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S — SACRAMENT

S (in logic). (1) In the mnemonic names of moods, s signifies that the proposition denoted by the preceding vowel is to be converted simply in reduction. See CONVERSION (in logic).

(2) Used for the subject of a proposition or the minor term of a syllogism. (C.S.P.)

σ [Gr. letter, sigma]. Symbol for .001 sec. in experimental psychology. See REACTION TIME. (J.M.B.)

Sabbatarianism [Lat. *sabbataricus*, pertaining to the Sabbath]: Ger. *die Lehre der strengen Sabbaths-Beobachter*; Fr. *sabbatisme*; Ital. *sabatismo*. The doctrine that the obligation to observe the Christian Sabbath rests on the divine injunction as expressed in the fourth commandment.

The Sabbatarian rejects the view which would rest the obligation of the Sabbath on relative grounds and claims for it the absolute divine command. Associated with Sabbatarianism, but not necessarily involved in it, is the tendency to overstrictness in its observance. On the other hand, the rejection of Sabbatarian views is often accompanied with a tendency to extreme laxity in the observance of the day. (A.T.O.)

Sabellianism: Ger. *Sabellianismus*; Fr. *Sabellianisme*; Ital. *Sabellianismo*. A theory of the Godhead, named after its founder Sabellius, in which the divine nature is conceived to be unitary both in substance and personality, the Trinity arising as a threefold but temporary manifestation of God in his relation to creation and the redemption and sanctification of man.

Sabellianism arose as a reaction against polytheistic tendencies and moved in the direction of extreme Jewish monotheism. It

asserts the essential oneness of the divine nature and person. The distinction into the trinadic manifestation is one of mode and not of nature. The Trinity is, therefore, a purely temporary manifestation, and disappears with the temporal death of Christ. The doctrine was condemned as a heresy at Alexandria in 261 A.D., but still survives as a tendency.

Literature: Schaff-Herzog's Cyc., art. Anti-Trinitarianism; M. J. ROUTH, *Reliquiae Sacrae*; SCHAFF, *Hist. of the Christ. Church*, ii. 580 f.; Church Hist., by MILMAN, MOSHEIM, &c. (A.T.O.)

Saccus: see AMMONIUS SACCUS, and ALEXANDRIAN SCHOOL.

Sacerdotalism [Lat. *sacerdotalis*, pertaining to the priest]: Ger. *Priesterwesen*; Fr. *sacerdotalisme*; Ital. *sacerdotalismo*. The theory that the characteristic functions of the minister of religion are sacrificial and priestly.

The sacerdotal character has been prominent in most religions in connection with the demand for propitiatory or expiatory sacrifice. In Christianity the great expiatory sacrifice has been made once for all by its Founder and great High Priest. The sacerdotal feature survives, especially in the Romish Church, in connection with the conception of the sacrament of the Eucharist as essentially a sacrifice requiring priestly mediation. Reformed Christianity rejects this sacrificial conception, and with it, to a great degree, the priestly conception of the minister of religion. (A.T.O.)

Sacrament [Lat. *sacramenta*, from *sacrare*, to dedicate]: Ger. *Sacrament*; Fr. *sacrement*; Ital. *sacramento*. A solemn rite of religion administered according to prescribed forms, which is supposed to carry with it the