worthy of imitation, and of the univerſal regret at his death! In this light we ſee clearly that the memory of the juſt is bleſſed.

At length his health began to be impaired by inceſſant ſtudy, and about the twenty-ſeventh year of his age he fell into a conſumption, which waſted him by ſlow degrees. Rut during the whole time of his ſickneſs he behaved with the utmoſt reſignation, nor did he ever ſhow the leaſt impatience.

When his friends came to viſit him, he would ſay, “he had reaſon to bleſs God it was no worſe with him than it was. And (ſays he) when you have the charity to remember me in your prayers, do not think me a better man than I am; but look on me, as indeed I am, a miſerable ſinner.” Upon the twentieth day of June 1678 he died, in the greateſt calmneſs, in the twenty-eighth year of his age, and was buried in the King’s College-Church in Old Aberdeen. The prin­cipal work of Scougal is a ſmall treatiſe intitled, The Life of God in the Soul of Man. This book is not only valuable for the ſublime ſpirit of piety which it breathes, but for the purity and elegance of its ſtyle; qualities for which few Engliſh writers were diſtinguiſhed before the Revolution.

SCOUTS, in a military ſenſe, are generally horſe- men ſent out before, and on the wings of an army, at the diſtance of a mile or two, to diſcover the enemy, and give the general an account of what they ſee.

**SCRATCH-pans,** in the Engliſh ſalt-works, a name given to certain leaden pans, which are uſually made about a foot and an half long, a foot broad, and three inches deep, with a bow or circular handle of iron, by which they may be drawn out with a hook when the liquor in the pan is boiling. Their uſe is to receive a ſelenitic matter, known by the name of *ſoſt scratch,* which falls during the evaporation of the ſalt-water. See the article *Sea-Salt.*

SCRATCHES, in farriery. See there, xxxvii.

SCREED, with plaſterers, is the floated work be­hind a cornice, and is only neceſſary when a cornice is to be executed without bracketing.

SCREW, one of the ſix mechanical powers. A fcrew is a cylinder cut into ſeveral concave ſurfaces, or rather a channel or groove made in a cylinder, by car­rying on two ſpiral planes the whole length of the ſcrew, in ſuch a manner that they may be always equally in­clined to the axis of the cylinder in their whole progreſs, and alſo inclined to the bale of it in the fame angle. See **Mechanics,** n 30

No l. To *construct a common, or one-threaded Screw.* — Make a parallelogram of paper equal in length to the cylinder which is to be ſcrewed, and equal in breadth to the circumference of that cylinder. Divide the ſide of the parallelogram, which is equal to the cir­cumference of the cylinder, into two equal parts. Di­vide the other ſide of the parallelogram, which is equal in length to the cylinder, into as many parts as the thickneſs or breadth of the intended thread will run over. Then join the ſecond point on the circumference ſide to the ſecond point on the length-ſide of the pa­rallelogram, and ſo join all the ſucceeding points as you ſee in the figure.

N⁰ 2. *To make a four-threaded Screw, or that which is commonly uſed ſor the letter-preſs.—*Make a parallel­

ogram, as deſcribed before; divide that ſide which is equal to the circumference of the cylinder into eight equal parts, or twice the number of threads. Divide the other ſide into as many parts as the diſtance be­tween two threads will run over, then join the points as in n⁰ 1. (fig. l).

**Corollary.** *To make a left-handed ſcrew.*—-Make the parallels to the right inſtead of the left, as expreſſed by the figures, n⁰ 3.

This is the true and only practicable way of making all kinds of ſcrews that are cut on a cylinder.

*Archimedes's SCREW.* See **Hydrostatics,** n⁰40.

*Endleſs* or *Perpetual Screw,* one ſo fitted in a corn- hound machine as to turn a dented wheel; ſo called, becauſe it may be turned for ever without coming to an end.

If in the endleſs or perpetual ſcrew, AB (n⁰ 4.), whole threads take the teeth of the wheel CD, you take the diſtance of two threads, according to the length of the axis AB; or the diſtance of two teeth in the wheel CD, in the direction of the circumference; and if a weight W act at the circumference of the wheel: then, if the power D be to the weight W, as that di­ſtance of the teeth or threads, to the length deſcribed by the power P in one revolution, the power and weight will be in equilibrio; becauſe in one revolution of P, the wheel DC, with the weight W, has moved only the diſtance of one tooth,

SCRIBE, in Hebrew *ſopher,* is very common in ſcripture, and has ſeveral ſignifications. It ſignifies,

1. A clerk, writer, or ſecretary. This was a very conſiderable employment in the court of the kings of Judah, in which the ſcripture often mentions the ſe­cretaries as the firſt officers of the crown. Seraiah was ſcribe or ſecretary to king David (2 Sam. viii. 17). Shevah and Shemaiah exerciſed the ſame office under the fame prince (2 Sam. xx. 25). In Solomon’s time we find Elihoreph and Ahiah ſecretaries to that prince (1 Kings iv. 4). Shebna under Hezekiah (2 Kings xix. 2). And Shaphan under Joſiah (2 Kings xxii. 8). As there were but few in thoſe times that could write well, the employment of a ſcribe or writer was very conſiderable.

2. A ſcribe is put for a commiſſary or muſter-maſter of an army, who makes the review of the troops, keeps the liſt or roll, and calls them over. Under the reign of Uzziah king of Judah, there is found Jeil the ſcribe who had under his hand the king’s armies (2 Chr. xxvi. II). And at the time of the captivity, it is ſaid the captain of the guard, arhong other conſiderable per­lons, took the principal ſcribe of the hoſt, or ſecretary at war, which rnuſtered the people of the land ( 2 Kings XXV. 19).

3. Scribe is put for an able and ſkilful man, a doctor of the law, a man of learning that underſtands affairs. Jonathan, David’s uncle by the father’s ſide, was a counſellor, a wife man, and a ſcribe (1 Chr. xxvii. 32). Baruch, the diſciple and ſecretary to Jeremiah, is call­ed a *ſcribe* (Jer. xxxvi. 26). And Ezra is celebrated as a ſkilful ſcribe in the law of his God (Ezra vii. 6). The ſcribes of the people, who are frequently men­tioned in the Goſpel, were public writers and profeſſed doctors of the law, which they read and explained to the people. Some place the original of ſcribes un-