was born about 1543. He became a student of Christ’s College, Cambridge, where he duly graduated and took orders. He was appointed in 1570 Lady Margaret’s pro­fessor of divinity in his university, subsequently held livings in Suffolk and Yorkshire, and was master successively of St John’s College (1574) and of Trinity College (1577). Still was raised to the bishopric of Bath and Wells in 1592, and, after enjoying considerable fame as a preacher and disputant, he died on February 26, 1607, leaving a large fortune from lead mines discovered in the Mendip Hills.

STILLING, Heinrich. See Jung.

STILLINGFLEET, Edward (1635-1699), a con­

spicuous figure in the church of the Restoration, was descended from the Stillingfleets of Stillingfleet, in the neighbourhood of York, and was born at Cranbourne in Dorset on the 17th April 1635. There and at Ringwood he received his preliminary education, and at the age of thirteen was entered at St John’s College, Cambridge, as Isaac Barrow five years before and at the same age had been entered at Peterhouse. He took his bachelor’s degree in 1652, and in the following year was elected to a fellowship. After residing as tutor first in the family of Sir Roger Burgoin in Warwickshire and then with the Hon. Francis Pierrepont in Nottingham, he was in 1657 presented by the former to the living of Sutton in Bed­fordshire. Here he brought to completion and published (1659) his *Irenicum,* in which he sought to give expression to the prevailing weariness of faction and to find some ecclesiastical compromise in which all could conscientiously unite. Schemes of comprehension were then the most familiar topics of conversation. There seemed every probability that a moderate Episcopacy might attract all parties ; and it was to be expected that a learned and able scholar fresh from the atmosphere of Cambridge Platonism should desire to help present entanglements towards a liberal solution. Much may still be learned from his cogent and earnest exposition of the great principle that it is unwarrantable for the church to make other conditions of her communion than our Saviour did of discipleship. In 1662 he reprinted the *Irenicum* with an appendix, in which he sought to prove that “ the church is a distinct society from the state, and has divers rights and privileges of its own,.. . resulting from its constitution as a Christian society, and that these rights of the church cannot be alienated to the state after their being united in a Christian country.” In the same year the country gave its answer to his and all similar proposals in the Act of Uniformity, which, by requiring that all clergymen should be episcopally ordained and should use the revised liturgy, lost to the church of England such men as Richard Baxter, John Howe, and Philip Henry. Stillingfleet’s actions were as liberal as his opinions. He sheltered in his rectory at Sutton one ejected minister and took for another a large house to be used as a school. But, as time wore on, his liberalism degenerated and gave occasion to Howe’s remark that the rector of Sutton was a very different person from the dean of St Paul’s. But, though in 1680 he published his *Unreasonableness of Separation,* his willingness to serve on the ecclesiastical commission of 1689, and the interpretation he then proposed of the damnatory clauses of the Athanasian creed, are proof that to the end he leaned towards toleration. Another work which Stillingfleet published in 1662 won for him the confidence and admiration of his church. This was his *Origines Sacræ, or a Rational Account of the Christian Faith as to the Truth and Divine Authority of the Scriptures and the Matters therein contained.* Rendered obsolete though it be by the general advance of the discussion, this apologetic made a deep impression at the time, and rapid preferment followed its publication.

Henchman, bishop of London, employed him to write a vindication of Laud’s answer to Fisher the Jesuit. In 1665 the earl of Southampton presented him to St Andrew’s, Holborn; two years later he became prebend­ary of St Paul’s, in 1668 chaplain to Charles II., in 1670 canon residentiary and in 1677 dean of St Paul’s. Finally, but under different auspices, he was consecrated bishop of Worcester 13th October 1689. During these years he was ceaselessly engaged in controversy with Nonconformists, Romanists, Deists, and Socinians. His unrivalled and various learning, his dialectical expertness, and his massive judgment rendered him a formidable antagonist; but the respect entertained for him by his opponents was chiefly aroused by his recognized love of truth and superiority to personal considerations. He had the courage, along with the saintly and noble-minded Ken and the other six bishops, to incur the anger of James II. by resisting his proposed Declaration of Indulgence (1688). Strangely enough, he crossed swords both with Dryden and Locke,—with Dryden in connexion with the papers favourable to the authority of the Church of Rome which were found in the strong box of Charles II. and were supposed to have been written by him, and with Locke because the theologian considered that the philosopher’s definition of substance was prejudicial to the doctrine of the Trinity. In most of his writings there is a small residuum of permanent value. The range of his learning is most clearly seen in his *Bishops’ Right to Vote in Parliament in Cases Capital.* His *Origines Britannicæ, or Antiquities of the British Church* (1685), is a surprising mixture of critical and uncritical research ; and his *Discourse concerning the True Reason of the Sufferings of Christ* (1669), written in answer to Crellius, contains a most forcible statement of the doctrine of Christ’s substi­tution. So handsome in person as to have earned the sobriquet of “the beauty of holiness,” Stillingfleet was twice married,—first to Andrea, daughter of William Dobbyns of Wormington, by whom he had two daughters, who died in infancy, and one son ; afterwards to Eliz­abeth, daughter of Sir Nicholas Pedley, by whom he had seven children. He died in his house at Westminster, 28th March 1699, and was buried in his own cathedral, where a handsome monument briefly records his virtues. His library was bought by Marsh, archbishop of Armagh, to form the foundation of a public library in Dublin.

A collected edition of his works, with life prefixed, was published in London (1710); and a most useful edition of *The Doctrines and Practices of the Church of Rome Truly Represented* was published in 1845 by Dr Cunningham.

STILLWATER, a city of the United States, at the head of Washington county, Minnesota, on the west bank of the St Croix river, 18 miles north-east of St Paul. It is a great centre of the lumber trade, contains a State prison, a high school, and a public library, and increased its population from 4124 to 9055 between 1870 and 1880.

STILT, or Long-legged Plover, a bird so called for reasons obvious to any one who has seen it, since, though no bigger than a Snipe, the length of its legs (their bare part measuring 8 inches), in proportion to the size of its body, exceeds that of any other bird’s. The first name (a translation of the French *Échasse,* given in 1760 by Brisson) seems to have been bestowed by Rennie only in 1831 ; but, recommended by its definiteness and brevity, it has wholly supplanted the second and older one. The bird is the *Charadrius himantopus@@*1of Linnæus, the *IL·rnantopus*

@@@1 The possible confusion by Pliny’s transcribers of this word with *Hærnatopus* has been already mentioned (Oystercatcher, vol. xviii. p. 111, note 2). *Himantopus,* with its equivalent *Loripes,* by an awkward metaphor, ” as remarked by Gilbert White, implies that the legs are as slender and pliant as if cut out of a thong of leather.