alike in the gospel ; and by repentance, nothing but the change of mind which takes place on a sinner’s believing the gospel. Both these they hold to be solely the work of God in his people ; the Spirit of God working by his re­vealed word, in them to will and to do ; and they acknow­ledge God to be the sole author and agent of every thing that is good, and that every thing which comes from the sinner himself, either before his conversion to God, or after it, is essentially evil. As a church they assemble on the first day of the week, as the memorial day of Christ’s resur­rection, to show forth his death, the only ground of their hope, by taking bread and wine, as the symbols of his body broken and his blood shed for the remission of sins ; to join in the exercises of prayer and praise ; to contribute to the necessi­ties of the poor ; to express their fraternal affection by salut­ing each other with an holy kiss ; and to attend, as occasion requires, to the discipline appointed by the apostles for re­moving any evil which may appear among them. For a full account of their doctrines on baptism, the clerical character, and 'other subjects, see Essays and Correspondence of the late John Walker, London, 1838, two vols. 8vo.

SEPOURY, or **SIPRY,** a town and fortress of Hindustan, province of Agra, and district of Gohud, taken by the Bri­tish in 1781. It is eighteen miles south-west of Narwa.

SEPOYS, or Seapoys, natives of Hindustan serving in **a** military capacity under the European powers, and disci­plined after the European manner.

SEPTEMBER, the ninth month of the year, consisting of thirty days. It took its name as being the seventh month from March, with which the Romans began their year.

SEPTENTRIO, in *Astronomy,* a constellation, usually called *ursa minor.*

In cosmography, the term *septentrio* denotes the same with north ; and hence septentrional is applied to any thing belonging to the north.

SEPTICS are those substances which promote putrefac­tion, chiefly the calcareous earths, magnesia, and testaceous powders.

SEPTIZON, or Septizonium, in Roman antiquity, a celebrated mausoleum, built by Septimius Severus, in the tenth region of the city of Rome. It was so called from *septem* and *zona,* because it consisted of seven stories, each of which was surrounded by a row of columns.

SEPTUAGESIMA, in the calendar, denotes the third Sunday before Lent, or before Quadragesima Sunday. It is supposed by some to take its name from its being about seventy days before Easter.

SEPTUAGINT, the name given to a Greek version of the books of the Old Testament, from its being supposed to be the work of seventy-two Jews, who are usually called the seventy interpreters, because seventy is a round number.

The history of this version has been expressly written by Aristæas, an officer of the guards to Ptolemy Philadelphus. Ptolemy having erected a noble library at Alexandria, which he took care to fill with the most curious and valuable books from all parts of the world, was informed that the Jews had one containing the laws of Moses, and the history of that people ; and being desirous of enriching his library with a Greek translation of it, he applied to the high priest of the Jews, and, to engage him to comply with his request, set at liberty all the Jews whom his father Ptolemy Soter had reduced to slavery. After such a step, he easily ob­tained what he desired. Eleazar the Jewish high priest sent back his ambassadors with an exact copy of the Mo­saical law, written in letters of gold, and six elders of each tribe, in all seventy-two, who were received with marks of respect by the king, and then conducted into the isle of Pharos, where they were lodged in a house prepared for their reception, and supplied with every thing necessary. They set about the translation without loss of time, which they finished in seventy-two days ; and the whole being

read in presence of the king, he admired the profound wis­dom of the laws of Moses, and sent back the deputies laden with presents, for themselves, the high priest, and the temple.

Aristobulus, who was tutor to Ptolemy Physcon, Philo, who lived in our Saviour’s time, and was contemporary with the apostles, and Josephus, speak of this translation as made by seventy-two interpreters, in the reign of Ptolemy Phila­delphus. All the Christian writers during the first fifteen centuries of the Christian era have admitted this account of the Septuagint as an undoubted fact. But since the Re­formation, critics have boldly called it in question, because it was attended with circumstances which they think incon­sistent, or at least improbable. Dupin has asked, why were seventy-two interpreters employed, since twelve would have been sufficient ? Such an objection is trifling. We may as well ask, why did King James I. employ fifty-four transla­tors in rendering the Bible into English, since Dupin thinks twelve would have been sufficient ?

Prideaux objects, that the Septuagint is not written in the Jewish, but in the Alexandrian dialect ; and could not therefore be the work of natives of Palestine. But these dialects were at that time probably the same, for both Jews and Alexandrians had received the Greek language from the Macedonians about fifty years before. Prideaux further contends, that all the books of the Old Testament could not be translated at the same time ; for they exhibit great dif­ference of style. To this it is sufficient to reply, that they were the work of seventy-two men, each of whom had sepa­rate portions assigned him.

The dean also urges, that Aristæas, Aristobulus, Philo, and Josephus, all directly tell us, that the law was translat­ed, without mentioning any of the other sacred books. But nothing was more common among writers of the Jewish nation, than to give this name to the Scriptures as a whole. In the New Testament, law is used as synonymous with what we call the Old Testament. Besides, it is expressly said by Aristobulus, in a fragment quoted by Eusebius, that the whole Sacred Scripture was rightly translated through the means of Demetrius Phalereus, and by the command of Philadelphus. Josephus, indeed, says the learned dean, asserts, in the preface to his Antiquities, that the Jewish interpreters did not translate for Ptolemy the whole Scrip­tures, but the law only. Here the evidence is contradic­tory, and we have to determine whether Aristobulus or Josephus be most worthy of credit. We do not mean, how­ever, to accuse either of forgery, but only to inquire which had the best opportunities of knowing the truth. Aristo­bulus was an Alexandrian Jew, tutor to an Egyptian king, and lived within a hundred years after the translation was made, and certainly had access to see it in the royal lib­rary. Josephus was a native of Palestine, and lived not until three hundred years or more after the translation was made, and many years after it was burned along with the whole library of Alexandria in the wars of Julius Cæsar. Supposing the veracity of these two writers equal, as we have no proof of the contrary, which of them ought we to consider as the best evidence ? Aristobulus certainly. Pri­deaux, indeed, seems doubtful whether there was ever such a man ; and Dr Hody supposes that the Commentaries on the five books of Moses, which bear the name of Aristobu­lus, were a forgery of the second century. To prove the existence of any human being, who lived two thousand years before us, and did not perform such works as no mere man ever performed, is a task which we are not disposed to undertake ; and we believe that it would not be less difficult to prove that Philo and Josephus existed, than that such a person as Aristobulus did not exist. If the writings which have passed under his name were a forgery of the second century, it is surprising that they should have imposed up­on Clemens Alexandrinus, who lived in the same century, and was a man of abilities, learning, and well acquainted