the king at one time, but he returned to England, and matters were again set right. The last time Theobald appeared in public was at the consecration of Richard Peche, bishop of Lichfield. He was too infirm to officiate, but witnessed the consecration. He died April 18, 1161. See Hook, *Lives of the Archbishops of Canterbury*, 2:322 sq.

Theological Seminaries

SEE SEMINARIES, THEOLOGICAL.

Theurer, CARL Johann Wilhelm

a Protestant minister, was born April 26, 1826, at Waldenbuch, in Wurtemberg. In 1858 he was pastor at Muhlhausen-on-the-Neckar, in 1870 assistant at the hospital church in Stutgard, in 1875 second preacher at the Stiftskirche there, and died July 16, 1882, at Zavelstein. He published, *Das Reich Gottes*, etc. (Ludwigsburg, 1862): — *Predigten* (ibid. 1874, 2d ed. 1879): — *Blicke in die Herrlichkeit des Vater- Unsers* (1881, 2d ed. 1882). (B.P.)

Thiersch, Heinrich Wilhelm Josias

a Protestant theologian of Germany, was born at Munich, November 5, 1817. In 1840 he commenced his academical career at Erlangen, and in 1843 was professor at Marburg, but resigned his professorship in 1850 on account of his conversion to the "Catholic Apostolic Church." He spent many years as a private tutor in South Germany, continuing all the time active and fertile in the production of theological works. In 1875 Thiersch retired to Basle, and died December 3, 1885. He published, *Ad Pentateuchi Versionem Alexandrinam Criticæ Pertractandam Prolegomena* (Erlangen, 1840): — *De Pentateuchi Versione Alexandrina Libri Tres* (1841): — *Hebraische Grammatik* (1842; 2d ed. 1858): — *Versuch zur Erstellung des historischem Stauldpunkts fur die Kritik der neutestamentlichen Schrifteen* (1845): — *Einige Worte uber die Aechtheit der neutest. Schriften*, etc. (1846): — *Vorlesunge uber Katholicismus und Protestantismus* (eod.; 2d ed. 1848): — *De Epistola ad Hebraeos Commentatio Historica* (Marburg, 1849): — *De Stephani Protomartyris Oratione Commentatio Exegetica* (eod.): — *Die Geschichte der christl. Kirche im Alterthumn* (2d ed. 1858; 3d ed. 1879): — *Politik und Philosophie im ihrem Verhaltniss zur Religion unter Trajanus, Hadrianus und den beiden Antoninen* (1853): — *Ueber christliches Familien leben* (1854; often reprinted): — *Die Bergpredigt Christi und ihre Bedeutung fur die Gegenwart* (1867; 2d ed. 1878): — *Die Gleichnisse Christi nach ihrer moralischen und prophetischen Bedeutung betrachtet* (1867; 2d ed. 1875): — *Die Genesis nach ihrer moralischen und prophetischen Bedeutung betrachtet* (1870; new ed. 1875): — *Inbegriff der christlichen Lehre* (published shortly after the author's death, Basle, 1886). See Zuchold, *Bibl. Theol.* s.v.; *Allyemeine evangel. luth. Kirchenzeitung*. (Leipsic, 1886), No. 1, 2, 3. (B.P.)

Thomas

the name of several Scotch prelates.

1. Bishop of Galloway, who swore fealty to Edward I of England in 1296, and recognized king Robert Bruce's title to the crown in 1304. He was bishop here before 1309. See Keith, *Scottish Bishops*, page 273.
2. Bishop of the Isles about 1334. He died in Scotland, September 20, 1338. See Keith, *Scottish Bishops*, 1303.
3. Bishop of Galloway in 1362. See Keith, *Scottish Bishops*, page 274.
4. Bishop of Ross in 1481, and founder of the collegiate church of Tain the same year. He was still bishop there in 1487. See Keith, *Scottish Bishops*, page 189.

Thomas or Wilton, D.D.

was made first chancellor and then dean of St. Paul's, London. In his time (during the reigns of Edward IV) occurred the contest between the prelates and friars, the latter upbraiding the former for their pomp and plenty. Wilton entered into this contest, and charged upon the monks that, although confessing their poverty, they really, by their influence at the confessional, opened the coffers of all the treasures in the land. He wrote a book, *An Validi Mendicantes sint in Statu Perfectionis*, maintaining that much were rogues by the laws of God and man, and fitter for the house of correction than a state of perfection. Wilton flourished in 1460. See Fuller, *Worthies of England* (ed. Nuttall), 3:335.

Thomas, Benjamin, D.D.

a Baptist minister, was born in South Wales in 1823, and, when quite young, removed to Ohio. He graduated from Denison University, was ordained in 1846, and, for a time, taught in Vermillion College. His pastorates were as follows: Mansfield, Monroeville, First Church in Zanesville, Bradfield, and Newark, all in Ohio. Subsequently he removed to Bloomington, Illinois, and became western secretary of the American Bible Union. Having occupied other prominent positions in his denomination in Illinois, he removed to Arkansas in 1864, and became president of the university at Judsonia. During the war he served as a soldier in the Federal

army, and became brevet-colonel. He died at Little Rock, Arkansas, March 5, 1884. See Cathcart, *Baptist Encyclop.* page 1147. (J.C.S.)

Thomas, John, M.D.

the founder of the Christadelphians (q.v.), was born at Hoxton Square, London, April 12, 1805. His father was a Dissenting clergyman while in England and a Baptist clergyman after coming to the United States in 1832. John was educated as a physician, beginning, at the age of sixteen, a medical course under a private physician, and continuing it for three years at St. Thomas's Hospital. He then assisted a London physician a year, and practiced medicine at Hackney three years. Although a member of his father's church from boyhood, his first attention to creeds was in 1830 or 1831, when he began the study of the subject of immortality, upon which he made contributions to *The Lancet*. Purely as a business venture he sailed for New York, May 1, 1832. Shortly after reaching Cincinnati he became acquainted with Walter Scott, the original founder of the "Christians," or Campbellites. Before he was aware of it, he had heard from Scott a full exposition of his doctrines, had assented to them as appearing rational and had been induced to indicate that assent by immersion at ten o'clock at night in the Miami canal. On a trip east, in 1833, he met and visited Alexander Campbell, was forced reluctantly into assisting him in public addresses, and was so well received by the people that, on reaching Baltimore, he made addresses every evening for a week upon religious topics. During 1834 and 1835 he practiced medicine in Philadelphia, Baltimore, and Richmond, speaking to the Campbellite congregations on Sundays. In May 1834, he issued the first number of *The Apostolic Advocate*, a monthly magazine, of which five volumes were issued in all. His first opposition to the received views of the sect consisted in publishing, in No. 6 of his magazine, an article on Anabaptism, resulting in controversy between him and Mr. Campbell. The former insisted upon the reimmersion of persons coming to the sect from Baptist churches; the latter denied its necessity. On December 1, 1835, Dr. Thomas made another advance in free-thought by publishing thirty-four questions which hinted at materialism, annihilation of the wicked, a physical kingdom, etc. The chief outcry against him was for his materialistic tendencies. By 1836 Mr. Campbell denounced him openly. About this time Mr. Thomas moved to Amelia County, Virginia, abandoned the practice of medicine, set up a printing-office on his farm, and devoted himself largely to literary work. In August 1837, he engaged in a public discussion with a Presbyterian

clergyman, Reverend Mr. Watt. In November he was publicly disfellowshipped by Mr. Campbell, while, in response to the demands of the latter, he was called to account by the churches at Painesville and Bethel for his views. They did not, however, see fit to discipline him, contenting themselves with some suggestions concerning the spirit in which he should carry on the discussion. In 1838 he made a preaching tour through the southern counties of Virginia, coming in conflict more or less with Mr. Campbell. In 1839 he removed to Longrove, Illinois, took up two hundred and eighty-eight acres of land, and for two years confined his attention to farming. After a brief residence at St. Charles, where his printing-office and physician's office were burned, he opened an office at Hennepin, and was appointed lecturer on chemistry in Franklin Medical College. The *Advocate* having now been suspended for nearly three years, he started, in 1842, a monthly called *The Investigator*, of which he issued twelve numbers. In 1843 he began *The Herald of the Future Age*, at Louisville, Kentucky, and continued it at Richmond. where, in 1844, he held his first meetings separately from the Campbellites. Collisions with the latter led to further study and to wider divergence of creed. He published his articles of belief at this time, and in October 1846, delivered a series of ten lectures in New York in defence thereof. Having still further perfected his declaration of belief, he decided, in February or March 1847, that he ought to be baptized into that belief; accordingly, he requested a friend to immerse him and to say over him, "Upon confession of your faith in the things concerning the kingdom of God and the name of Jesus Christ, I baptize you into the name of the Father, Son, and Holy Spirit." After fourteen years of search he was now satisfied that he had reached the truth. He began to advocate it more earnestly than ever, visiting Baltimore, where he was permitted to speak in the Campbellite meeting-house; Buffalo, where he was furnished with the Millerite place of worship, and New York, where he was received by the Campbellites. With letters from many Campbellites and other friends he sailed from New York in June 1848, for England. His enemies had communicated his peculiar doctrines to the Campbellites of Nottingham and other places. He was therefore refused audience by them, but he addressed the Millerites of Nottingham, Derby, Birmingham, and Plymouth. The London Campbellites denounced him officially. Those of Lincoln and Newark received him, and the former made him their delegate to the Church convention at Glasgow. An effort to prevent his sitting was unsuccessful, and he addressed large audiences in the City Hall. A call for the publication of his views, while at Glasgow, led

to the preparation of *Elpis Israel* (478 pp. royal 8vo). At Edinburgh he delivered a course of ten lectures. Spending the winter of 1848-49 in London, upon his book, he made subsequent tours through England and Scotland lecturing and preaching. In November 1850, he came again to the United States, resumed *The Herald of the Future Age* in 1851, and published volume 1 of *Eureka*. He travelled and advocated his views through the States and Canada until 1862, when the war caused the cessation of his paper, and he sailed for Liverpool. He visited all the places where groups had been organized to advocate his views, and, returning to the United States, issued the second volume of *Eureka*. The third volume was published in 1868. A third trip to Great Britain was made in 1869, when he found that his Birmingham church had grown from twelve to one hundred and twenty-three members. Crossing to the United States for the fourth time, in May 1870, he began a tour of the country, but was prostrated at Worcester, Massachusetts, and compelled to give up his work. He died in New York, March 5, 1871. In addition to the periodicals and books mentioned above, he issued, *The Apostasy Unveiled* (1838, 148 pages): — *Anatolia* (1854, 102 pages): — *Anastasis* (46 pages): — *Phanerois*, and several tracts and lectures. (C.W.S.)

Thomas, Robert S., D.D.

a Baptist minister, was born. in Scott County, Kentucky, June 20, 1805. He united with the Church in 1821, was ordained, in 1830, pastor at Columbia, Missouri, and for several years performed much evangelical labor in Missouri, being the first to introduce Sabbath-schools into that state. He was chosen professor of languages and moral science in the State University, and in 1853 president of William Jewell College. He finally removed to Kansas City, where he organized a church, of which he was the pastor until his death, June 12, 1859. See Cathcart, *Baptist Encyclop.* page 1149. (J.C.S.)

Thomas, Thomas, D.D.

a Welsh Baptist minister and educator, was born at Cowbridge, January 12, 1805. He began to preach when fifteen years of age, and labored with much zeal. At the age of seventeen he entered the Baptist College at Abergavenny, and two years later removed to Stepney College, where he spent four years in faithful study. In 1828 he entered upon the pastorate of the Church in Henrietta Street, Brunswick Square, London, where he

remained eight years. In 1836, on the removal of Abergavenny College to Pontypool, he became its president, and retained the office until 1877. In the beginning of this work he was energetic in his ministerial labors, and soon formed a Baptist Church, which, in time, became the leading one of the town. He died December 6, 1881. See (Lond.) *Baptist Hand-book*, 1883, page 278.

Thomas, Thomas E., D.D.

a Presbyterian minister, was born in London, England, in 1812, and graduated from Miami University in 1834. His first pastoral charge was at Harrison, near Cincinnati, and his second at Hamilton, for twelve years. He then accepted the presidency of Hanover College, Ind., and passed from that to a professorship in the Theological Seminary at New Albany. In 1859 he became pastor of the First Presbyterian Church at Dayton, Ohio, and in 1871 was elected professor of Biblical literature in Lane Theological Seminary. He died February 2, 1875. Dr. Thomas was a man of strong mind, and one of the leaders of the anti-slavery party in the Presbyterian Church long before the civil war. See *Presbyterian*, February 13, 1875.

Thompson, Thomas Jefferson, D.D.

a Methodist Episcopal minister, was born in Dorchester County, Maryland, March 13, 1803. He was converted in his thirteenth year, began his itinerant career in 1825, and in 1826 entered the Philadelphia Conference. In it he served in turn Milford and Talbot Circuits; St. George's, Philadelphia; Rahway, N.J.; St. John's, Philadelphia; Kent Circuit, Maryland; Trenton, N.J.; Newark; East Jersey District; Harrisburg, Pennsylvania; Fifth Street, Philadelphia; St. Paul's; Snow Hill District; Asbury Church, Wilmington; Union Church, Philadelphia; South Philadelphia District; Reading District, as general agent of Wesleyan Female College; Dover, Delaware; Easton District, Dover District, and Wilmington District — thus summing twenty-two and a half years on circuits and stations, two years as agent, and twenty-five years as presiding elder. In 1836 the New Jersey Conference was organized and Mr. Thompson became identified therewith, but the next year returned to the Philadelphia Conference. In 1868, on the formation of the Wilmington Conference, he fell within its limits, and therein remained till his death, at Wilmington, Delaware, November 29, 1874. Dr. Thompson was a member of the General Conferences of 1844, 1852, 1856, 1860, 1868, 1872. He

was characterized by promptness and sterling integrity, zeal and solid worth. See *Minutes of Annual Conferences*, 1875, page 27.

Thorah, Feast Of The

SEE *TABERNACLES, FEAST OF*.

Thorne, James

an eminent minister of. the Bible Christians, was born at Shebbear, Devonshire, England, September 21, 1795. At an early age he was converted, and in 1816 entered the ministry. By nature and grace he was peculiarly fitted to be a leading spirit in the Connection. His gifts were diversified, his piety deep, his devotion to the work thorough, and his spirit catholic, childlike, and forbearing. He was president of the Conference five times, viz., in 1831, 1835, 1842, 1857, and 1865; secretary from 1819 to 1830, from 1832 to 1835, in 1849 and 1850, and in 1853 — eighteen times; and for several years editor and book-steward. He died January 28, 1872. See *Minutes of the Conference*, 1872; *Jubilee Volume*, published in 1866.

Thorneborough (or Thornburgh), John, B.D.

an English divine of the 17th century, was born at Salisbury, Wiltshire, educated at Magdalen College, Oxford, was preferred bishop of Limerick in 1593, dean of York in 1603, bishop of Bristol in 1617, at the same time holding his deanery and his Irish bishopric *in commendam* with it. He was translated to Worcester in the latter year, and died July 19, 1641. His skill in chemistry is spoken of. See Fuller, *Worthies of England* (ed. Nuttall), 3:326.

Throp, Charles, D.D., F.R.S.

an English divine, was born at Gateshead rectory, Octobr 13, 1783. He was educated at the Cathedral School, and at Oxford, where he obtained a fellowship, and subsequently was appointed tutor of University College. In 1807 he was presented with the rectorship of Ryton, where he spent several years in active service; in 1829 was presented with a prebendal stall in the Cathedral of Durham; and about 1831 was promoted to the archdeaconry of Durham. At the same time he was elected one of the lord Crewe trustees, in which capacity he exerted himself to the utmost. On the establishment of the University of Durham, he became its first warden. He

died at Ryton rectory, Durham, October 10, 1862. Dr. Throp was proverbial for his love of the fine arts, his gallery of pictures surpassing any other in the north of England. He was a man of rare benevolence, giving £400 per annum to endow the parish of Winlanton, and erecting a house of worship at Greenside, at his own expense, to the memory of his parents. See *Appleton's Annual Cyclop.* 1862, page 693.

Thube, Christian Gottlob

a Lutheran theologian of Germany, was born in Saxony, March 19, 1742. He studied at Leipsic, was in 1775 rector at Butzow, Mecklenburg, in 1776 preacher at Baumgarten, and died January 25, 1826. He published, *Anleitung zum richtigen Verstande der Offenbarung Johannis* (Minden, 1786; 2d ed. 1799): — *Das Buch des Propheten Daniel, neu ubersetzt und erklart* (1797): — *Das Buch des Propheten Sacharja, neu ubersetzt und erklart* (1801). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* s.v. (B.P.)

Thummell, C.B., D.D.

a Lutheran minister, was born in Germany in 1802; in 1820 entered the University of Halle, Prussia, and graduated from the University of Tuibingen, in Wirtemberg. In the spring of 1824 he was licensed to preach, and was ordained in 1826. On his arrival in America, in August of that year, he commenced the study of the English language. The first year he was employed as a missionary. From 1827 to 1838 he was professor of languages in Hartwick Seminary; and then accepted a professorship in the Lutheran Seminary at Lexington, S.C. In 1845 he removed to Prairieville, Illinois, where he remained until the close of his life, May 23, 1881. For fifteen years he was secretary and treasurer of the Farmers' Mutual Fire Insurance Company of Palmyra, 111. See *Lutheran Observer*, July 29, 1881.

Thurston, Eli, D.D.

a Congregational minister, was born at Brighton, Massachusetts, June 14, 1808. At the age of seventeen he went to Millbury to learn the gunsmith's trade, but having been converted in his twentieth year, he immediately began to study for the ministry, attending Day's Academy at Wrentham, and graduating from Amherst College in 1834. The year following he spent in Andover Theological Seminary, and the two succeeding studied

theology with the Reverend Dr. Jacob Ide, of West Medway. He was ordained pastor in Hallowell, Maine, January 3, 1838, and filled this position for ten years. The following twenty years, dating from March 21, 1849, he was pastor of the Central Church in Fall River, Mass. He died there, December 19, 1869. In theology Dr. Thurston was ranked as a Hopkinsian Calvinist, and his sermons were all constructed on the basis of his theology. As a preacher he was remarkable for clearness of statement and directness of argument. See *Cong. Quarterly*, 1871, page 433.

Tiben (also Written Twin or Dwin), Councils OF

(*Concilium Thevinense*). Tiben (perhaps the same as Thevis or Divo, supposed by some to be the present Erivan), under Chosroes II, became the capital of Armenia, and the religious centre of the realm. Several councils were held there.

I. The first council, held in 452, declared Tiben the seat of the catholicos.

II. The second council was summoned by the catholicos, Nerses II, in 527, and passed thirty-eight canons, the last of which ordered a fast of one week-every month.

III. The third council was held in 551, under Moses II, with a view of regulating the Easter festival. The 11th day of July, 553; was to begin the Armenian sera, and was declared the New Year's day of the first year.

IV. The fourth council, held in 596, was important for bringing about a separation between the Armenians and Georgians. Up to the year 580 the Georgians elected their own catholicos, who was always ordained by the Armenian. About that time, when the Georgian catholicos had died, the Georgians asked Moses II to elect one for them. He appointed Cyrion, a very learned theologian, who decreed the acceptance of the acts of the Council of Chalcedon. Moses' successor, Abraham I, who differed with Cyrion concerning the Council of Chalcedon, urged the Georgian catholicos to reject the decrees of the Council of Chalcedon, but in vain. At the fourth Council of Tiben, Cyrion and his followers were condemned. This act was the occasion of much controversy among the Armenians.

V. The fifth council, held under Nerses III, in 645, condemned all heretics, and especially the Council of Chalcedon and its supporters.

VI. The sixth council was convened by Nerses III, in 648, which again condemned the Council of Chalcedon.

VII. In 719 the seventh council was held, under John IV; thirty-two canons were passed, which provided, among other things, that the altar and baptismal font should be made of stone, unleavened bread and unmixed wine should be used in the communion, the clause "Thou that wast crucified for us," in the Trisagion, should be sung three times, morning and evening, as well as at the mass, etc. The last canon strictly forbade the intercourse with the Paulicians.

VIII. The last or eighth council was held in 726, and condemned Julian Halicarnassensis, his followers, and his writings. Tiberias is also celebrated for the martyrdom which some faithful Christians suffered there. See Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Tiberias

The present *Tubariya* is described in the *Memoirs* to the Ordnance Survey, 1:361, 418.

Tibetan Version

SEE THIBETAN VERSION.

Tidman, Arthur, D.D.

an English Congregational minister, was born at Mickelton, November 14, 1792. He was educated for the medical profession, but afterwards studied theology with Reverend George Collison, and in 1813 commenced missionary work in Sidmouth. In 1818 he received a call from Frome, and in 1828 settled at Barbican Chapel, London. During the last years of his pastorate he held the office of foreign secretary of the London Missionary Society. He died March 6, 1868. Dr. Tidman was well versed in all civil and diplomatic questions of the day; cool, far-seeing, and practical in all questions of Church doctrine or government, and especially distinguished by the wisdom, energy, and depth of his spiritual perception. See (Lond.) *Cong. Year-book*, 1869, page 281.

Tieftrunk, Johann Heinrich

a Lutheran theologian and philosopher of Germany, was born in 1760 at Oeftehifen, near Rostock. He studied at Rostock and Halle, was in 1792 professor at Halle, and died October 7, 1837. He published, *Einzig möglicher Zweck Jesu aus dem Grundgesetze der Religion entwickelt* (2d ed. Halle, 1793): — *Versuch einer Kritik der Religion* (1790): — *Censur des christlichen protestantischen Lehrbegriffs nach den Prinzipien der Religionskritik* (Berlin, 1791-95, 3 parts; 2d ed. 1796): — *De Modo Deum Cognoscendi* (1792): — *Dilucidationes ad Theoreticam Religionis Christianae Partem* (1793, 2 parts): — *Religion der Miindigen* (1800, 2 parts). See Krug, *Philosophisches Warterbuch*, 4:173 (2d ed. 4:197); Baur, *Vorlesungen uber Dogmengeschichte*, 3:336 sq.; Gass, *Gesch. der prot. Dogmatik*, 4:300 sq.; Punjer, *Geschichte der Religions philosophie*, 2:52 sq.; Plitt-Herzog, *Real-Encyclop. s.v.* (B.P.)

Timann (or Tidemann), Johann

the reformer of Bremen, was born at Amsterdam about the year 1500. In 1522 he went to Wittenberg, where he made the acquaintance of Luther and Melanchthon. In 1524 he went to Bremen, and was appointed pastor of St. Martin's. He now introduced those reformatory changes which have immortalized his name. In 1529 count Enno II, of East Frisia, called him to Emden to work there against the Anabaptists. In 1533 the city council adopted a church order, which was, no doubt, prepared by Timann, and was approved by Luther and Burgenhagen. Timan was also present at the colloquy in Worms, and at the meetings held at Ratisbon in 1541. He died February 17, 1557, at Nienburg. See Rotermund, *Lexikon alle Gelehrten in Bremen*, 2:216 sq. (where a list of Timann's writings is given); Plitt-Herzog, *Real Encyklop s.v.* (B.P.)

Timnah (or Timnath)

There seem to be three localities thus designated.

1. In the mountains of Judah (^{<01812>}Genesis 38:1214; ^{<01857>}Joshua 15:57). For ihis no modern representative of a corresponding name (Tibneh) has been discovered in the region required, for the ruined site, *Tibna*, two and a half miles east of Beit Nettif, and nine miles west of Bethlehem, suggested by Cosider (*Memoirs to the Ordnance Survey*, 3:53), and containing only

"foundations" (ibid. page 161), is entirely out of the neighborhood of the associated localities (in Joshua).

2. In the plain of Judah (^{<0650>}Joshua 15:10; ^{<0740>}Judges 14:1, 2, 5; ^{<1038>}2 Chronicles 28:18). The present representative; *Tibnah*, lies five and a half miles north-east of Tell es-Safieh (Gath), and eight miles south of Abu Shusheh (Gezer). It is merely described in the *Memoirs* accompanying the Ordnance Survey (2:441) as "ruined walls, caves, and wine-presses, with rock-cut cisterns. The water supply is from a spring on the north side."

3. In Mount Ephraim (^{<0695>}Joshua 19:50; 24:30; ^{<0019>}Judges 2:9). The modern ruin, *Tibneh*, which lies ten miles north-west of Beittn (Bethel), and ten and a half miles north-east of Jimzu, is described at length in the *Memoirs* to the Ordnance Survey, 2:374 sq. Lieut. Conder remarks (*Tent Work*, 2:229):

"It seems to me very doubtful how far we can rely on the identity of the site with that of Timnath-Heres. It is certain that this is the place called Timnatha by Jerome, a town of importance, capital of a district in the hills, and on the road from Lydda to Jerusalem, the position of which is fixed by references to surrounding towns. But the Jewish tradition, and also that of the modern Samaritans, points to Kefr Haris as the burialplace of Joshua. It is remarkable, however, that a village called Kefr Ishw'a, or 'Joshua's hamlet,' exists in the immediate neighborhood of the ruin of Tibneh."

Tiphseh

Picture for Tiphseh

(^{<1256>}2 Kings 15:16) is thought by Lieut. Conder' (*Memoirs* to the Ordnance Survey, 2:169) to be (different from that of ^{<1004>}1 Kings 4:24) the present *Khurbet Tafsulh*, six miles south-west of Shechem (Nablus), and described (ibid. p. 198) as "a small ruined village in gardens, appears to be modern."

Tirzah

The present *Teiasir*, which Tristram assumes (*Bible Places*, page 196) as the modern representative, lies twelve miles east by north from Sebestieh (Samaria), and is described in the *Memoirs* accompanying the Ordnance

Survey (2:228, 245). As to the identity of the name, Lieut. Conder remarks (*Tent Work*, 2:108):

"It contains the exact letters of the Hebrew word, though the last two radicals are interchanged in position, a kind of change not unusual among the peasantry. The beauty of the position and the richness of the plain on the west, the ancient remains, and the old main road to the place from Shechem, seem to agree well with the idea of its having once been a capital; and if I am right in the suggestion, then the old sepulchres are probably, some of them, those of the early kings of Israel before the royal family began to be buried in Samaria."

Titelmann, Francis

a Roman Catholic theologian, was born in 1497 at Hasselt, Belgium, and studied at Liege. Having completed his studies, he joined the Capuchins, went to Rome in 1537, and died the same year. He wrote, *Commentaria in Omnes Psalmos*: — *Paraphrastica Elucidatio in Librum Job*: — *Commentaria in Ecclesiasten Salomonis*: — *Commentaria in Cantica Canticorum*: — *Collatio pro Editione Vulgata Sacrae Scripturae*: — *Elucidatio in Omnes Epistolas Pauli*, etc. See Miraeus, *Elogia Illustrium Belgii Scriptorum*; Andreas, *Bibliotheca Belgica*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Titius, Gerhard

a Lutheran theologian of Germany, was born at Quedlinburg, December 17, 1620, and studied at different universities. In 1646 he was professor of Hebrew at Helmstadt, in 1650 doctor of theology, and died June 7, 1681. Titius was a voluminous writer. Of his publications we mention, *De Principio Fidei Christianae sen Canonica Scriptura*: — *De Ministris Ecclesiae*: — *De Beatitudine et Damnatione Aeterna ex Mischnajoth et Commentariis Rabbinoꝝ Considerata*: — *De Theopaschitarum Haeresi*: — *De Orthodoxa Fidei Christianae Doctrina*: — *De Jesu Christi Officio Prophetico, Sacerdotali et Regio*, etc. See Witte, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Tobenz, Daniel

an Augustinian, was born at Vienna in 1743. In 1768 he was made a priest, in 1772 doctor of theology, and in 1775 professor of theology at Vienna.

In 1811 he retired from his professorship, and died August 20, 1819. He published, *Institutiones, Usus et Doctrinae Patrum* (Vienna, 1779-83): — *Examen Tractatus Joannis Barbegraci de Doctrina Morali Patrum Ecclesie*. (1785): — *Commentarius in Novum Testamentum* 1804-6, 2 volumes): — *Paraphrasis Psalmorum ex Hebraica Adornata, Notis et Summariis Instructa* (2d ed. 1814). His works were published under the title *Opera Omnia* (1822, 15 volumes). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Todd, Ambrose S., D.D.

a Protestant Episcopal minister, son of Reverend Ambrose Todd, was born at Huntington, Connecticut, December 6, 1798. His early education was acquired at Cheshire Academy, and Yale College conferred upon him the honorary degree of A.M. in 1824. He was ordained presbyter June 30, 1823, and his first charge comprised the parishes of Reading, Danbury, Greenwich, New Canaan, Darien, and Stamford. For thirty-eight years he was rector of St. John's, in the latter place, and died there, June 23, 1861. He filled many offices of honor and responsibility in the diocese, and was universally respected. See *Amer. Quar Church Rev.* 1862, page 557.

Toles, Russell G., D.D.

a Baptist minister, was born at Dunham, N.Y., in 1811. He graduated from Madison University at an early age, studied theology, and then took charge of a Baptist Church in Cooperstown, where he was ordained. At the breaking-out of the rebellion he was given control of one branch of the Christian Commission, and stationed at Fortress Monroe. From these duties he was called to the Howard Mission of New York. He founded, with the aid of ten wealthy laymen, the Wanderers' Home, in Baldwin Place, Boston, in 1865. At first it was a mission school as well as a home, and children, and even infants, were carried there in the daytime by their parents, and then taken home at night; but eventually it became a permanent home for children until adopted into families. Dr. Toles died in Boston, July 11, 1884.

Tonei, Simeon De

a Scotch prelate, was bishop of Moray in 1171. He was a monk of Melrose, and before that he had been abbot at Cogshall, in Essex, England. He died in 1184. See Keith, *Scottish Bishops*, page 136.

Torry, Patrick, D.D.

a bishop of the Episcopal Church of Scotland, died at Peterhead, October 3, 1852, aged ninety years. He was consecrated October 12, 1808. At the time of his death he was bishop of Dunkeld, Dumblane, and Fife, Scotland. See *Amer. Quar. Church Rev.* 1853, page 159.

Tosiphta

(אֲתוּסִפְתָּא, *the addition or supplement*) is the title of a great halachic work, which originated in the time of the Mishna (q.v.). It is of great importance, because the Tosiphta (or *Tosefta*, as it is also called) contains the decisions of the Jewish teachers in their original form, while the Mishna gives them in an abbreviated manner. Thus many things are contained in the Tosiphta which are not found in the Mishna. The Tosiphta is also richer in quotations from the Old Test. While we have noticed twelve variations in the "textus receptus" of the Mishna — we say "textus receptus," because Lowe's edition, from the Cambridge MS. (*The Mishnah on which the Palestinian-Talmud Rests, edited from the unique MS. preserved in the University Library of Cambridge* [Cambridge, 1883]) does not always agree with the common text and about ninety-five in the Gemara, we have collated two hundred and thirtythree variations from the Tosiphta, that is, more than double the number that the Talmud presents. The best edition is that of M. S. Zuckerman, *Tosefta nach den Wiener und Erfurter Handschriften herausgegeben* (Pasewalk, 1880), and it is to this edition that our references are made. The following incomplete list of variations will at once show the importance of this work for the Old-Test. scholar.

<1294> Exodus 39:43, | k is omitted, page 521.

<1379> Leviticus 7:19, | k is omitted, page 169.

<1372> Leviticus 7:29, the reading is, "the blood of the peace offerings," for "the sacrifice of his peace offerings," page 47.

<1457> Leviticus 14:57, "and to teach," so Sept., Syr., page 618.

<1313> Leviticus 16:13, "upon the ark," instead of "upon the testimony," page 181.

<1415> Numbers 5:15, "he shall put no oil upon her nor put frankincense upon her," the reading is hyl [for wyl [p. 294.

- <0412> Numbers 11:22, the first **μhl axmw** omitted, page 305.
- <0514> Deuteronomy 5:14, **tmaw dbaw** omitted, page 355.
- <0519> Deuteronomy 17:9, **l aw μywl h μynhkh** omitted, page 211.
- <0549> Deuteronomy 24:19, **dçb** omitted, page 22.
- <0601> Joshua 1:1, the last three words omitted, page 315.
- <0616> Joshua 3:16, **μdam**, so all versions, page 310; the Revised Version, "at Adam," with marginal note; another reading, "from Adam."
- <0643> Joshua 4:3, the reading is, "hence from under the feet of the priests twelve," page 310.
- <0645> Joshua 4:5, at the end, "and leave them in the place where the feet of the priests stood," page 310.
- <0683> Joshua 8:33, and their officers, **wyr fçw**, page 311; so also *Targum* (ed. Lagarde), and Mishna, *Sota*, chapter 7:§ 5; but Lowe's Cambridge edition reads as the present text of the Bible.
- <1102> 1 Kings 10:21, "for abundance" omitted, page 71.
- <1204> 2 Kings 18:4, "children" omitted, page 465.
- <1831> Job 36:11, "they shall wax old in the good of their days." The Masoretic text reads **yl ky**, and the mark **awh ^k**, i.e., it is thus written, viz. with **k**, indicates that there already existed a diversity of readings. Indeed, Michaelis (Hebr. Bible, *in loco*) adduces a number of MSS. which read **wl by**, with *beth*.
- <1901> Proverbs 9:1, "wise women build." The plural noun with a singular verb is strange; the Sept., Targ., and Syr. read **hmkj** .
- <1917> Proverbs 20:27, " the lamp of God"= **μyhl a rn**, page 15; so Talg., *Talmud Pesachim*, fol. 7, col. 2; fol. 8, col. 1, and ancient Midrashim.
- <2604> Ezekiel 47:4, "and caused me to pass through the waters, waters that were to the loins." Bar and Delitzsch, in their edition of Ezekiel, remark, *in loco*, "in tractatu *Yoma* 77b, et Tosefta, *Succa* 3, hic locus adducitur,

tanquam si scriptum esset **מַיִם קִינְתִּים יָמֵת** revera in Reuchliniano prima mallus sic scripserat."

^{<3678>}Ezekiel 47:8, "to Galilee to the Front Sea," **8yl 8nh l a hnwm dqh**, page 196; the "Front Sea" is explained by **מַוְּדֵס לַצְּהַמְיָהִז**, i.e., that is the sea of Sodom. The reading is not, as in the Masoretic text, **הַי יַל גְּחִי** but **הַי יַל גְּחָסו** read Sept., Targ., Syriac. One codex to which Bar and Deilitsch attach great importance, the *codex Jamanensis*, reads, as the two editors note, **הַי יַל גְּח**, *cum gimel Kamezato*.

^{<3671>}Ezekiel 47:11, **ypry al**, page 196; so also Bar and Delitzsch, against the **al w** of the *textus receptus*. ^{<3689>}Zechariah 8:19, "love truth," **tmah**, page 241; so also Talmud, *Yebamoth*, fol. 14, col. 2.

A few of these variations have already been noted by De' Rossi in his *Variae Lectiones*. A complete list is given by Pick in Stade's *Zeitschrift für die alttestamentliche Wissenschaft* (Giessen, 1886). (B.P.)

Totten, Silas, D.D., LL.D.

a Protestant Episcopal clergyman, was for a long time engaged in educational work in Williamsburg, Virginia, until 1859. In that year he was elected president of the Iowa State University, and also ministered in Trinity Church, Iowa City. For a number of years he was one of the standing committee of the diocese of Iowa; was one of the trustees of Griswold College, Davenport, and was identified with the missionary work in his diocese. In 1864 he was rector of St. John's Church, Decatur, Illinois; in 1867 became rector of Christ Church Seminary, Lexington, Kentucky, in charge of which he remained until his death, October 7, 1873. See *Prot. Episc. Almanac*, 1874, page 139.

Toussain (Lat. Thussanus), Pierre

father of Daniel, was born at St. Laurent, Lorraine, in 1499. He studied theology at Cologne, Paris, and Rome, and was made a canon at the cathedral of Metz. When the persecution against the Protestants began, he fled to Basle, and formally embraced the Reformation. Two attempts which he made to propagate his views in Fraace (at Metz and in Paris) ended with imprisonment; but in 1539 the duke of Wirtemberg made him superintendent of Miimpelgard, where he introduced the Reformation, not

without great difficulties, however, as he was a Calvinist, and the duke a Lutheran. Toussain died in. 1573. See Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Townley, Charles Gostling, LL.D.

an English Congregational minister, was born in 1780. He devoted himself to the study of law, but with his brother Henry prepared himself for the ministry. After studying divinity at Hoxton Academy he began to preach in Ireland, laboring with self-denying devotedness for the good of both Romanists and Protestants. From 1817 to 1841 he preached in Limerick and vicinity. He then returned to England, where he resided at Brixton, afterwards at Pimlico, and became pastor of a small church at Mortlake, Surrey, where he erected school-houses at his own expense. He died at Pimlico, June 17, 1856. See (Lond.) *Cong. Year-book*, 1857, page 209.

Townsend, Stephen, M.D., Ph.D.

a Methodist Episcopal minister, was born in 1808, and was for forty-six years a member of the Philadelphia Conference, being a supernumerary from 1875 until his death, August 5, 1881. He was a man of extensive scholarship. See *Minutes of Annual Conferences*, 1882, page 71.

Townson (or Tonson), Robert, D.D.

a divine of the 17th century, was born in St. Botolph's Parish, Cambridge, became fellow of Queen's College, being admitted therein when but twelve years of age. He was an excellent preacher, attended king James as chaplain into Scotland, became dean of Westminster in 1617, bishop of Salisbury in 1620, and died May 15, 1621. See Fuller, *Worthies* (Nuttall), 1:231.

Tracy, Samuel Walter, D.D.

an English Independent minister, was born at Portsea, in February 1778. He studied under Reverend Dr. Bogue, preached at Lichfield, next at Hot Wells, near Bristol, then at Yeovil, was secretary of the London Missionary Society, spent several years on the Continent, and afterwards preached at Hounslow, Chelsea, and Brixton Rise. He died February 16, 1853. See (Lound.) *Cong. Year-book*, 1854, page 256.

Trail, Walter

a Scotch prelate, a canon of St. Andrews. was elected bishop of that diocese in 1385, and was still there in 1400. He died in the castle of St. Andrews in 1401. See Keith, *Scottish Bishops*, page 26.

Transcaucasian Tartar Version Of The Scriptures

A peculiar and rather corrupt dialect of the Turkish is spoken by the greater part of the Moslem population in Georgia, Shusti, Shirwan, Derbend, and North-west Persia. As it is vernacular in numerous tribes in all the Russian provinces beyond the Caucasus, this dialect has been termed, by way of distinction, the Transcaucasian. Parts of the New Test. were prepared in this language many years ago by Mirza Ferookh and the Reverend Dr. Pfander. In 1875 the committee of the British and Foreign Bible Society proposed to reprint the gospels under the superintendence of Mr. Abraham Amirchanjanz, the son of Mirza Ferookh, who has latterly been employed in the service of the Basle missions. From the report of 1877 we learn that the British Bible Society resolved to print the remaining portions of the New Test., and Mr. Amirchanjanz has revised the remainder of his father's manuscript, and translated the Epistle to the Romans. In 1878 the entire New Test. was printed under the superintendence of Messrs. Amirchanjanz and Sauerwein. From the report of 1881 we learn that the British and Foreign Bible Society had secured the entire services of Mr. Amirchanjanz for editorial work, and that he had undertaken a translation of the Old Test. This translation, which was completed in 1883, induced the American missionaries to give up their version, on which they were engaged, and unite with Mr. Amirchanjanz in a final revision of the Old, Test., in order to secure but one version of the Bible in the Transcaucasian language. (B.P.)

Trapier, Paul, D.D.

a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was for several years prior to 1856 rector in Charleston. S.C. In 1857 he resided in Lynchburg, Virginia, and remained there until 1859, when he removed to Camden, S.C., having been appointed professor of ecclesiastical history and the evidences of Christianity in the theological seminary there. When the seminary was removed, in 1866, to Spartansburg, Dr. Trapier removed to that place, holding the same professorship. In 1868 he was assigned to ecclesiastical history and

exegesis. In 1870 he removed to Locust Grove, Md., and became rector of Shrewsbury parish, where he remained until his death, July 12, 1872, aged sixty-six years. See *Prot. Epis. Almanac*, 1873, page 133.

Treat, Selah Burr, D.D.

a Congregational minister, was born at Hartland, Connecticut, February 19, 1804. After studying at Lenox Academy and Hopkins Grammar school, he graduated from Yale College in 1824; in 1826 was admitted to the bar, and began the practice of his profession at East Windsor Hill, removing however, in 1831 to Penn Yan, N.Y. where he became a Christian, and, abandoning the law, graduated from Andover Theological Seminary in 1835. The next year he became pastor of the Third Presbyterian Church, Newark, N.J. In 1840 he was associated with Reverend Dr. Absalom Peters in editing the *Biblical Repository and American Eclectic*, in New York. In 1843 he was appointed editor of the *Missionary Herald*. In 1847 he was elected one of the secretaries of the American Board of Commissioners for Foreign Missions, his special work being the carrying on the correspondence with the missionaries among the North American Indians. In 1859 he was called to take charge of the home department of the board, and continued in this office until a few months before his death, which occurred March 27, 1877. He had continued his editorial labors until 1856, at which time he took a second somewhat extended trip abroad, his first journey having been taken in 1850. See *Cong. Quarterly*, 19:347, 375. (J.C.S.)

Tregury, Michael, D.D.

an Irish prelate, was a native of the village of Tregury, in Cornwall, and for some time fellow of Exeter College, Oxford. He was consecrated in St. Patrick's Church archbishop of Dublin in 1449. In 1450 he had restitution of the temporalities of his see. In 1467 Tregury assigned a moiety of the parish of Lusk for the treasurer of St. Patrick's, and constituted the rectory of St. Andeon in the city. In 1468 he held a visitation in the chapter-house of St. Patrick's Cathedral. He died in 1471. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 159.

Trench, Hon. Power Le Poer, D.D.

a prelate of the Irish Episcopal Church, was born June 10, 1770, and educated at Dublin University. His first preferment on being ordained was

the union of Creagh, in the diocese of Clonfert. He was consecrated bishop of Waterford, November 21, 1802; in 1810 translated to the see of Elphin; and in 1819 appointed to the archbishopric of Tuam, which he held till his death, March 21, 1839. Archbishop Trench was a fine scholar, a profound theologian, a devout Christian, a brilliant orator, and diligent in the performance of all life's duties. See *The (Lond.) Church of Englanzd Magazine*, June 1841, page 380; *The (Lond.) Christian Remembrancer*, May 1839, page 315.

Tresenreuter, Johann Ulrich

a Lutheran theologian of Germany, was born October 31, 1710, and studied at Altdorf and Leipsic. In 1733 he commenced his academical career at Altdorf, was preacher at Coburg in 1738, and died March 31, 1744. He published, *De Rababe contra jus Naturae Juste Agente* (Altdorf, 1733): — *De Paradiso Igne Deleto* (1735): — *De Persona Christi* (1738): — *De Signo, quod Deus Caino Dedit* (cod.): — *De Vaticinatione Henochi in Epistola Judae* (1739): — *De Libro, qui Quartus Esrae Vulgo Inscribitur* (1742): — *De Sectis Judaeorum in Genere* (1743): — *De Esseorum Norime* (eod.), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Trevor, Richard, D.D.

a Church of England divine, was born in 1707; became canon of Christ Church, Oxford, in 1735; was consecrated bishop of St. David's in 1744, translated to the see of Durham in 1752, and died at his home in Tenderden Street, Hanover Square, London, June 9, 1771. He published several sermons. See (Lond.) *Annual Register*, 1771, page 179; *Life* (1776).

Triffechov, Adam

a Lutheran theologian of Germany, was born August 11, 1641, at Lubeck, studied at different universities, was in 1672 ecclesiastical counsellor at Gotha, in 1677 general superintendent, and died August 17, 1687. He published, *Historia Chiliaemi*: — *De Impositione Manuum in Sacrificiis ex Hebraeorum nec non Christianorum Monumentis*: — *De Emphasibus Scripture Sacrae ad Ies. 1:1-6*: — *De Rechabitis ad Jeremiah 35*: — *De Angelis*: — *De Mose Aegyptiorum Osiride*: — *De Concursu Dei*: — *Historia Naturalismi a Prima sua Origine ad Nostra usque Tempora per suas Classes Deducta* (edited and published by his son, Jena, 1700). See

Moller, *Cimbria Literata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Trimurti

Picture for Trimurti

(Sanskrit, *fri*, "three," and *murti*, "form"), the name of the Hindu triad, the gods Brahma (masculine), Vishnu, and Siva, which are considered an inseparable unity, though three in form. Different works assign the chief place to different members, according to the schools from which they emanate. The *Paduca-Purana* of the Vaishnava (q.v.) sect assigns to Vishnu the highest rank in the trimurti, and thus defines its character: "In the beginning of creation the great Vishnu, desirous of creating the whole world, became threefold — creator, preserver, and destroyer. In order to create this world the Supreme Spirit produced from the right side of his body himself, as Brahma; then, in order to preserve the world, he produced from the left side of his body Vishnu; and, in order to destroy the world, he produced from the middle of his body the eternal Siva. Some worship Brahma, others Vishnu, others Siva; but Vishnu, one, yet threefold, creates, preserves, and destroys; therefore let the pious make no difference between the three." The *Matsya-Purana*, speaking of the *Mahat*, or intellectual principle, says, "Mahat becomes distinctly known as *three* gods, through the influence of the three qualities, goodness, passion, and sin; being one person and three gods, viz., Brahma, Vishnu, and Siva." We are thus enabled to see that, aside from sectarian belief, which makes its own god the chief, trimurti implies the unity personified of the three principles of creation (Brahma), preservation (Vishnu), and destruction (Siva). When represented, the trimurti is one body with three heads: in the middle that of Brahma, at its right that of Vishnu, and at its left that of Siva. The symbol of the trimurti is the mystical syllable *om*, in which *o* is equivalent to *a* and *u*, and where *a* means Brahma, *u* means Vishnu, and *m*, means Siva.

Trinius, Johann Anton

a Lutheran theologian of Germany, was born October 6, 1722. He studied at Leipsic, Helmstadt, and Halle; was in 1748 assistant minister at Braunroda, in the county of Mansfeld, Saxony, and died at Eisleben, May 3, 1784. He published, *Schediasmai Hiistoricum de Conjugiis Proselytorum Judaicorum* (Helmstidlt, 1744): — *Diatribes Historico-apologeticae de Digamia Clericorum quibusdam Exosa* (1746): — *De*

Pathopatridalgia Sanctorum (Rostock, 1752): — *Theologisches Wörterbuch* (Leipsic, 1770), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:375, 500, 856. (B.P.)

Triton

Picture for Triton

in Greek mythology, was primarily a son of Neptune, by Amphitrite, who lived with his father and mother on the bottom of the sea in a golden palace. Hence the name was applied to any daemon of the Mediterranean Sea, who rode, sometimes upon horses, at other times on monsters of the deep, and occasionally appeared, assisting other deities in riding. Such Tritons are described differently. They are probably of the double nature, half man and half fish. The hair of their head is green, they have fine scales, gills under their ears, a human nose, a broad mouth with animal teeth, green eyes, hands, fingers, and nails rough, and instead of feet they possess the tail of a dolphin. They blow a spiral-formed trumpet.

Trotter, John, D.D.

a Scotch Presbyterian clergyman, was born in Edinburgh in 1728, in which city his father was a magistrate. He showed marks of true piety in his youth, and a preference for the ministry. He studied the learned languages, philosophy, and divinity at the City University, passed his trials before the Synod of Edinburgh in 1749, and was soon afterwards presented to the living at Ceres, Fifeshire, where he was very popular for seventeen years. The Swallow Street Church, in London, became vacant in 1769, and Dr. Trotter accepted the pastorate there in December of that year, and with uniform and unwearied diligence performed the duties for nearly forty years. After a short illness he died, September 14, 1808, and was interred in Bunhill Fields Cemetery. He made Calvinistic theology his careful study through his long life of more than fourscore years. He published a short memoir of his first wife in 1771. See Wilson, *Dissenting Churches*, 9:49.

Trottet, Jean Pierre Philippe

a Protestant theologian of Switzerland, was born at La Tour de Peilz, in the canton of Vaud, December 12, 1818. He studied at Lausanne and at some German universities, and was ordained in 1851. In 1853 he published

a volume of *Discours Evcmgliques* (Paris), and spent some years at Stockholm as pastor of the French Church. In 1860 he was called to the Hague as pastor of the Walloon Church, where he published, against Groen van Prinsterer, *Le Patti Orthodoxe Pur dans l'Eglise Wallonne de La Haye: — Le Parti Anti-Revolutionnaire et Confessionnel dans l'Eglise Reformee des Pays-Bas: — Pourquoi je Prends Conge de l'Eglise Wallonne de La Haye* (1860-61). In 1862 he retired to Geneva, and died August 30 of the same year. He published also, *Grands Jours de l'Eglise Apostolique, Consideres-Relativement a l'Epoque Actuelle* (Paris, 1856): — *Genie des Civilisations* (1862, 2 volumes). See Montet, *Dic. Biog. des Genev. et des Vaud*, 2:583 sq.; *Chretien Evanglique*, 1859, 1862; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Trubner, Nicholas

a publisher of London, who died April 3, 1884, deserves an honorable mention for the great interest he took in Oriental research, and more especially in Indian studies. His *Record* has always been a welcome and invaluable visitor to all those who were interested in such pursuits, and the assistance which it has rendered to Oriental learning cannot be overestimated. But Mr. Trubner's interests and sympathies were not confined to these researches. The history of religions, the study of languages, the development of political life in the East, all claimed a share of his time and thoughts. Many struggling scholars have lost in him the best friend they had. (B.P.)

Trudpert

is the name of a hermit and founder of a celebrated monastery in the Breisgau, Baden. About the year 640 he came into the region of the upper Rhine, and settled at the river Neumage. Othpert, a German noble, gave to Trudpert the land, besides six servants, who were to assist him in the clearing and making arable the wooded country. Soon a chapel was built in honor of St. Peter. Three years Trudpert led an ascetic life, when two of the servants killed him while resting from his manual labor. Othpert had Trudpert buried in the chapel. During the 8th century the place lay waste, but in 816 Rambert, one of Othpert's descendants, built a splendid basilica in honor of Peter and Paul, and Trudpert's remains were placed there. See Mone, *Quellensammlung zur badischen Landesgeschichte*, 1:17-28; Rettberg, *Kirchenfeschichte Deutschlands*, 2:48-50; Hefele, *Geschichte*

der Einführung des Christenthums im sudwestlichen Deutschland, pages 314-329; Friedrich, *Kirchengeschichte Deutschlands*, 2:607-613; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Trullan Councils, The

were held in a room of the imperial palace at Constantinople, which had a dome (*τροῦλλος*), whence the name.

I. The first Trullan council was called in 680 by the emperor Constantinus Pogonatus, and held eighteen sittings. The legates of pope Agatho were accorded the highest rank, then followed in order the patriarch George of Constantinople, the legate of the patriarch of Alexandria, Macarius of Antioch, the legate of the patriarch of Jerusalem, three delegates from the Western Church, delegates from Ravenna, and finally the bishops and abbots present. In the very first session the papal legates accused the patriarchs of Constantinople and Antioch of heresy. Macarius defended himself against this accusation, and referred to the canons of the councils of Ephesus and Chalcedon, and of the fifth Constantinopolitan council. In the eighth sitting George of Constantinople went over to the Roman doctrine. In the sixteenth sitting pope Honorius I was anathematized for his monothelitic views, and the anathema was repeated at the eighteenth session. Pope Agatho's confession of two wills in Christ, in his *Epistola ad Imperatores*, was declared the doctrine of the council, and all monothelites were anathematized. The patriarch Macarius was deposed at a later time.

II. The second Trullan council, called together by Justinian in 692, is known as the Concilium Quinisextum, for which see the art. **QUINISEXTUM CONCILIUM.** See, besides, the Church histories of Schrbckh and Gieseler; Pichler, *Geschichte der kirchlichen Trennung zwischen Orient und Occident* (Munich, 1864), 1:87 sq.; Hergenrother, *Photius, Patriarch von Constantinope* (Ratisbon, 1867), 1:208-526; Plitt-Herzog, *Real Encyklop.* s.v. (B.P.)

Truyns, Charles, D.D.

a Roman Catholic priest of the Jesuit order, was born in Belgium in 1813. In 1837 he came to the United States, and was an officer of the St. Louis University and of St. Charles College, Louisiana. For some time he was engaged in missionary work among the Indians, and, later in life, was pastor of St. Joseph's Church, Bardstown, Kentucky. He died at St. Louis,

Missouri, December 14, 1868. See Hough, *Amer. Biog. Notes*, page 398. (J.C.S.)

Tschi Version

SEE OTJI VERSION.

Tucker, John, D.D.

a Congregational minister, was born at Amesbury, Massachusetts, September 19, 1719. He graduated from Harvard College in 1741, studied theology with Reverend Paine Wingate, of Amesbury, and was ordained at Newbury, Massachusetts, November 20, 1745, as colleague-pastor with the Reverend Christopher Toppan. His death occurred March 22, 1792. He was the author of several published sermons and controversial pamphlets. See Sprague, *Annals of the Amer. Pulpit*, 1:451.

Tucker, Mark, D.D.

a Congregational minister, was born at Whitestown, N.Y., June 7, 1795. He studied at Whitestown, graduated from Union College in 1814, and was instructed in theology by president E. Nott, D.D.; ordained pastor at Stillwater, October 8, 1817, and dismissed in 1823; installed colleague with Reverend Solomon Williams, at Northampton, Massachusetts, March 10, 1824, and dismissed August 16, 1827; called to the Second Presbyterian Church, at Troy, N.Y., October 31, 1827; to the Beneficent Church, at Providence, R.I., in June of 1837, and dismissed March 24, 1856; installed at Vernon, Connecticut, April 15, 1857, and was pastor of this church until 1863. He resided without charge at Ellington and Old Saybrook, and after 1865 at Weathersfield, where he died, March 19, 1875. He was chosen a director of the American Home Missionary Society in 1832, a vicepresident in 1844, and was a corporate member of the American Board of Commissioners for Foreign Missions from 1838. See *Cong. Quarterly*, 1876, page 435.

Tulloch, Thomas de

a Scotch prelate, was bishop at Orkney about 1422. See Keith, *Scottish Bishops*, page 221.

Tulloch, William

a Scotch prelate, was sent by James III into Denmark in 1468 to negotiate a marriage between him and the princess Margaret of that nation. He was bishop of Orkney in 1470. He was made lord privy seal, March 26, 1473. In 1477 he was translated to the see of Moray. He died about 1482. See Keith, *Scottish Bishops*, page 222.

Tunisi

SEE JACOB BEN-CHAJIM.

Tupper, Charles, D.D.

a Baptist minister, was born at Cornwallis, N.S., August 6, 1794. He was baptized by Reverend E. Manning, May 14, 1815, taught school in Cornwallis, was ordained July 17, 1817, labored as a home missionary in several parts of the province, became pastor at Amherst in 1819, at St. John, N.B., in 1825, at Tryon and Bedeque, P.E.I., in 1833, at Amherst again in 1834, where he was also in charge of the grammar school, was principal of the Baptist Seminary at Fredericton, N.B., in 1835-36, returned to Amherst in 1840, made several evangelistic tours through the provinces, became pastor at Aylesford, N.S., in 1851, and in this relation he continued until his death, assisted after 1870 by a colleague. He died at Kingston, Aylesford, January 19, 1881. In January 1827, Tupper became editor of the *Baptist Missionary Magazine of Nova Scotia and New Brunswick*, which he continued until 1833, and followed by the *Christian Messenger* (Halifax, N.S.) in 1837. He published a review of Reverend Dr. G. Burns, of St. John, N.B., on *The Subjects and Modes of Baptism* (1830): — *Baptist Principles Vindicated*, in reply to Reverend J.W.D. Gray, of St. John (1844): — *A Discussion of the Translation of "Baptizo" and a Vindication of the Action of the Baptist Missionaries in Burmah* (1846): — *Expository Notes on the Syriac Version of the Scriptures*. He was a man of vast linguistic learning. He was one of the pioneers of temperance. See Bill, *History of the Baptists in the Maritime Provinces of Canada*. (St. John, 1881), page 680 sq.; *Baptist Year-book of Maritime Provinces*, 1881, page 71. His autobiography appeared in the *Christian Messenger*, January 2, 1880.

Turkish Version

SEE *TURKEY, VERSIONS OF*.

Turkish-Armenian Version

SEE *TURKEY, VERSIONS OF*.

Turkish-Greek Version

See *TURKEY, VERSIONS OF*.

Turkish-Tartar Version

See *KARASS VERSION*.

Turner, John M., D.D.

an Anglican missionary bishop, was born in England about 1786; educated at Christ Church, Oxford; in 1823 presented to the vicarage of Abingdon; in 1824 removed to the rectory of Wilmslow, Cheshire; and in 1829 appointed to the bishopric of Calcutta, India, which he held till his death, July 7, 1831. Bishop Turner was a man of exemplary piety, faithful in the discharge of his duties, and much loved and respected by all with whom he was associated. See appendix to the (Lond.) *Christian Observer* for 1831, page 815; *The* (Lond.) *Christian Guardian*, February 1832, page 73.

Turney, Edmund, D.D.

a Baptist minister, was born in Easton, Connecticut, May 6, 1816. He received his education at the Hamilton Institute, N.Y., and his first pastorate was in the Second Church, Hartford, Connecticut. Subsequently he was pastor in Granville, Ohio, and Utica, N.Y. He became professor of Biblical criticism in the Hamilton Seminary in 1850, and for five years (1853-58) was professor in Fairmount Theological Seminary, Ohio. After preaching without settlement for a few years, he started, in Washington, in 1865, the first experiment for the education of colored teachers and preachers. With great disinterestedness and self-sacrifice he labored in this department of Christian effort for several years. "He seemed inspired with the conviction that God had specially intrusted this great business to him, and nothing could change his impressions of duty." He died September 28, 1872. See Cathcart, *Baptist Encyclop.* page 1177. (J.C.S.)

Turpin

a Scotch prelate, was elected to the see of Brechin in 1178. See Keith, *Scottish Bishops*, page 156.

Tusi

SEE PERSIAN VERSIONS.

Tustin, Septimus, D.D.

a Presbyterian minister, who died at Washington, D.C., October 28, 1871, was in 1836 chaplain of the University of Virginia, and in 1844 was elected chaplain of the United States Senate. At a later period he was pastor of the Presbyterian Church in Hagerstown, Maryland, and of the First Presbyterian Church, Germantown, Pennsylvania. He was the delegate from the Old-school Assembly to the New-school Assembly, which sat in Philadelphia in 1863. He was warmly interested in the reunion of the Presbyterian Church.

Twi Version

SEE OBJI VERSION.

Twin, Councils Of

SEE TIBEN.

Twing, Alin Tabor, D.D.

a Protestant Episcopal clergyman, was born at Topsham, Vermont, February 9, 1811. He spent two years at the University of Vermont; studied theology under bishop Hopkins; was ordained deacon August 21, 1836; was rector of St. Patul's, Vergennes; of Trinity, West Troy, N.Y., and of Trinity, Lansingburgh, for twenty-three years; secretary of the domestic committee of the Board of Missions from 1864 till his death, in New York city, November 11, 1882. See *The Church Almanac*, 1883, page 115.

Tyng, Stephen Higginson, D.D.

an eminent Protestant Episcopal divine, was born at Newburyport, Massachusetts, March 1, 1800, being the son of Hon. Dudley Atkins, but

assumed the name of his relative, James Tyng, whose estate he inherited. He graduated at Harvard College in 1817; engaged for some time in commercial pursuits; afterwards studied theology; was ordained in 1821; and was rector successively in Georgetown, D.C. (1821-23); in St. Anne's Parish, Maryland. (1823-29); in St. Paul's, Philadelphia, Pennsylvania (1829-33); in the Church of the Epiphany in the same city (1833-45); and thereafter in St. George's, New York city, until 1878, when, on account of failing health, he was made pastor emeritus. He died at Irvington, N.J., September 4, 1885. Dr. Tyng was one of the most evangelical, popular, and useful preachers of his denomination. He was editor at different times of *The Episcopal Recorder*, *The Theological Repository*, and *The Protestant Churchman*, while he was also the author of several religious and homiletical works, including observations made during a visit to Europe.

Tyre

The archeology of *Es-Smir* is minutely examined in the *Memoirs* accompanying the Ordnance Survey, 1;72 sq.; comp. *Quar. Statement* of the "Pal. Explor. Soc.," July 1881, page 178 sq.

U

Ulf, Hermann Wilhelm

a Swedish theologian, was born June 19, 1830, and studied at Upsala and Erlangen. In 1867 he commenced his academical career at Upsala, in 1872 he was made pastor at Stora Skedwi, in 1877 doctor of theology, and died December 18, 1882, greatly lamented by the Lutheran Church of Sweden. (B.P.)

Ulmann, Karl Christian

a German Protestant bishop, who died at Walk, Livonia, October 20, 1871, doctor of theology, is best known as the editor of *Mittheilungen und Nachrichten für die evangelische Geistlichkeit Russlands* (Dorpat, 1839 sq.); besides he published, *Sermons* (1840): — *Das gegenwärtige Verhältniss der evangel. Brudergemeinde zur evangelisch-lutherischen Kirche in Liefund Esthland* (Berlin, 1862): — *Wie die Baptisten der luth. Kirche die Bibel entgegentstellen* (St. Petersburg, 1865). (B.P.)

Ulrich, Jean

a Protestant theologian, was born December 20, 1622, in Switzerland. He studied at Zurich, and after having travelled through Holland, England, France, and Germany, was appointed pastor at Creutz in 1650; in 1653 became professor of Hebrew, in 1669 pastor at the Frauen-Milnster, and died in 1682. He wrote, *Oratio de Duobus Testibus Apocalypaeos*: — *Oratio de Anti-Christi Adversus Militantem in Terris Christi Ecclesiam Ultimo Conatu*, etc. See *Allgemeines Historisches Lexikon*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ulrici, Hermann

a philosophical writer of Germany, was born March 23, 1806, at Pforten, Lower Lusatia. He studied law at Halle and Berlin, and commenced to practice in 1827. Upon the death of his father, in 1829, he gave up the practice of law, and began studies which were more congenial to him. In 1833 he commenced his academical career in the philosophical faculty at Berlin, went to Halle in 1834, and died January 11, 1884. Ulrici belonged to the school of speculative philosophy which combated the idealistic

pantheism of Hegel by a theistic view of the universe, based upon the facts of natural philosophy and psychology. His principal works are, *Glauben und Wissen*, *Speculation und exacte Wissenschaft* (Leipsic, 1858): — *Gott und die Natur* (1862; 2d ed. 1866): — *Gott und der Mensch* (1866). (B.P.)

Ummah

is probably the present *Alma esh-Shaub*, two and a half miles south-east of en-Nakuerah (near the promontory of the same name), described in the *Memoirs* to the Ordnance Survey, 1:150, as "A large Christian village, containing about five hundred inhabitants. The houses are clean and well built. There are two chapels, and the place seems increasing in size. It is situated on a ridge, with figs, olives, pomegranates, and arable land around. To the east and north the land is covered with brushwood. There is a spring within reach, and about thirty rock-cut cisterns in the village."

Universities

By way of supplement, we give here a list of the European universities that have theological faculties:

1. IN GERMANY.

1. *Berlin*, founded in 1810, Protestant (Evangelical).
2. *Bonn*, founded in 1818, mixed, i.e., Protestant and Roman Catholic.
3. *Braunsberg*, Roman Catholic.
4. *Breslau*, founded in 1702, mixed.
5. *Erlangen*, founded in 1743, Lutheran and Reformed.
6. *Freiburg-im-Breisgau*, founded in 1457, Roman Catholic.
7. *Giessen*, founded in 1607, Protestant.
8. *Gottingen*, founded in 1737, Protestant (Lutheran).
9. *Greifswalde*, founded in 1456, Protestant (Evangelical).
10. *Halle*, founded in 1694, Protestant (Evangelical).
11. *Heidelberg*, founded in 1386, Protestant (Evangelical).
12. *Jena*, founded in 1558, Protestant (Lutheran).
13. *Kiel*, founded in 1665, Protestant (Lutheran).
14. *Konigsberg*, founded in 1544, Protestant (Evangelical).
15. *Leipsic*, founded in 1409, Protestant (Lutheran).
16. *Marburg*, founded in 1527, Protestant (Evangelical).
17. *Munich*, founded in 1826, Roman Catholic.

18. *Munster*, Roman Catholic.
19. *Rostock*, founded in 1419, Protestant (Lutheran).
20. *Strasburg*, founded in 1538, Protestant.
21. *Tubingen*, founded in 1477, Protestant and Roman Catholic.
22. *Wirzburg*, founded in 1582, Roman Catholic.

2. IN SWITZERLAND.

1. *Basle*, founded in 1459, Reformed.
2. *Berne*, founded in 1834, Protestant and Roman Catholic.
3. *Zurich*, Reformed.

3. IN RUSSIA.

1. *Dorpat*, founded in 1630, Lutheran.

4. IN AUSTRIA.

1. *Cracowi*, founded in 1364, Roman Catholic.
2. *Czernowitz*, founded in 1875, Greek Oriental.
3. *Graz*, founded in 1586, Roman Catholic.
4. *Innsbruck*, founded in 1672, Roman Catholic.
5. *Lemberg*, founded in 1784, Roman Catholic.
6. *Prague*, founded in 1348, Roman Catholic.
7. *Vienna*, founded in 1365, Roman Catholic and Protestant.

Of universities, now no more existing in Germany and Austria, we mention:

1. *Altdorf*, founded in 1578, Protestant, abolished in 1807.
2. *Bamberg*, founded in 1648, Roman Catholic, reduced to a college in 1803.
3. *Cologne*, founded in 1388, Roman Catholic, abolished.
4. *Dillingen*, founded in 1549, Roman Catholic, abolished in 1802.
5. *Duisburg*, founded in 1655, Reformed, abolished in 1804.
6. *Krfurt*, founded in 1392, mixed, abolished in 1816.
7. *Frankfort-on-the-Oder*, founded in 1506, transferred to Breslau in 1811.
8. *Helmstadt*, founded in 1576, Protestant, abolished in 1809.
9. *Herborn*, founded in 1654, Protestant, reduced to a theological seminary.

10. *Ingolstadt*, founded in 1472, Roman Catholic, transferred to Landshut in 1802, and from thence to Munich in 1826.
11. *Linz*, founded in 1636, Roman Catholic, reduced to a college and seminary.
12. *Mayence*, founded in 1477, Roman Catholic, now a theological seminary,
13. *Olmütz*, founded in 1581, Roman Catholic, abolished.
14. *Osnabruck*, founded in 1630, abolished.
15. *Paderborn*, founded in 1615, Roman Catholic, reduced to a seminary.
16. *Rinteln*, founded in 1621, Protestant, abolished in 1809.
17. *Salzburg*, founded in 1623, Roman Catholic.
18. *Wittenberg*, founded in 1502, Lutheran, transferred to Halle in 1817, and now reduced to an Evangelical seminary for candidates for the ministry who have finished their university course. (B.P.)

Uranius, Heinrich

who lived in the 16th century, is the author of, *Grammaticæ Hebrææ Compendium* (Basle, 1541 and often):-*De Usu et Officiis Literarum Servilium* (Cologne, 1570):-*Puerilis Institutio Literar. Hebr.* etc. (Basle, 1551). See First, *Bibl.* 461; Jocher, *Allgemeines Gelehrten - Lexikon*, s.v.; Steinschneider, *Bibliog. Handbuch*, s.v. (B. P.)

Urdu Version

SEE HINDUSTANI VERSION.

Uzzen-sherah

Tristram (*Bible Places*, page 17) and Conder (*Tent Work*, 2:340) identify this with the present *Beit Sira*, two and a half miles south-west of Beit-ur el-Tahta (Lower Bethhoron), which the recent extension of the border of Ephraim, so as to include Abu-Shusheh (Gezer), allows. The place is described in the *Memoirs* to the Ordnance Survey, 3:16, as "a small village on a swell in the low hills. A main road passes through it. The water supply is artificial."

V

Vadian

SEE WATT, JOACHIM.

Vail, Stephen M., D.D.

a Methodist Episcopal minister, was born at Union Vale, Dutchess County, N.Y., January 15, 1816. At fourteen he entered Cazenovia Seminary, where he was converted. In 1838 he graduated from Bowdoin College, and in 1842 from Union Theological Seminary. After completing his studies he joined the New York Conference, and was stationed successively at Fishkill, N.Y.; Sharon, Connecticut; and Pine Plains. He was two years principal in Pennington Seminary, N.J., and from 1849 to 1868 was professor of Hebrew in the Biblical Institute at Concord, N.H. His health giving way, he resigned his professorship and returned to his home on Staten Island. In 1869 he was appointed consul to Bavaria, where he remained five years. Returning home, he continued the literary labors in which he had been engaged for years, preaching as he had strength and opportunity, without salary, until his death, which occurred in Jersey City, N.J., November 26, 1880. He wrote numerous articles for the *Quarterly Review* and other periodicals. Among his literary works were, *Ministerial Education: — Bible against Slavery: — and a Hebrew Grammar*. He lived an earnest, faithful, noble Christian life, characterized by the strictest integrity and honor to the Church. See *Minutes of Annual Conferences*, 1881, page 85.

Van Doren, William H

SEE DOREN.

Van Ingen, John V., D.D.

a Protestant Episcopal clergyman, was rector of a church in Rochester, N.Y., until 1854, and of Christ Church, St. Paul, Minnesota, until 1862, when he became chaplain in the United States army; in 1864 he returned to Rochester as rector of Trinity Church. While in that city he was appointed chaplain of the Rochester institutions and missionary at Victor. In 1877 he became rector of St. John's, in Clyde. His death occurred

December 1 following, at the age of seventy-one years. See *Prot. Episc. Almanac*, 1879, page 170.

Van Oosterzee

SEE OOSTERZEE.

Van Pelt, Peter, D.D.

a Protestant Episcopal clergyman, served as secretary of the Board of Missions of his Church for several years prior to 1856, residing during that time in Philadelphia. Shortly after he was elected adjunct professor of English literature in the Diocesan College-at Burlington, N.J. In 1859 he was professor of Hebrew in that college, and at the same time held the position of secretary to the General Board of Missions in Philadelphia. In 1862, although still holding the secretaryship, he was elected professor of Oriental languages in the Protestant Episcopal Divinity School, in Philadelphia. He retired from this position in 1867, but remained a resident of that city until his death, August 20, 1873, at the age of seventy-five years. See *Prot. Episc. Almanac*, 1874, page 38.

Van Santvoord, Staats, D.D.

a Reformed (Dutch) minister, grandson of Cornelius, was born at Schenectady, N.Y., in 1790. He graduated from Union College in 1811, and from the New Brunswick Theological Seminary in 1814; was licensed in the latter year, and preached at Belleville, N.J., until 1828, when he became agent for the New Brunswick Seminary for one year, and thereafter successively pastor at Schodack (1829, including Coeymans in 1830), New Baltimore (1834), Onisquethan (1839, including New Salem in 1843), and Jerusalem (1845-57); in 1864 he engaged in the service of the Christian Commission, at Nashville, Tenn. He died May 31, 1882. Dr. Van Santvoord published several sermons. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 521.

Van Zandt, Abraham Brooks, D.D., LL.D.

a Presbyterian minister, was born November 16, 1816, in Albany County, N.Y. His preparatory education was acquired under private tutors at Auburn and Schenectady; he graduated from Union College in 1840, teaching the grammar-school at Schenectady during the last half of his senior year, and for the same time after his graduation; studied at Princeton

Theological Seminary from 1840 to 1842; was licensed by the Presbytery of Troy, February 18 of the latter year, and ordained by the Presbytery of North River, at Matteawan, Dutchess County, June 29 following; on the same -day he was also installed pastor of the Matteawan Church, from which he was released October 29 following; was pastor of the Reformed Dutch Church of Newburgh from 1842 to 1849; of the Tabb Street Presbyterian. Church at Petersburg, Virginia, from 1849 to 1856; of the Central Reformed Dutch Church on Ninth Street, New York city, from 1856 to 1859; of the Reformed Dutch Church at Montgomery, N.Y., from 1860 to 1872; was inaugurated professor of didactic and polemic theology in the Theological Seminary of the Reformed Dutch Church at New Brunswick, N.J., September 24 of the same year. On account of ill-health he was released from the active duties of this professorship, June 3, 1881, but was continued as professor emeritus until his death, July 21 following. He was a man of marked ability, an eloquent and scriptural preacher, and one-of the foremost scholars of his denomination. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 43.

Vardill, Jolts, D.D.

an Episcopal clergyman, was born in 1752. He graduated from King's (now Columbia) College, and, for a. time, was tutor in that institution. In 1774 he went to England to take orders, and the same year was elected assistant rector of Trinity Church, New York city, but preferred to remain abroad. The British government employed him in some department of labor. He wrote some satirical poems on the Whiigs and Trumbull alludes to him in his *McFingal*. He became rector of Skirbeck and Fishtoft, Lincolnshire, and died in 1811. See Sabine, *Loyalists of the Revolutionary War*, 2:381. (J.C.S.)

Vatke, Johann Karl Wilhelm

a Protestant theologian, was born at Behndorf, Saxony, March 14, 1806. He studied theology and philosophy at Halle, Gottingen, and Berlin, and was privat-docent in theology at the latter place in 1830. His publication of *Die Religion des Alten Testaments* (1835) excited the wrath of the late professor Hengstenberg to such a degree that he declared, in Wilhelm Vatke, Peter von Bohlen, and David Friedrich Strauss, the antichrist has appeared, with three heads. Vatke was in 1837 appointed professor in extraordinary, and died April 19, 1882, doctor of theology. Besides the

work mentioned already, in which Vatke shows himself to be the forerunner of writers like Wellhausemn, Kuenen, Reuss, and others, who regard the prophets as older than the law and the Psalms as more recent than both, he published *Die menschliche Freiheit in ihrem Verhältniss zur Sünde und zur göttlichen Gnade* (1884). In philosophy Vatke belonged to the left wing of the Hegelian school. See Benecke, *Wilhelm Vatke* (Bonn, 1883). (B.P.)

Vaughan, William, D.D.

a Baptist minister, was born in Westmoreland County, Pennsylvania, February 22, 1785. In 1810 he was converted, licensed in 1811, and ordained in 1812. He settled in Mason County, Kentucky, where he preached to several churches, and had charge of a school for about fifteen years. During this period he became an earnest defender of Campbellism. For two and a half years, from 1831, he was in the service of the American Sabbath-school Union, and established in Kentucky not far from one hundred Sunday-schools. He was for a time general agent for Kentucky of the American Bible Society. In 1836 he became pastor of the Bloomfield Church, and resigned in 1868. He died May 31, 1877, universally loved and honored. See Cathcart, *Baptist Encyclop.* page 119. (J.C.S.)

Vaus, George

a Scotch prelate, was bishop of the see of Galloway in 1489, and was still bishop in 1505. See Keith, *Scottish Bishops*, page 276.

Veesenmeyer, Georg

a Lutheran theologian of Germany, was born at Ulm, November 20, 1760, and died April 6, 1833, doctor of theology. He published, *Literar geschichte der Briefsammlung und einiger Schriften von Luther* (Berlin, 1821): — *Kleine Beiträge zur Geschichte des Reichstags zus Augsburg 1530 und der augsburg Confession* (Nuremberg, 1830): — *Literarischbibliographische Nachrichten von einigen evangelischen catechetischen Schriften*, etc. (Ulm, eod.): — *Denkmal der einheimischen und fremden Theologen*, etc. (1831). See Winer, *Handbuch der theol. Lit.* 1:25, 752; 2:212; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Vehmio Court

(*Fehmgericht*, probably derived from *veme*, i.e., "punishment") was the name of a peculiar judicial institution, which, according to tradition, was founded by Charlemagne and Leo III, and continued to exist, at least nominally, in Westphalia down to the present century, when it was suppressed (in 1811) by Jerome Bonaparte. The tribunal was composed of freemen of spotless character, but not necessarily belonging to any certain social rank or state; both the emperor and the peasant could be members. The presence of seven members was necessary in order to form the court. When duke Heinrich of Bavaria was sentenced, in 1434, over eight hundred members were present. The court took cognizance of all kinds of cases, as heresy, witchcraft, rape, theft, robbery, murder, and summoned all kinds of persons, except ecclesiastics, Jews, and women, to appear before it. Its sittings were partly public — held under open sky partly secret, and its verdicts were executed by its own members. In the course of time, when the state became able to maintain its laws, the Vehmio Court became superfluous, and in the 16th century it held its last open session. See Wigand, *Geschichte der Vehmgerichte* (Wetzlar, 1847); Walter, *Deutsche Rechtsgeschichte* (Bonn, 1857), 2:632; Geisberg, *Die Fehme* (Minister, 1858); Kampschulte, *Zur Geschichte des Mittelalters* (Bonn, 1874); Essellen, *Die westfälischen Frei- oder Fehmgerichte* (1877). (B.P.)

Vent, Hans Lorenz Andreas

a Lutheran theologian of Germany, was born at Hademarschen, Holstein, April 10, 1785. In 1811 he was deacon at Tallingstedt, and from 1815 to 1863 pastor in his native city. He resigned the pastorate in 1863, and died April 21, 1879. member of consistory. He published, *Luther's Werake in einer das Bedürfniss der Zeit berücksichtigenden, Auswahl* (Hamburg, 1826, 10 volumes): — *Homiletisches Magazin über die evangelischen Texte des ganzen Jahres* (2d ed. *ibid.* 1839, 2 volumes). See Winer, *Handbuch der theol. Lit.* 1:25, 584; 2:126, 327; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Vermeil, Antoine

a French Protestant theologian, was born at Nimes, March 19, 1799, and studied at Geneva. In 1824 he was pastor at Bordeaux, where he founded many benevolent institutions. In 1840 he was called to Paris, and died in 1864. Vermeil has immortalized his name by his great monument, The

Institute of Deaconesses, which he founded at a time when Fliedner's name was not yet known in France. A biographical sketch of Vermeil is given in his sermons, *Catechisme Liturgique*, published after his death (Paris, 1869 sq. 3 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Vernes, Jacob

a Protestant theologian of Geneva, was born in 1728, and died in 1791. He is the author of, *Lettres sui le Christiianisme de J.J. Rousseau* (1763): — *Dialogue sur le Christianisme de J.J. Rousseau* (eod.): — *Confidence Philosophique* (1776, 2 volumes): — *Sermons* (1790, 2 volumes): — *Catechisme a l'Usage de Toutes les Communions Chretiennes* (1774; 3d ed. 1778). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Verny, Louis Eduard

a Protestant theologian of France, was born at Mayence, March 17, 1803. He studied law at Strasburg, and practiced at Colmar. In 1828 he gave up his' profession and betook himself to the study of theology. In 1830 he was appointed principal of the college at Mulhausen. and in 1835 accepted a call to the Lutheran Church at Paris. He died October 19, 1854, in the pulpit of St. Thomas, at Strasburg, where he had made the opening address of the session of the Superior Consistory. After his death a volume of *Sermons*, containing also a biographical sketch, was published (Paris, 1867). See Scherer and Colani, in *Revue Theologique*, of Strasburg, first series, 9:265 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Vialart (De Herse), Felix

a French ecclesiastic, was born in Paris, September 4, 1613, of a noble family, and pursued his studies at the College de Navarre. In 1638 he was made doctor of theology, and in 1641 coadjutor to the bishop of Chalons, whom he succeeded in the following year. Vialart died June 10, 1680, highly esteemed by all classes. He published, *Rituel ou Manuel de l'Eglise de Chalons* (Paris, 1649): — *Ordonnances, Mandements et Letrres Pastorales pour le Retablissement de la Discipline Ecclesiastique* (1660, 1662): — *L'Ecole Chretienne*, a kind of catechism. See Gouget, *Vie de*

Messire Vialart de Herse, Eveque et Comte de Chalons (new ed. Utrecht, 1739). Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Villers, Charles Francois Dominique De

a distinguished French writer, was born at Belchen, in Lorraine, November 4, 1764. He was educated in the military school at Metz, and entered the army in 1782, but studied at the same time classical literature and philosophy. His *De la Liberte* (1791) proved too moderate for the Jacobins, and in 1792 he was compelled to flee. He settled at Lubeck, and became, in the course of time, thoroughly acquainted with the German language and literature. Having written with great openness against the violence of Napoleon's generals, he was expelled from the Hanse Towns by Davoust in 1806. Villers went to Paris, and obtained from the emperor the repeal of the order.. In 1811 he was made professor of philosophy at Gottingen, from which position, however, he was dismissed in 1814 by the returning Hanoverian dynasty. Villers died February 26, 1815. His principal works are, *Essai sur l'Esprit et l'Influence de la Reformation de Luther* (5th ed., published by Maeder, Strasburg, 1851), which received the prize of the French Academy in 1804, and was translated both into German and English: — *Philosophie de Kant* (Metz, 1802, 2 volumes). See Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 1:325, 326, 742, 743. (B.P.)

Vilmar, Jacob Wilhelm Georg

a Lutheran theologian of Germany, was born in 1804, and died December 7, 1884, at Melsungen. He was the leader of the Separate Lutherans of Hesse, and published, *Die protestantische Lehre der Rechtfertigung durch den Glauben* (Cassel, 1838): — *Was fasst der biblische Begriff der Sunde in sich?* (1840): — *Die kurhessische Kirche* (1845); — *Protestantismus und Christenthum* (1847): — *Der gegenwartige Kampf der hessischen Kirche um ihre Selbstständigkeit* (1871). (B.P.)

Vincent, Jacques Louis Samuel

a Protestant theologian of France, was born at Nimes, September 8, 1787. After having studied at Geneva, he settled in his native city as pastor. In 1825 he was made president of the consistory. After the revolution, the French Reformed Church gradually sank down into the deism of Rousseau, and its theology became mere conventionalism without any true vitality.

Vincent felt the evil, and it is his great merit that he procured the remedy. His first original production was an attack on Lamennais' *Essai sur l'Indifference en Matiere de Religion*, and his *Observations sur l'Unite Religieuse* (1820), and *Observations sur la Voie d'Autorite Appliquee a la Religion* created quite a sensation. From 1820 to 1824 he published *Melanges de Religion; de Morale et de Critique Sacree* (10 volumes), which made the French public acquainted with and interested in German theology. Of still deeper influence were his *Vues sur le Protestantisme* (1829, 2 volumes; republished by Prevost-Paradol, 1860), and *Meditations Religieuses* (most complete edition by Fontanes, 1863). Vincent died July 10, 1837. See Corbiere, *Samuel Vincent, sa Conception Religieuse et Chretienne* (1873); Antonin, *Etude sur Samuel Vincent et sa Theologie* (1863); Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Vincent, Philippe

a Reformed theologian of France, was born in 1595. Having completed his theological studies, he was ordained in 1620, was appointed, in 1626, pastor of the Reformed Church at La Rochelle, and died March 12, 1651. He is the author of *Paraphrassé sur les Lamentations du Prophete Jeremie* (1646). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Vinton, Alexander Hamilton, D.D.

a Protestant Episcopal clergyman, was born at Providence, R.I., May 2, 1807. He studied medicine at New Haven, Connecticut, and practiced as a physician from 1828 to 1832. He then studied theology in the Protestant Episcopal Seminary in New York city, and was ordained in 1835. For about a year he was pastor of a church at Portland, Maine, and from 1836 to 1842 was stationed at Providence, R.I. From 1842 to 1858 he was a pastor in Boston, Massachusetts. He then went to Philadelphia, Pennsylvania, remaining in that city until 1861. He next became rector of St. Mark's Church, New York city, until 1869, when he went to Boston as rector of Emanuel Church, and later was a professor in the Protestant Episcopal Divinity School, Cambridge, Mass. He died there, April 26, 1881. Dr. Vinton published a volume of *Sermons* (1855) and several separate discourses and addresses.

Vinton, Francis, D.D., D.C.L.

a Protestant Episcopal clergyman, was born at Providence, R.I., August 29, 1809. He graduated at West Point in 1830; became lieutenant of artillery was stationed in Boston Harbor; studied law in Harvard College, and acted as civil engineer; left the army in 1836; and after studying in the General Theological Seminary, was rector in Brooklyn, N.Y., several years prior to 1856, and shortly after became assistant minister of Trinity Church, New York city. About 1870, in addition to his pastoral duties, he was elected Ludlow professor of ecclesiastical polity and law in the General Theological Seminary at New York. He died in Brooklyn, Sept. 29, 1872. See *Prot. Episc. Almanac*, 1873, page 134.

Vormbaum, Reinhold

a Protestant theologian of Germany, who died October 2, 1880, at Kaiserswerth, where he had been laboring for more than thirty years, is the author of, *Evangelische Missionsgeschichte in Biographien* (Elberfeld, 1850-61, 4 volumes): — *Missionssegen Lebensbildern aus der Geschichte der evang. Heidenmission* (1852): — *Joachim Neander's Leben und Lieder* (1860). See Zuchold, *Bibl. Theol.* 2:1404 sq. (B.P.)

Vullers, Johann August

a German Orientalist, was born at Bonn, October 23, 1803, and died at Giessen, January 21, 1880, where he had been professor of Oriental languages since 1833. He published, *Fragmente uber die Religion des Zoroaster* (Bonn, 1831): — *Institutiones Linguae Persicae cum Sanscrita et Zendica Lingua Comparatae* (Giessen, 1840-50, 2 volumes): — *Lexicon Persico-Latinum Etymnologicum* (Bonn, 1855-64, 2 volumes): — *Supplementum Lexici Persico-Latini, Continens Verborum Linguae Persicae Radices* (1867): — *Grammatica Linguae Persicae* (Giessen, 1870). (B.P.).

Vulliemin, Loris

a Protestant theologian, was born at Yverdon, Switzerland, September 7, 1797. He was educated in the institute of the famous Pestalozzi, and pursued his philosophical as well as theological studies at Lausanne. He was ordained in 1821, and acted for several years as vicar in various places. But his delicate health prevented him from assuming a pastorate,

and he betook himself to literary work. In 1828 he published an *Essai sur l'Évangile*; in 1829, *Considerations sur les Mœurs des Chrétiens, leur Culte et leur Gouvernement Pendant les Trois Premiers Siècles*. To the same, period belongs his translation of *Geschichte der Schweizer Confédération*, by Johannes von Müller. In 1849 Vulliemin was made professor of theology at Lausanne, and took an active part in the ecclesiastical affairs of his country. In 1865 he resigned his professorship, and died August 10, 1879. See Secretan, in the *Gazette de Lausanne*, October 3 and 4, 1879; Pingaud, *Louis Vulliemin* (Besançon, 1881); Marc Debré, in the *Journal de Genève*, August 12, 1879; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)