shut their ears, and hardened their hearts against this divine instruction, how would they listen to one who was ever up­braiding them with their dulness and inattention to its les­sons and admonitions ? Rather, they would feel towards him, according to that apposite illustration of Plato, as per­sons dozing towards one that should wake them up, and, after ridding themselves of his disturbance, think quietly to compose themselves to sleep again.@@1 For he did not dis­guise that his mission to them was one of reproof and ex­postulation,—a mission, in fact, from the Deity ; and that his real concern, accordingly, was not for himself, but for the success of his mission, lest they should incur the guilt of rejecting a divine gift.@@2

And truly we may regard that energetic call which he was ever sounding in the ears of his countrymen, as a provi­dential warning to the heathen world of the sin and misery of the natural man, trusting to his own imaginations,—how, “ changing the truth of God into a lie,” he “ gives himself over unto lasciviousness, to work all uncleanness with greediness.” As God sent his prophets to his chosen peo­ple, to tell them of their transgressions, and bid them “ remember the law of Moses his servant so in his dealings with the nations of the world, He appears to have raised up, from time to time, individuals from among themselves, heathens still, yet gifted with a purity of mo­ral vision beyond their contemporaries, to retrace the di­vine outline of their fallen nature, amidst its ruins, and to declare almost authoritatively the indelible but forgotten law of right. Israel rejected its prophets ; but through all the perverseness of the people, those prophets pre­pared the way of the Lord. The heathen world, in like

manner, refused to listen to its monitors, its legislators, and philosophers ; but in spite of their general obduracy and indifference, we cannot but believe that the call was not ut­terly fruitless. To the original influence of Socrates espe­cially, brought as this was to bear on the great centre of heathen civilization, it may have been in great measure owing, that the light of religious and moral truth was kept alive, however faintly burning, for successive generations, in many a dark abode of superstition ; and that in a later day, the doctrine of grace and truth appealed not without effect to the Areopagite of Athens, the jailor of Philippi, and the Roman proconsul at Paphos. He certainly excited a spirit of eager curiosity on moral subjects ; as was evidenced in the rise of the schools of philosophy to meet the demands of that spirit, and in the moral character of the disquisitions pursued in them. But this spirit could not have exhausted itself in mere literary discussion. There were doubtless the waverings of anxious minds beyond the precincts of the schools, to be settled ; cravings after more safe direction of personal conduct than such as the world around them pre­sented, to be satisfied. Such a state of things would keep men looking for gospel-truth. Some would feel, as Alci­biades is represented by Plato, after a conversation with Socrates, and Euthydemus by Xenophon, at a loss how to pray. And to such the answer of Socrates, as given by Plato, would very indistinctly perhaps, yet not without earnest hope, suggest the high thought, that they must wait until they could be informed by God himself, as to the proper disposition towards God and men ; or until one should come to discipline them,—to remove the darkness from their eyes, and enable them to discern both good and evil.@@®

(J. J.)

Socrates was also the name of an ecclesiastical histo­rian of the fifth century, born at Constantinople in the be­ginning of the reign of Theodosius : he professed the law and pleaded at the bar, whence he obtained the name of *Scholasticus.* He wrote an ecclesiastical history from the year 309, when Eusebius ended, down to the year 440 ; and wrote with great exactness and judgment. His work is to be found in different editions of Eusebius, Sozomenus, and the other Greek writers on the history of the church.

SODA, the name given by the French chemists to the mineral alkali, which is found native in many parts of the world.

SODERAH, a town of the province of Lahore, in the Seik territories, situated on the east side of the Chinaub, forty-eight miles N.N.W. from the city of Lahore- Long. 73. 30. E. Lat. 32. 27. N.

SODOM, formerly a town of Palestine in Asia, famous in Scripture for the wickedness of its inhabitants, and their destruction by fire from heaven on account of that wicked­ness. The place where it stood is now covered by the waters of the Dead Sea, or the lake Asphaltites.

SODOR, a name always conjoined with Man, in men­tioning the bishop of Man’s diocese. Concerning the ori­gin and application of this word, very different opinions have been formed by the learned. Buchanan (lib. i. cap. 34.) says, that before his time the name of *Sailor* was given to a town in the isle of Man. In Gough’s edition of Cam­den’s Britannia (vol. iii.p. 701.) it is said, that after the isle of Man was annexed to the crown of England, this appella­tion was given to a small island within musket-shot of Man, in which the cathedral stands, called by the Norwegians the *Holm,* and by the inhabitants the *Peel.* In support of this opinion, a charter is quoted a.d. 1505, in which Tho­

mas earl of Derby and lord of Man, confirms to Huan Hesketh, bishop of Sodor, all the lands, &c. anciently be­longing to the bishops of Man. “ Ecclesiam cathedralem sancti Germani in *Holm Sodor vel Pele* vocatam, ecclesiam Sancti Patricii ibidem, et locum præfatum in quo ecclesiæ præfatæ sitæ sunt.” The truth of either, or perhaps of both, these accounts might be allowed ; but neither of them is sufficient to account for the constant conjunction of Sodor and Man, in charters, registers, and histories. If Sodor was a small town or island belonging to Man, it can­not be conceived why it is always mentioned before it, or rather why it should be mentioned at all in speaking of a bishop’s diocese. To speak of the bishopric of Sodor and Man in this case, would be as improper as it would be to call the bishopric of Durham the bishopric of Holy Island and Durham, or the bishopric of Darlington and Durham ; the former being a small island, and the latter a town be­longing to the county and diocese of Durham. Neither of these accounts, therefore, gives a satisfactory explanation of the original conjunction of Sodor and Man.

The island of Iona was the place where the bishop of the Isles resided, the cathedral church of which, it is said, was dedicated to our Saviour, in Greek *Sorer,* hence *Sotorenses,* which might be corrupted into *Sodorenses,* a name frequently given by Danish writers to the western isles of Scotland. That we may be the more disposed to accede to this Grecian etymology, the advocates for this opinion tell us, that the name *Icolumkill,* which is often applied to this island, is also of Greek extraction, being derived from *columba,* “ a pigeon,” a meaning that exactly corresponds to the Celtic word *colum,* and the Hebrew word *iona.* We must confess, however, that we have very little faith in the conjectures of etymologists, and think, that upon no

1@@@ Plato, Apol. Socr. 31. a. Op. i. 72.

@@@'l Ibid. Πολλοϋ ieω *ιyv> vη∙p tμαυroυ* <⅛oλoγrtσl1αι, *ωt* τιs *ηv oιoιτo,* aλλ, ιore'ρ *νμών. μf∣ iξaμvpτητι iff pi τ>∕v τοΰ 6fδυ δόσιν ϋμΐν, •μου καταψηφισάμιναι.* P*.* 71*.*

@@@3 Alcib. ii. p. 150, d. ∏υτj oiv *πaρtσruι ό χρόνος δvτoς,* ω *Σωκράπς ;* aal *τίς & παιΰίύιτων* ’, ηδrστa *yap αν μοι δοκώ ιδιιν τόντον rov άνθρωπον τίς Ιοτιν* Σ. *Οντας iστιv ω μιλ.ι π.ρι σου, κ.τ.λ.* Op. ν. ρ. 100.