DICTIONARY OF ALL RELIGIONS
AND
Religious Denominations,
JEWISH, HEATHEN, MAHOMETAN, AND CHRISTIAN;
ANCIENT AND MODERN;
INCLUDING THE SUBSTANCE OF
MRS. H. ADAMS'S
VIEW OF RELIGIONS,
REDUCED TO ONE ALPHABET, WITH 150 ADDITIONAL ARTICLES,
The whole carefully corrected and revised
BY THOMAS WILLIAMS,
Author of the Act of Indulgence, A New Translation of Solomon's Song, &c.
WITH
An Appendix.
CONTAINING,
A Sketch of the Present State of the World as to Population, Religious
Institutions, Missions, &c. with Summary Practical Reflections;

To the whole is prefixed,
AN ESSAY ON TRUTH
BY ANDREW FULLER,
A NEW EDITION WITH ADDITIONS

LONDON.
Printed by T. Wright, Edinburgh Bond,
1843
EXPLANATION OF THE
Frontispiece.

Besides the painting, with which we were favoured for this work, there is another in the Red Cross Street Library, and perhaps may be two or three others in different parts of the kingdom—so similar that it is difficult to say which was the original. Beside the fourteen Reformers here exhibited, most of the paintings have in the right hand corner a portrait of Mr. Per. as a very excellent divine, but rather a Puritan than a Reformer, having lived a century after the era of the Reformation, and the portrait is known to have been inserted by a later hand.

The Numbers on the margin on the plate refer to these excellent men as follows:

1. _Henry Bullinger_, the successor of Zuinglius. He was born 1516 and died in 1575.

2. _Jerome Zanchius_, a learned Italian Reformer, and divinity professor at Heidelberg. Born 1516, and died 1590.

3. _John Knox_, the intrepid改革er of Scotland, born 1494, died 1572. “He never feared the face of Man.”

4. _Ulric Zuinglius_, the Reformer of Switzerland, a very learned and good man, but rather eccentric. Born 1487, died 1531.

5. _Peter Martyr_, born at Florence in 1509, but came to England to assist the English Reformers in the time of Edward VI., after which we went to Switzerland and died there in 1562.

6. _Martin Bucer_, born in Alsace, 1491. Came to England and was made Divinity professor at Cambridge, where he died in 1551. In the succeeding reign of Queen Mary his house were taken up and burnt.
7. Jerome of Prague, a disciple of Huss, and a man of learning, who was burnt in 1416 for adhering to the doctrines of the Reformation.

8. Johann Oecolampadius, an eminent German Reformer, born 1482, died 1551.

These form the upper group of portraits. Those in the next row are marked by reference at bottom.

9. John Wycliffe, the morang of the Reformation in England, was born in Yorkshire about 1324; translated the New Testament into English, which he is represented as placing on the table. He died in 1382.

10. Laurent Beza, born at Leuven in 1519; master professor at Lausanne and a supporter of Calvin. The book in his hand may be supposed to be the New Testament which he translated into Latin. He died in 1605.


12. Martin Luther, the great German Reformer and translator of the Bible into German. Born in Saxony in 1483, died 1546. He is in the act of writing or translating.

13. Philip Melancthon, a learned and amiable Reformer; born 1497, died 1560.


The Candle in the centre of the table is intended to represent the light of the Reformation; the group at bottom contains a friar, a pope, a cardinal, and the devil, who are trying to extinguish this light, and complaining that they cannot blow it out. The friar, in addition to his breath, is throwing holy-water at it with a kind of spoon.
THE following work, written by the ingenious author of *A Summary History of New England, &c.*, has gone thro' several editions in America. The present one is printed from the third, which came out in October 1801, with large additions, and was dedicated to *John Adams*, late president of the United States.

The design of such a work is not to convey an idea of all religious principles being equally true, or safe, to those who imbibe them; but to exhibit the multiplied speculations of the human mind in as just and impartial a manner as possible. Such things exist, or have existed in the world, whether we know them or not; and the reading of them in a proper spirit may induce us to cleave more closely 'to the law and to the testimony;' forming our religious principles by their simple and obvious meaning; and avoiding, as a manner would avoid rocks and quicksands, every perversion of them in support of a pre-conceived system.
Several publications of the kind have appeared amongst us, on whose merits we shall not take upon us to decide. Suffice it to say, that the present work, having been written on the other side the Atlantic, and by a person who has not only informed herself of the general state of religion in the world, but has studiously paid a particular attention to the religious controversies of her own country — may be supposed to include many things, with which our writers, as well as readers, are but little acquainted. While, however, we have printed those parts of the work, and the account of almost all the denominations which have become extinct, as they were, we have in respect of the living ones, frequently availed ourselves of other sources of information, where it appeared capable of being done to advantage. The late missionary undertakings have furnished some additional matter with respect to Paganism and Mahometism.

Some parts of the accounts, given by the author, of the Eastern Pagan nations, we have omitted, considering the authorities on which they are founded as suspicious. By a close attention to fact in those nations with which Europeans have lately been in the habits of the most familiar intercourse, we have been compelled to distrust much of the panegyric bestowed upon them by former writers; and to consider it as one of those indirect methods by which deistical historians, geographers, and travellers, have thought fit to assail the religion of Jesus,
WHEN it was agreed to reprint this Work, a competent person was employed to reduce the three parts into one alphabet for the convenience of the reader; to make some abridgments, and to insert a few modern sects, which had recently attracted public notice. After this was done, at the request of the other proprietors, I undertook to give the work a cursory review before it was sent to press. This I did without the least intention of becoming Editor—for which I had no time, but what must be wrested either from the hours of business, or of domestic comfort. A cursory review, however, was sufficient to detect many errors and omissions; and a desire to see the work as complete as possible, induced me to give it a more minute attention, without calculating, I must confess, upon the extent of the sacrifice I was making. But having undertaken the task, I have spared neither time nor pains in performing it; and only hope that my labour will not be esteemed in vain. What is done, with a view to improve the work, may be reduced to the heads of correction, retrenchment, and addition.
On reading the black list of heretics, and examining my Author's authorities, I have been induced to strike out some, and moderate the censure upon others. For instance, the Paulicians, which, on the authority of Mosheim, Mrs. Adams had described as Manicheans, I have been led by the evidence adduced by Mr. Milner and some others, to consider as the genuine disciples of St. Paul, and the Cathari or Purtans, of the ancient Church. The Diggers, who were put down as heretics, on the authority of Broughton, appear to me a poor and pious people, "of whom the world was not worthy," and who, by their merciless persecutors, were obliged to hide themselves "in dens and caverns of the earth." Even as to the more early heretics, though doubtless some of them were as ignorant and wild as the enthusiasts of modern times, (and we cannot say more) it is impossible to believe all the contradictory charges brought against them. But they helped to swell the Index Hereticius, which was also much increased by the variety of names applied to the same people.

* Broughton, I would observe, is a weak writer and very credulous, at least on this subject. He was not the choice in selecting his authorities, nor careful in examining them. Hence his "Dictionary of Religious," though in 2 volumes, folio, is of little credit or value. I have therefore in this work frequently superseded his authority by writers of better credit, as Dr. Lardner, Mr. Milner, &c.

There seems a doubt as to some other of the Works and Editions referred to, in many parts of this Book, by Mrs Adams. The Dictionary of Arts and Sciences used by her I suppose to have been that of Chambers, in 4 vol. folio. The Encyclopaedia frequently referred to, appears to have been the 3d. Edition of the Encyclopaedia Britannica. The Edition of Mosheim used by her must have been prior to 1801, which I have sometimes cited as a new edition in Baynes's, 1810.
These circumstances have afforded opportunity for considerable abridgments. I have generally omitted the charges which I did not believe, and have avoided the frequent repetition of the same opinion, under a variety of names, by referring from one article to the other.

A source of further retrenchment has been found in some long accounts drawn up by the parties themselves for the last Edition, but which have been thought unnecessarily prolix; yet the abridgment has been chiefly in the redundancies of the style, or in extraneous matter: no authentic and valuable information being suppressed. But the room thus gained has given me opportunity to introduce some hundred and fifty articles entirely new to this work, and many of them not to be found in any similar publication, among them are the names of some modern Enthusiasts, which ought to be left on record as warnings to our children.

In the last Edition, the Editors distinguished their additions by enclosing them in brackets; and I should have gladly followed their example, but now are two numerous: only the new articles are therefore distinguished by an asterisk (*) placed at the beginning of each, and many enlargements are made without this distinction. By this I am aware of having taken upon me an additional responsibility, from which I would gladly have been excused.
However, after all the corrections and additions here made, I am still sensible of many defects, and suspect many errors, which could not well be avoided in a work of five hundred Articles. Corrections candidly suggested shall be thankfully received, and may contribute to its future improvement; and should Envy or Malevolence revile me, I flatter myself they will not excite the same tempests in return. To labour to do good, and meekly to bear reproach as an evil doer, should be the ambition of a Christian.

IRRATA.

The Editor particularly begs the following Irrata may be corrected in the Introduction, which did not pass under his revision.

Page 36 line 26—for they read there.
37 — 5 & 23 for directed read initiated.
40 — 10 for Crest read Christ, and for appointed read appointed.
AN ESSAY ON TRUTH:

CONTAINING AN ENQUIRY INTO ITS NATURE AND IMPORTANCE;

WITH THE CAUSES OF ERROR;

AND THE REASONS OF ITS PERMISSION.

The multifarious and discordant sentiments which divide mankind, afford a great temptation to scepticism, and many are carried away by it. The open enemies of the gospel take occasion from hence to justify their rejection of it; and many of its professed friends have written as if they thought, that to be decided amongst so many minds and opinions were almost presumptuous. The principal, if not the only use which they would make of these differences is, to induce a spirit of moderation and charity, and to declaim against bigotry.

To say nothing at present how these terms are perverted and hackneyed in a certain cause; let two things be seriously considered:—First, Whether this was the use made by the apostles of the discordant opinions which prevailed in their times, even amongst those who "acknowledged the divinity of our Saviour's mission!" In differences among christians which did not affect the kingdom of God, nor destroy the work of God, it certainly was: such were those concerning meats, drinks, and days, in which the utmost forbearance was inculcated. But it was otherwise in differences which affected the leading doctrines and precepts of Christianity. Forbearance in these cases would, in the account of the sacred writers, have been a crime. Paul would that they were even cut off, who troubled the Galatian churches by corrupting the Christian doctrine of justification. And it is recorded to the honour of the church at Ephesus that it "could not bear them that were evil; but had tried them that said they were apostles and were not, and had found them liars." Secondly, Whether an unfavourable opinion of those who reject what we account the leading principles of Christianity, supposing it to be wrong, be equally injurious with a contrary opinion, supposing that to be wrong? To think unfavourably of

Rom. xiv. 17, 20. † Gal. v. 12. † Rev. ii. 2.
another does not affect his state towards God: if therefore it should prove to be wrong, it only interrupts present happiness. We have lately been told indeed, but from what authority I cannot conceive, that "The readiest way in the world to thin heaven, and to replenish the regions of hell, is to call in the spirit of bigotry." Far be it from me to advocate the cause of bigotry, or to plead for a bitter conciliating spirit, a spirit that would confine the kingdom of heaven to a party: but I do not perceive how this spirit, bad as it is, is productive of the effects ascribed to it. If, on the other hand, through an aversion to bigotry, we treat those as Christians to whom an Apostle would at least have said, "I stand in doubt of you," we flatter and deceive them; which is really "the readiest way in the world to thin heaven," and to replenish the regions of hell."

Surely there is a medium between bigotry and the esteeming and treating men as Christians, irrespective of their avowed principles. A benevolent and candid treatment is due to men of all denominations; but to consider all principles as equally safe, is to consider Truth as of no importance.

The abuse of the terms heresy and heretic by the Roman Catholics, and others who imbibe their persecuting spirit, seems to have furnished occasion for considering a departure from Christian doctrine as a light matter. Some have endeavoured to neutralize heresy by criticising the term; others, by a constant reference to the misapplication of it to principles held by the best of men, think themselves at liberty to treat it with derision. But the abuse of a term does not divest it of its meaning. Mr. James Foster held that "no person can be a heretic in the Apostle's sense of the term, in Tit. iii. 10, 11, but he who, to make himself considerable, propagates false and pernicious doctrine, knowing it to be such." Mr. Foster was answered by Dr. Stebbing and Mr. Brinc. Dr. George Campbell

"So Dr. Macknight defines a Heretic to be "one who from worldly motives teaches doctrines which he knows to be false." [Mackn. on Titus iii. 10.] But is not this rather the character of an Impostor? And is it not a breach of the Candour so strongly recommended, to any of any Teacher, that he does not believe his own doctrines? Besides, in many cases, heretics have suffered persecution, and even death, sooner than renounce their principles. Even as to "the Judasites, who made the rituals enjoined by the law, more necessary than a holy life"—how do we know that they were not sincere? Both not a
also objects to Mr. Foster's position, that it makes the precept of the apostle, to "reject an heretic," of little or no use, seeing it is impossible for us to judge whether he who professes an opinion be sincere or not. Dr. Campbell considers the term as having no relation to doctrine, but merely to denote a sect or faction. There is no doubt but the term heresy (ἀδιστία) is used in the N. T. for a sect, without any reference to doctrine, and sometimes without implying anything evil. It does not appear to me, however, that Dr. Campbell has proved it is thus used in 2 Pet. ii. 1. where false teachers are described as bringing in damnable heresies, even denying the Lord that bought them, and as bringing upon themselves swift destruction; or that his criticism on that passage is well founded. But if it be, while he allows false doctrine to be "destructive," it is of small account whether he call it heresy or not. It is certain that this term is now generally used in reference to false doctrine, and in that view is by many lightly treated.

Let us candidly enquire, Christian reader, whether, not.

Again, Dr. M. says, "He also is a heretic who from the same motive makes a party in the church, in opposition to those who maintain the truth." But how are we to judge of motives? Can we search the heart? And without this how are we to reject heretics—if the heresy depend upon the motive?

But St. Paul says of heretics that they are self-condemned—and does not this imply a knowledge of their error? I conceive not. Every man whose principles are inconsistent with his practice, is self-condemned. So the Judaizing preachers, admitting the Mission of Christ and adhering to Moses—and the Heretics spoken of by Peter, who (in allusion to a master buying, or redeeming a slave) though they profess to admit the doctrine of redemption, yet disown the authority of the Redeemer—"denying the Master, (διαστάτης) or Lord who bought them,"—were therein inconsistent and self-condemned.

What then constituted the notion of a Heretic in the first ages of the Church? 1. He was supposed to be in an error. 2. That error was thought pernicious. "Heresy (says Dr. Waterland) lies in sanguineous doctrines. [Import. of the Trin. 2nd Ed. p. 115.] 3. That error was of sufficient importance to break communion, and to violate the unity of the Church. This I conceive accounts for the different use of the same term in the Acts and the Epistles, which is admitted by Dr. Campbell. Prior to Christianity, the word was used indiscriminately for any sect or party, religious or philosophical: but after the erection of the Christian church it was used for such separations only as were made on the ground of doctrine or principles; and other distinctions grounded on difference of religious rites, or the preference of particular preachers, were distinguished lothans.
withstanding the diversity of sentiments in the religious world, Truth may not be clearly ascertainment!—Whether it
be not of the utmost importance?—Whether the prevalence
of error may not be accounted for?—And lastly, Whether
the wisdom, as well as the justice of God, may not be seen
in permitting it?

WHAT IS TRUTH?

In attempting to answer this question, I desire to take
nothing for granted, but that Christianity is of God, and
that the scriptures are a revelation of his will. If Chris-
tianity be of God, and he have revealed his will in the
holy scriptures, light is come into the world, though the
dark minds of sinful creatures comprehend it not. It
does not follow, because many wander in mazes of fruit-
less speculation, that there is not a way so plain as that
a way-faring man, or one who “walketh in the truth,”
though a fool, shall not err. The numerous sects among
the Greeks and Romans, and even among the Jews, at
the time of our Saviour’s appearing, did not prove that
there was no certain knowledge to be obtained of what
was truth. Our Lord considered himself as speaking
plainly, or he would not have asked the Jews as he did,
“Why do ye not understand my speech?” The apostles
and primitive believers saw their way plainly; and though
we cannot pretend to the extraordinary inspiration which
was possessed by many of them; yet if we humbly follow
their light, depending on the ordinary teachings of God’s
holy Spirit, we shall see ours.

Truth, we may be certain, is the same thing as what in
the scriptures is denominated “the gospel,” “the com-
mon salvation,” “the common faith,” “the faith once
delivered to the saints,” “the truth as it is in Jesus,” &c.;
and what this is, may be clearly understood by the brief
summaries of the gospel, and of the faith of the primitive
christians, which abound in the new testament. Of the
former, the following are a few of many examples:—“God
so loved the world that he gave his only-begotten Son,
that whoever believed in him should not perish, but have
everlasting life—The Son of Man came to seek and to
save that which is lost—I am the way, the truth, and the
life.” No man cometh unto the Father but by me. To him
said all the prophets witnesses, that through his name who-
soever believeth in him shall have remission of sins—We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that believe, the wisdom of God, and the power of God— I determined not to know any thing among you, save Jesus Christ, and him crucified—Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye hold fast what I preached to you, unless ye have believed in vain: for I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures—This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, of whom I am chief—This is the record, that God hath given to us eternal life, and this life is in his Son—Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."

If language have any determinate meaning, it is here plainly taught that mankind are not only sinners, but in a lost and perishing condition, without help or hope, but what arises from the free grace of God through the atonement of his Son; that he died as our substitute; that we are forgiven and accepted only for the sake of what he hath done and suffered; that in his person and work all evangelical truth concentrate; that the doctrine of salvation for the chief of sinners through his death, was so familiar in the primitive times, as to become a kind of Christian proverb, or "saying," and that on our receiving and retaining this depends our present "standing," and final "salvation." If this doctrine be received, Christianity is received; if not, the record which God hath given of his Son is rejected, and he himself treated as a liar.

When this doctrine is received in the true spirit of it, (which it never is but by a sinner ready to perish), all those fruitless speculations which tend only to bewilder the mind, will be laid aside; just as malice, and guile, and envy, and evil speakings, are laid aside by him who is born of God. They will fall off from the mind, like the
cost of the chrysalia of their own accord. Many instances of this are constantly occurring. Persons who, after having read and studied controversies, and leaned first to one opinion and then to another, till their minds have been lost in uncertainty, have at length been brought to think of the gospel, not as a matter of speculation, but as that which seriously and immediately concerned them: and embracing it as good news to them who are ready to perish, have not only found rest to their souls, but all their former opinions have departed from them as a dream when one awaketh.

Corresponding with the brief summaries of the gospel are the concise accounts given of the faith of the primitive christians.—"Whosoever believeth that Jesus is the Christ, is born of God—Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

—If, thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." The sacred writers did not mean by this language to magnify the belief of one or two divine truths at the expense of others; but to exhibit them as bearing an inseparable connection: so that if these were truly embraced, the other would be certain to accompany them. They considered the doctrine of the person and work of Christ as a golden link, that would draw along with it the whole chain of evangelical truth. Hence we perceive the propriety of such language as the following: "He that hath the Son, hath life; and he that hath not the Son, hath not life—Whosoever denieth the Son, the same hath not the Father."

The doctrine and the faith of the primitive christians were summarily enounced every time they celebrated the Lord's supper. The leading truth exhibited by that ordinance is the same which John calls "the record;" namely, that "God hath given unto us eternal life, and this life is in his Son." Under the form of a feast, of which we are invited to "take, to eat, and to drink," we set forth the blessings of the new testament, or covenant, and the medium through which they were obtained; namely, "the blood of Jesus, shed for many for the remission of sins," and the way in which they must be obtained: that is to say, "each freewill, tessoned up to the
unworthy for his sake. If this simple doctrine were believed with the spirit of a little child, and lived upon as our meat and drink, we might take an everlasting leave of speculations on things beyond our reach, and that without sustaining the loss of any thing but what were better lost than retained.

IMPORTANCE OF TRUTH.

If the above remarks may be thought sufficient to ascertain what is truth, its importance follows as a necessary consequence. If, as transgressors, we be exposed to the eternal displeasure of our Maker; if a door of hope be opened to us; if it be at no less an expense than the death of God's only-begotten Son in our nature; if through this great propitiation God can be just, and the justifier of believers; finally, if this be the only way of escape, and the present the only state in which it is possible to flee to it for refuge, who, that is not infatuated by the delusions of this world, can make light of it? There is an importance in truth as it relates to philosophy, history, politics, or any other branch of science, inasmuch as it affects the present happiness of mankind; but what is this when compared with that which involves their everlasting salvation? To be furnished with an answer to the question, "What shall I do to be saved?" is of infinitely greater account, than to be able to decide whether the Ptolemaic or Copernican system be that of nature. The temporal salvation of a nation, great as it is, and greatly as it interests the minds of men, is nothing when compared with the eternal salvation of a single individual.

But many, who would not deny the superior value of eternal salvation to all other things, have yet gone about to depreciate the importance of divine truth, and to represent it as having no necessary connexion with either present holiness or future happiness. Such appears to have been the design of those well-known lines of Pope:

"For modes of faith fit graceless zealots right,
His can't be wrong whose life is in the right."

And to the same purpose we have often been told in prose, that we shall not be judged at the last day by our opinions, but by our works. If truth and error existed in the mind
merely as opinions, or objects of speculation, they might possibly have but little influence upon us: but if they be principles of action, they enter into the essence of all we do. Such is the influence of living faith, otherwise it could not be shown by our works: and such is that of the belief of falsehood, else we had not read of the word of false teachers eating as death (γαρράραν) a gangrene.*

The works by which we shall be judged cannot mean actions in distinction from their principles; for as such they would contain neither good nor evil, but as connected with them. All pretences, therefore, to separate the one from the other, are as contrary to reason as they are to scripture.

To render this subject more evident, let the following particulars be duly considered.

First. It is by the belief of truth that sinners are brought into a state of salvation.—Great things are ascribed in the scriptures to faith: but faith could have no existence without revealed truth as its foundation. Whatever importance, therefore, attaches to the one attaches to the other. *The great blessing of justification is constantly ascribed to faith; not as the reward of a virtue, but as that by which we become one with Christ, and so partakers of his benefits. While unbelievers, we have no revealed interest in the divine favour; but are declared to be under condemnation; but believing in him, we are no longer "under the law," as a term of life and death; but "under grace." Hence it is, that in the gospel, as "heard and received," we are said to, "stand." Take away evangelical truth, and you take away the standing of a christian. Bereaved of this, the best man upon earth must despair of salvation.

Secondly: Truth is the model and standard of true religion in the mind.—That doctrine, whether true or false, if really believed, become principles of action; that they are a mould into which the mind is cast, and from which it receives its impression, is evident both from scripture and experience. An observant eye will easily perceive a spirit which attaches to different species of religion; and which, over and above the diversities arising from natural

* James ii. 18. 2 Tim. ii. 17.
temper, will manifest itself in their respective followers. Paganism, Mahometism, Deism, Apostate-Judaism, and various systems which have appeared under the name of Christianity, have each discovered a spirit of their own. Thus also it was from the beginning. Those who received "another doctrine," received with it "another spirit:" and hence we read of "the spirit of truth, and the spirit of error." He that had the one is said to be "of God," and he that had the other "not of God."

Revealed truth is represented as "a form of doctrine unto which believers are delivered."† As a melted substance, cast into a mould, receives its form from it, and every line in the one corresponds with that of the other; so true religion in the soul accords with true religion in the scriptures. Without this standard, we shall either model our faith by our own pre-conceived notions of what is fit and reasonable, or be carried away by our feelings, and lose ourselves among the extravagant vagaries of enthusiasm. Our views may seem to us very rational, or our feelings may be singularly ardent; and yet we may be far from being in the right. The question A, Whether they agree line to line with the divine model? God saith in his word, "Seek ye my face." If our hearts say unto him, "Thy face Lord will we seek," then does line answer to line; and this is true religion. Is it a leading feature of evangelical truth, that it honours the divine character and government? It is the same with true religion in the mind. Does that manifest love even to enemies? So does this." Is it the object of the former to abase the pride of man? It is no less the nature of the latter to rejoice in lying low. Finally: Is the one averse to all iniquity, and friendly to universal holiness? The other, dissatisfied with present attainments, presseth towards the mark, for the prize of the high calling of God in Christ Jesus:

Thirdly: Truth is that which furnishes the motive for every exercise of true holiness.—It once we are enabled to behold its glory, the glory of God in the face of Jesus Christ, it changes us into the same image, begets and excites holy affections, and every kind of gracious exer-

* 2 Cor. xi. 4. 1 John iv. 6. † Rom. vi. 17
case. Hence we are said to "know the truth, and the truth to make us free," to be "sanctified through" it, and "begotten by" it."

It is not denied, that there is much of what is called *morality* in persons who know and believe nothing to the purpose of evangelical truth. Honour, interest, and the habits of education, will induce men to shun open immoralities, and to comply with things which are reputable and praise-worthy. But though there be great cause for thankfulness to God, who by his providence thus restrains mankind from much evil; yet this is not holiness. Holiness is the love of God and one another; whereas this is mere self-love. All works and worship of this kind are no better than the offering of Cain, which, being without faith, could not please God.

And as there may be a semblance of holiness without faith, so there may be a semblance of faith without holiness. The doctrines of the bible, though in themselves practical, yet may be treated as mere speculations; and frequently are so by men who profess to believe them; and where this is the case, instead of producing holiness, they may have a contrary effect; but this is owing to their being perverted. God's words do good to the upright. There is not a sentiment in the living oracles but what, if received in the true spirit and intent of it, will contribute to the sanctification of the mind.

True religion is with great beauty and propriety called, "Walking in the truth." 1 John viii. 32. xvii. 17. A life of sobriety, righteousness, and godliness, is *Christian* principle reduced to practice. Truth is a system of love, an overflow of the divine *blessedness*, as is intimated by its being called, "The glorious gospel of the blessed God:" a system of reconciliation, peace, and forgiveness; full of the most amazing condescension, and of spotless rectitude. To *walk* in truth like this is to walk in love, to be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us; to be of the same mind with him who made himself of no reputation, and took upon him the form of a servant: and to be holy in all manner of conversation.

Such were the fruits of truth which were actually
brought forth by the primitive believers; and such, in
different degrees, notwithstanding the many defects and
scandals which abound amongst us, are the fruits of it in
true christians to this day. Thousands of examples,
both in earlier and later times, might be produced, in
which men who previously walked according to the
course of this world, in rioting and drunkenness, in chambering
and wantonness, in strife and envying, on embracing the doctrine of Christ crucified, have put off all
these, and become, as it were, new creatures.

It is also worthy of special notice, that in every in-
stance in which the primitive churches deviated from the
doctrine of the apostles, they appear to have degenerated
as to zeal and practical godliness. A careful review of
the epistles to the Corinthians, the Galatians, and the
Hebrews, who departed more than any other churches
from the simplicity of the gospel, would furnish proof of
the justness of this remark. It was not without reason
that Paul observed to the Corinthians, "Evil communi-
cations corrupt good manners;" by which he appears to
have meant the communication of false teachers, who en-
deavoured to undermine the resurrection, and other im-
portant truths. And such was the "corruption of man-
ners" which accompanied these notions, that, degenerate
as we consider ourselves, compared with the primitive
christians, if any of our churches tolerated the same
things, we should be almost ready to pronounce it a syn-
gogue of Satan. Among other things, they divided into
parties, boasted of the talents of their preachers, con-
moved at the most unnatural kind of formation, went to
law with one another, communed with idolaters at their
temples, and profaned the supper of the Lord, by appro-
priating it to purposes of sensual indulgence! Such were
the fruits of error!

If we look into the epistle to the Galatians, who had
been turned aside from the apostolic doctrine of justifica-
tion, we shall find fruits of the same kind. They are de-
scribed as "not obeying the truth," as "foolish," as in a
manner "bewitched," as having lost their former "zeal,"
and rendered their christianity a matter of "doubt," as
needing to have "Christ again formed in them:" and it is
strongly intimated that they were guilty of "biting," and
as it were "devouring" one another; of "fulfilling the lusts of the flesh," and of coveting, "vanity, provoking one another, and envying one another." *

If the Hebrews had not, in turning aside from the truth, been injured in their spirit and conduct, it is very probable that such language as the following would have been addressed to them: "Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. So I sware in my wrath, they shall not enter into my rest.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God! Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin!"—Neither is it likely that they would have been exhorted to "look diligently, lest any man should fall of the grace of God; lest any root of bitterness springing up should trouble them, and thereby many be defiled; lest there should be any fornicator or profane person, as Esau, who for one morsel of meat sold his birth right;" if no such symptoms had appeared amongst them. Finally: It is not probable that so solemn a warning against "whoredom and adultery" would have been introduced, and the offenders cited as it were to the tribunal of God, if there had been no occasion for it in their own conduct. †

Whether these instances of the pernicious effects of error in the primitive churches, be not in direct opposition to the modern notions before stated, let the reader judge. Nor are such things peculiar to the primitive churches. If you see men desert the principles before stated, or hold them in a corrupted sense, you may commonly perceive a change in their spirit. They may retain what is called character, in the eyes of the world; but the savour of godliness is departed. They may retain their zeal; but it will be confined to some little peculiarity, to the neglect of the common faith. There will be a want of that lovely

* See ch. iii. 1. iv. 11, 12, 20. v. 7, 15, 16, 26
† Ch. iii. 7—13. xii. 12, 13, 15, 16. xiii. 4.
proportion which constitutes the true beauty of holiness. A man who chews opium, or tobacco, may prefer them to the most wholesome food, and may derive from them pleasure, and even vigour for a time; but his pale countenance, and debilitated constitution, will soon bear witness to the folly of spending his money for that which is not bread.

Fourthly: The love which the primitive christians bore to one another was for the truth's sake. — Now, that for the sake of which we love a person, is considered as of greater importance than any thing else pertaining to him. It is that which constitutes his value in our esteem; and which, if he abandon, we should no longer esteem him.

Here we may perceive what is essential to the true legitimate charity of the primitive christians. Instead of regarding men irrespectively of their principles, they "knew no man after the flesh" John, who was the most loving, or charitable, perhaps of all the disciples of Christ, is so far from considering a departure from the truth as a light matter, and the subject of it, as entitled to the same christian affection as heretofore, that he expressly writes as follows: — "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. — If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed, is partaker of his evil deeds." Would not such language, I ask, in our days be reckoned very uncharitable? It would. But this proves, beyond all reasonable doubt, that the common ideas of charity are anti-scriptural. Charity will not take it for granted that whosoever deviates from our views must needs deviate from the doctrine of Christ; but will carefully enquire at the oracles of God, what is truth. Yet there is no need of being ever learning, and never able to come to the knowledge of it. The lady whom John addressed was supposed to be able to distinguish between those who "brought the doctrine of Christ," and those who "came without it; and so are christians in the present day." Charity "hopeth all things," and will always put the most favourable construc
tion upon the motives of others that truth will admit: but without truth, as its ground and guide, it will not proceed.

Here also we may see the nature of Christian unity. It is not merely for two or more persons to be agreed; for this they may be in evil. This is mere party attachment. It is natural for men to love those who think and act like themselves, and that for their own sake. But Christian unity is to love one another for Christ's sake, and for the truth's sake that dwelleth in them. Christ, as revealed in the gospel, forms the great point of union. A number of minds are drawn towards this point; and the nearer they approximate to it, the nearer they approach to an union with one another. If all true Christians were nearer to the mind of Christ, their differences would soon subside; and they would feel themselves, as they approached it, to be of one heart, and of one soul.

Lastly: Truth is the only solid foundation of peace and happiness—There are cases, it is granted, in which the mind may rejoice in error, or be distressed by truth. False doctrine will operate like opium, filling the imagination with pleasing dreams; but all is transient and delusive. Truth, on the other hand, when it barely commends itself to the conscience of a sinner, may render him extremely unhappy. Such was the effect of Judas's conviction of Christ's innocence; and such is the effect of similar convictions in the present times. But where truth takes possession of the heart; or, as the scriptures express it, where we "receive the love of the truth," peace and joy accompany it. This is a fact established by history and experience, and is easily accounted for. Revealed truth carries in it a message of pardon, reconciliation, and eternal life; and all in a way honourable to the divine character and government. This, in itself, is good news; and to everyone who, as a sinner ready to perish, receives it, is a source of solid and lasting happiness. Truth also pours light upon all the dark and mysterious events of time, and teaches us, while weeping over human misery, not to despond or repine; but viewing things on a large scale, to rejoice in whatever is. It exhibits God upon the throne of the universe, ordering everything for the best; and thus reconciles the mind to present ill, by pointing it to the good that shall ultimately out of it.
Contrast with this the horrible complaints of an infidel. "Who can, without horror, consider the whole earth as the empire of destruction? It abounds in wonders; it abounds also in victims; it is a vast field of carnage and contagion! Every species is, without pity, pursued and torn to pieces, through the earth, and air, and water! In man there is more wretchedness than in all other animals put together. He smarts continually under two sources, which other animals never feel; anxiety, and listlessness in appetite, which make him weary of himself. He loves life, and yet he knows that he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He feels it every moment rankling and corroding in his breast. Yet he spends the transient moment of his existence in diffusing the misery which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating, and being cheated; in robbing, and being robbed; in serving, that he may command; and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble upon a review of this dreadful picture, to find that it implies a complaint against providence; and I wish that I had never been born!"* Such is the boasted happiness of unbelievers!

And though we should not go these lengths, yet if we forsake truth, by deviating materially from any of the great doctrines of the gospel, it will affect our peace. Error is the wandering of the mind, when it thinks without a guide; the issue of which is "stumbling upon the dark mountains." It is possible in such circumstances that the stupor of insensibility may be mistaken for the peace of God: but if the soul be once roused from its slumber, especially if it be the subject of any true religion, it will find itself miserable. As soon might we expect to find happiness in the mind of one who has lost his way, and

knoweth not whither he goeth, as in a mind that has deviated from evangelical truth.

CAUSES OF ERROR.

If truth be of this importance, it may be enquired, How are we to account for the great diversity of sentiment in the religious world? Whence is it that professing Christians, even the wise and the good amongst them, should be so divided?

It certainly is not owing to any thing in Christianity itself. This will be found, on the strictest enquiry, to be one consistent whole; and all its precepts tend to unity of judgment, as well as of affection. To this end were all the epistles addressed to the primitive churches. In some, the writers labour to establish them in the truth; in others, to reclaim them from error; in all to promote a holy unanimity in principle and practice.

Yet, if we look to fact, we find that the churches, even in the purest ages, were never free from error. It was beyond the power of the apostles, inspired as they were, effectually to guard them against it. Of this the aforementioned epistles to the Corinthians, the Galatians, and the Hebrews, are standing proofs. And in after ages things were much worse. Those principles which at first were but the bud, or at most the blade, now became the full car, and produced a harvest of corruption and apostacy.

The history of Christianity from that day to this, is the history of one continued struggle between truth and error, the mind of Christ, and the reasonings of the flesh. Nor was this state of things unknown to the apostles: they saw "the mystery of iniquity begin to work" in their times, and by the spirit of inspiration foretold its progress. "In the latter times (said they) some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons—In the last days, perilous times shall come, in which men shall be lovers of their own selves; ever learning, and never able to come to the knowledge of the truth." And that, "as there were false prophets among the [jewish] people, so there should be false teachers among [Christians] who would bring in damnable heresies,"
even denying the Lord that bought them; and bring upon themselves swift destruction.”

What shall we say then? Shall we attribute the multifarious and discordant doctrines of past and present times to diversity of habits, educations, and connexions, to the various tastes and talents found amongst men, or to the frailty and imbecility of the human mind? These things may be allowed to have their influence; but it is not to them principally that the scriptures attribute the corruption of Christian doctrine or worship.

There is an important difference between diversity and contrariety. The former belongs to men as men, which the latter does not. One man comprehends more of truth, another less; this has a talent for discovering one part of truth, and that another; but in all this there is nothing discordant, any more than in a diversity of features, or in the variegated face of the earth, which abounds in divers kinds of flowers, every one of which contributes to the beauty of the whole. It is not so with respect to truth and error, which are as opposite as right and wrong. True doctrines are the plants, and false doctrines the weeds of the church. They cannot both flourish in the same mind. The one must be rooted up, or the other will be overrun, and rendered unproductive.

The causes which the scriptures assign for the corruption of Christian doctrine, are principally, if not entirely, of a moral nature. They represent evangelical truth as a holy doctrine, and as that which cannot be understood by an unholy mind. “The natural (or merely worldly wise) man, receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” They are “hid from the wise and prudent, and revealed unto babes;” and thus “it seemeth good in his sight,” whose mind it is to abuse the pride of man.† If the gospel had been “the wisdom of this world,” the “spirit of this world” would have sufficed to understand it; and there would be no more errors concerning it, than what arise from the imbecility of the human mind on all other subjects; but it is not: it is the wisdom that is from

* 2 Thess. ii. 7. 1 Tim. iv. 1. 2 Tim. iii. 1, 2, 7. 2 Pet. ii. 1.
† 1 Cor. ii. 14. Matt. xxv. 25, 26.
above, and therefore requires a state of mind suited to it; or, as the apostle expresseth it, that "we receive not the spirit of the world, but the spirit which is of God, that we may know the things which are freely given to us of God." Now this being the case, so far as we attempt to judge, preach, or write of the gospel, under the influence of mere worldly wisdom, or in any other than its own spirit, we are morally certain in some way or other to pervert it.

Here then are opened to our view three grand sources of error; namely, the numbers of unconverted or merely worldly-wise characters, who intrude themselves, or are intruded by others, into the christian ministry—the greater number of merely nominal christians, whose taste calls for anti-scriptural preaching—and the large portion of unsanctified wisdom found even in godly men.

First: The great number of unconverted ministers.—Far be it from me to judge of men otherwise than by what they manifest themselves to be. I abhor the spirit of our modern Antinomians, who would persuade us that they know good ministers from others, by a kind of spiritual physiognomy; but who, if the tree be known by the fruits, have much more reason to judge themselves. Yet the personal religion of many preachers must be allowed by charity itself to wear more than a suspicious appearance. Nor is it surprising that it should be so. If in the purest age of the church, when there were but few attractions for covetousness and ambition, there were "men of corrupt minds, reprobate concerning the faith;" men who had "the form of godliness, but denied the power thereof;" is it any wonder that there should be such in our times? And as the introduction of almost every error amongst the primitive christians is attributed to this sort of characters, it is reasonable to expect that things should still move on in the same direction.

An unremewed person, whatever be his education, talents, or natural temper, can never fall in with christianity, as it is taught in the new testament. If, therefore, he occupy a station in the church, he will be almost certain to transform religion so as to suit himself. This, it is clear, was the grand source of the Romish apostasy. No sooner was christianity adopted by the state, than it became the interest of worldly men to profess it. Eccle-
s Canonical orders were soon filled, in a great degree, by un-
believers in disguise. The effect was, as might have been
expected, the doctrine, worship, discipline, and spirit of
the gospel, were gradually lost, and a system of corruption
was substituted in their place.

This has been a source of departure from the truth down
to the present times, and that, in different degrees,
amongst all denominations of Christians. If we look into
the establishments of Protestant Europe, we shall find that,
in spite of oaths and subscriptions, devised in former ages
for the security of orthodoxy, worldly men have a system
of their own, and will explain their articles and creeds
according to it. Or if we look out of establishments,
wherever worldly men are admitted to the work of the
ministry, we shall find things much the same. Some of
the greatest persecutors of the gospel, during the last
century, have descended from pious parents, who, fond of
the idea of bringing up their children to the public service
of God, overlooked the necessity of personal religion,
assuming, as it would seem, that God would in due time
supply that defect. The consequence was, the young
man, finding evangelical truth sit uneasily upon them,
threw it off, and embraced a system more suited to the
state of their minds.

Observing these things among men of education, many
serious people have contracted a prejudice against learning
itself; and have preferred the preaching of the most
illiterate for the sake of a pure doctrine. But neither is
this any security: for men of assurance and address, pre-
tending to extraordinary light, and marvellous inspirations,
will often obtrude themselves upon the people, and draw
disciples after them, especially from amongst the unthink-
ing and light minded part of Christian professors. In them
have the words of Peter been eminently fulfilled “Speaking
great swelling words of vanity, they have disburied,
through the lusts of the flesh, those that for a while were
escaped from them who live in error.” Nor has their
influence been confined to such characters. Sincere
people have frequently been misled by their specious pre-

* 2 Pet. ii. 18.

b 3
tences. When Judas, professing a solicitude for the poor, condemned an expression of love to Christ, as an unnecessary piece of wastefulness, he drew away the other disciples after him. In short, men who have not the spirit by which the gospel was dictated, will not cleave to it. Some may err on this side, and some on that; some having greater talents, may do greater injury to it, and others less; but all, in one way or other, will pervert it; and where this is the case, "many will follow their pernicious ways; and the way of truth," being confounded with them, "will be evil-spoken of."

Secondly: The great number of merely nominal christians.—In the present state of things, the bulk of mankind are not governed by principle, but by custom; following the course of this world, whatever direction it may take. In one country they are Heathens, in another Mahometans, and in another Christians: in other words, they are of no religion. The effect of this is, that a large proportion of ministers are certain to be nominated and chosen by men who have no taste for the searching, humbling, and holy doctrine of the gospel; but are utterly averse from it: and where this is the case, it requires but little discernment to perceive what will be the general tone of preaching. Even in congregational churches, if the people, or the leading individuals amongst them, be worldly minded, ambitious, or in any respect loose livers, they will not be at a loss to find preachers after their own heart. Thus error is propagated, and thus it was propagated from a very early period. "The time will come (said Paul to Timothy) when they will not endure sound doctrine; but, after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Thirdly: The large portion of unsanctified wisdom found even in godly men.—"The wisdom of this world," as opposed to "the wisdom of God," is not confined to mere worldly men. The apostle, after speaking of spiritual men as "judging all things," and as "having the mind of Christ," adds, "And I, brethren, could not speak unto
you as unto spiritual, but as unto carnal; even as unto babes in Christ." And this, their carnality, is represented as rendering them unable to understand the great doctrines of Christianity, which are compared to "meat;" and as leading them to build upon the gospel-foundation a mixture of "wood, and hay, and stubble;" all which shall be burnt up another day, though they themselves shall be saved. *

There is a slowness of heart, even in good men, to believe what God hath revealed, especially if it clash with their pre-conceived ideas. Such was the state of mind of the apostles themselves, previous to the resurrection of their Lord; and such is the state of mind of great numbers amongst us. We often hear men in controversy talk of being open to conviction, and willing to retract their sentiments, if but fairly confuted; but such professions either mean but little, or at best indicate a great want of self-knowledge. Those who are the most open to conviction, will commonly suspect themselves the most, and of course will not be very forward in the use of such language. If there were not a "slowness of heart" both in receiving truth, and relinquishing error, a large proportion of our controversies would soon be at an end. 

**REASONS WHY ERROR IS PERMITTED.**

The foregoing remarks may suffice to account for the prevalence of error, so far as man is concerned; but it may be farther enquired, Wherefore doth God permit it? Why is it that the beauty of the Christian church is suffered to be marred, and its peace invaded by a succession of perpetual discords? This is an awful subject; and if we were left to our own conjectures upon it, it would be our wisdom to leave it to the great day, when all things will be made manifest; but we are not. The scriptures of truth inform us, that "there must needs be hersies, that they who are approved may be made manifest." †

All the influences to which we are exposed in the present life, are adapted to a state of probation, and to do us good or harm, according to the state of mind which we

* 1 Cor. ii. 6, 7, 12, 15, 16. iii. 1, 2, 12—17.  † 1 Cor. xi. 19.
possess. We are not only "fearfully made," but as fearfully situated. The evidence in favour of true religion is sufficient for a candid mind; but not for one that is disposed to cavil. If we attend to it simply to find out truth, and obey it, we shall not be disappointed; but if our souls be lifted up within us, the very rock of salvation will be to us a stone of stumbling. The Jews required a sign in their own way: "Let him come down from the cross, (said they) and we will believe him." ‘If he had publicly risen from the dead, (say modern unbelievers) none could have doubted it.’ Yet he neither came down from the cross, nor rose publicly from the dead; and let them say, if they please, he could not, and that all his miracles were the work of imposture. It may be our duty, as much as in us lies, to cut off occasion from them who desire occasion: but God often acts otherwise. They who desire a handle to renounce the gospel, shall have it. Thus it is that men are tried by false doctrine, and even by the immoralities of professing Christians.

The visible kingdom of Christ is a floor containing a mixture of wheat and chaff; and every false doctrine is a "wind," which he, whose fan is in his hand, makes use of to purge it. There is a great number of characters who profess to receive the truth, on whom, notwithstanding, it never sat easily. "Its holy and humbling nature galls their spirits. In such cases the mind is prepared to receive any representation of the gospel, however fallacious, that may comport with its desires: and being thus averse to the truth, God frequently in just judgment suffers the wind of false doctrine to sweep them away. Such is the account prophetically given of the chief instruments in the Romish apostasy. The introduction of that mystery of iniquity is thus described: "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."*

* 2 Thess. ii, 9–12.
Not only is false doctrine permitted, that it may sweep away hypocritical characters, but the discordance which appears amongst the professors of Christianity is itself a temptation to many, and that in divers ways. Some who consider themselves as almost, if not altogether, infallible, are hereby furnished with a plea for intolerance and persecution. In this way it operated much in former ages, and a portion of it is still prevalent amongst us. 'You see (say they) whether this liberty of conscience will lead men. If they be left to themselves, and form their own notions of religion, there will be no end to their errors and divisions, and to the sects that will rise out of them.' Thus the catholics attempted to discredit the reformation; and thus some protestants have endeavoured to discredit congregational church-government, as fruitful of sects and divisions. But if either of them were required to prove that there is less error or opposition amongst themselves than amongst their neighbours, they might find it a difficult task. On one side men find it necessary either not to think at all, or to conceal their sentiments; on the other, they speak and write their minds with greater freedom: but things are what they are, whether they be avowed or not. He who persecutes men for their errors, may at last be found equally erroneous himself; but allowing that he is not, and that his creed is orthodox; yet is he far from being sound in the faith, in the scriptural sense of the words. He "knoweth not what manner of spirit he is of." He may be willing to fight; but has yet to learn what are those weapons by which the soldiers of the Lamb are enabled to overcome.

Others, on the same ground, have rejected all religion. 'You cannot agree (say they) as to what is truth: settle it amongst yourselves, before you attempt to trouble us with it.' Very well: if you can satisfy your consciences with this evasion, do so. 'It will not avail you at death or judgment. You will then be reminded that you did not reason thus in things to which your hearts were inclined; but applied with all your powers, and used every possible mean to ascertain the truth for yourselves, and acted accordingly. On your own principles, therefore, will you be judged.

Others, who have not gone these lengths, have yet been
tempted to despair of finding out what is the true religion. * Amidst the opposition of opinion which continually presents itself before us, (say they) how are we, plain people, to judge and act? If you mean to intimate that it is vain for you to concern yourselves about it, that is the same as saying, it is vain to attempt any thing that is accompanied with difficulties, or to walk in any way that is attended with temptations; and this would lead you to stand still in other things as well as in religion. But if it be the real desire of your soul to know the right way, and walk in it, there is no reason to despair. Follow no man as your guide; but go to your table, and your God, and there decide the question. You need not say in your heart, Who shall ascend into heaven; or who shall descend into the deep? The word is nigh thee... To read controversial books may, in many cases, be useful; but seldom, when it is done with a view to decide the great question, What is the right way to everlasting life? A book, as well as a sermon, may be the means of affording such direction. But when the mind is in a state of suspense, it is, beyond all comparison, the safest to consult the oracles of God. To launch into controversy, without having obtained satisfaction on the first principles of the doctrine of Christ, is to put to sea in a storm, without a rudder. One great reason why men are "carried about with divers and strange doctrines," is, their "hearts are not established with grace."† They have no principles of their own, and therefore are carried away with any thing that wears the appearance of plausibility.

But one of the worst inferences that are drawn from the discordant doctrines which abound in the world, is, that doctrine itself is of little or no account. As intolerance and bigotry, under the specious name of zeal, distinguished former ages; so sceptical indifference, under the specious names of candour, liberality, and moderation, distinguishes this. This is the grand temptation, perhaps, of the present times. It would seem as if men must either fight for truth with carnal weapons, or make peace with error; either our religious principles must be cognizable by human legislators, or they are neither good nor

* Rom. x. 6 - 8. † Heb. xiii. 9.
evil, and God himself must not call us to account for them; either we must call men masters upon earth, or deny that we have any master, even in heaven.

It is a favourite principle with unbelievers, and with many professing christians who verge towards them, that error not only has its seat in the mind, but that it is purely intellectual, and therefore innocent. Hence they plead against all church censures, and every degree of unfavourable opinion, on account of doctrinal sentiments, as though it were a species of persecution. But if the causes of error be principally moral, it will follow that such conclusions are as contrary to reason as they are to scripture.

The above remarks are far from being designed to cherish a spirit of bitterness against one another as men or as christians. There is a way of viewing the corruption and depravity of mankind, so as to excite bitterness and wrath, and every species of evil temper; and there is a way of viewing them, that, without approving or condoning at what is wrong, shall excite the tear of compassion. It does not become us to declaim against the wickedness of the wicked in a manner as if we expected grapes of thorns, or figs of thistles, but, while we prove ourselves the decided friends of God, to bear good-will to men. It becomes those who may be the most firmly established in the truth as it is in Jesus, to consider that a portion of the errors of the age, in all probability, attaches to them; and though it were otherwise, yet they are directed to carry it benevolently towards others who may err: "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth."

Finally: There is an important difference between raising the foundation, and building upon that foundation a portion of wood, and hay, and stubble. It becomes us not to make light of either: but the latter may be an object of forbearance, whereas the former is not. With the enemies of Christ, we ought, in religious matters, to make no terms; but towards his friends, though in
some respects erroneous, it behoves us to come as near as it is possible to do, without a derechion of principle. A truly christian spirit will feel the force of such language as the following, and will act upon it: "All that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto them, and peace from God our Father, and from the Lord Jesus Christ - Grace be with all them that love our Lord Jesus Christ in sincerity!" — A. T.
INTRODUCTION.

CONTAINING A BRIEF ACCOUNT ON THE STATE OF THE WORLD AT THE TIME OF CHRIST'S APPEARANCE UPON EARTH.

SECTION I.

When Jesus Christ made his appearance on earth, a great part of the world was subject to the Roman empire. This empire was much the largest temporal monarch that had ever existed: so that it was called, "all the world." (Luke 1: 2.) The time when the Romans first subjugated the land of Judea, was between sixty and seventy years before Christ was born; and soon after this the Roman empire rose to its greatest extent and splendour. To this government the world continued subject till Christ came, and many hundred years afterwards. The remoter nations who had submitted to the yoke of this mighty empire, were ruled either by Roman governors, invested with temporary commissions, or by their own princes and laws, in subordination to the republic, whose sovereignty was acknowledged, and to which the conquered kings, who were continued in their own dominions, owed their borrowed majesty. At the same time the Roman people and their venerable senate, though they had not lost all shadow of liberty, were yet in reality reduced to a state of servile submission to Augustus Caesar; who by artifice, perfidy, and bloodshed, attained an enormous degree of power, and united in his own person the pompous titles of Emperor, Pontiff, Censor, Tribune of the people: in a word, all the great offices of the state.*

* Mosheim's Ecclesiastical History, vol. i. p. 10
At this period the Romans, according to Daniel's prophetic description, had trodden down the kingdoms, and by their exceeding strength devoured the whole earth. However, by enslaving the world, they civilized it; and whilst they oppressed mankind, they united them together. The same laws were everywhere established, and the same languages understood. Men approached nearer to one another in sentiments and manners; and the intercourse between the most distant regions of the earth was rendered secure and agreeable. Hence the benign influence of letters and philosophy was spread abroad in countries which had been before enveloped in the darkest ignorance.

Just before Christ was born, the Roman empire not only rose to its greatest height, but was also settled in peace. Augustus Caesar had been for many years establishing the state of the Roman empire, and subduing his enemies, till the very year that Christ was born: then all his enemies being reduced to subjection, his dominion over the world appeared to be settled in its greatest glory. This remarkable peace, after so many ages of tumult and war, was a fit prelude to the ushering of the glorious Prince of Peace into the world. The tranquillity which then reigned was necessary to enable the ministers of Christ to execute with success their sublime commission to the human race. In the situation into which the providence of God had brought the world, the gospel in a few years reached those remote corners of the earth into which it could not otherwise have penetrated for many ages.

All the heathen nations, at the time of Christ's appearance on earth, worshipped a multiplicity of gods and demons, whose favour they courted by obscene and ridiculous ceremonies, and whose anger they endeavoured to appease by the most abominable cruelties. Every nation had its respective gods, over which one more excellent than the rest presided; yet in such a manner that the supreme deity was himself controlled by the rigid decrees of fate, or by what the philosophers called eternal necessity. The gods of the east were different

* Robertson's Sermon on the Situation of the World in the time of Christ's appearance.  † See Mosheim and Robertson.
from those of the Gauls, the Germans, and other northern nations. The Grecian divinities differed from those of the Egyptians, who deified plants, and a great variety of the productions both of nature and art. Each people had also their peculiar manner of worshipping and appeasing its respective deities. In process of time, however, the Greeks and Romans grew as ambitious in their religious pretensions as in their political claims. They maintained that their gods, though under different appellations, were the objects of religious worship in all nations; and therefore they gave the names of their deities to those of other countries.*

The deities of almost all nations were either ancient heroes, renowned for noble exploits and worthy deeds, or kings and generals who had founded empires, or women who had become illustrious by remarkable actions or useful inventions. The merit of those eminent persons, contemplated by their posterity with enthusiastic gratitude, was the cause of their exaltation to celestial honours. The natural world furnished another kind of deities; and as the sun, moon, and stars, shine with a lustre superior to that of all other material beings, they received religious homage from almost all the nations of the world.†

From those beings of a nobler kind, idolatry descended into an enormous multiplication of inferior powers; so that in many countries, mountains, trees, and rivers, the earth, and sea, and wind, nay, even virtues and vices, and diseases, had their shrines attended by devout and zealous worshippers.‡

These deities were honoured with rites and sacrifices of various kinds, according to their respective nature and

† The learned Mr. Bryant, in his analysis of ancient mythology, supposes that the worship of the powers of nature, principally the sun, was the original idolatry, which prevailed in all nations; that the characters of the pagan deities of different countries melted into each other; and that the whole crowd of gods and goddesses mean only the powers of nature, (especially the sun) branched out and diversified by a number of different names and attributes. Sir William Jones, in his history of the antiquities of Asia, appears to have embraced the same opinion. See Bryant, vol. i. p. 2,308. See also Sir William Jones's Dissertation of the gods of Greece, Italy, and India.
‡ Mosheim, vol. i. p. 20.
offices. Most nations offered animals; and human sacrifices were universal in ancient times. They were in use among the Egyptians till the reign of Amasis: they were never so common among the Greeks and Romans; yet they were practised by them on extraordinary occasions. Porphyry says that the Greeks were wont to sacrifice men when they went to war. He relates also that human sacrifices were offered at Rome till the reign of Adrian, who ordered them to be abolished in most places.

Pontiffs, priests, and ministers, distributed into several classes, presided over the pagan worship, and were appointed to prevent disorder in the performance of religious rites. The sacerdotal order, which was supposed to be distinguished by an immediate intercourse and friendship with the gods, abused its authority in the basest manner, to deceive an ignorant and wretched people.

The religious worship of the pagans was confined to certain times and places. The statues, and other representations of the gods, were placed in the temples, and supposed to be animated in an incomprehensible manner; for they carefully avoided the imputation of worshipping manlike beings: and therefore pretended that the divinity represented by the statue was really present in it, if the dedication were truly and properly made.

Besides the public worship of the gods, to which all without exception were admitted, they were certain religious rites celebrated in secret by the Greeks, and several eastern countries, to which a small number was allowed access. These were called mysteries; and persons who

* Dr. Priestley's Discourses relating to the Evidences of Revealed Religion.

† Notwithstanding the ignorance which prevailed respecting religion, the Augustan was the most learned and polite age the world ever saw. The love of literature was the universal passion.

‡ Mosheim, vol. i. p. 22.

§ The vulgar were carefully excluded from these secrets, which were reserved for the nobility and sacerdotal tribe. The priests, who had devised these allegories, understood their original import, and bequeathed them as an inestimable legacy to their children. In order to celebrate these mysteries with the greater secrecy, the temples were so constructed as to favour the artifice of the priests. The fanes, in which the religion, were subterraneous mansions, constructed with such
desired an initiation were obliged previously to exhibit satisfactory proofs of their fidelity and patience, by passing through various trials and ceremonies of the most disagreeable kind. The secret of these mysteries was kept in the strictest manner, as the Initiated could not reveal any thing that passed in them, without exposing their lives to the most imminent danger.

These secret doctrines were taught in the mysteries of Eleusis, and in those of Bacchus, and other divinities; but the reigning religion was totally external. It held out no body of doctrines, no public instruction to partake on stated days in the established worship. The only faith required was, to believe that the gods exist, and reward virtue either in this life or in that to come; the only practice, to perform at intervals some religious acts, such as appearing in the solemn festivals, and sacrificing at the public altar.*

The spirit and genius of the pagan religion was not calculated to promote moral virtue. Stately temples, expensive sacrifices, pompous ceremonies, and magnificent festivals, were the objects presented to its votaries. But just notions of God, obedience to his moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious service. No repentance of past crimes, and no future amendment of conduct, were ever prescribed by the pagans, as proper means of appeasing their offended deities. Sacrifice a chosen victim, bow, down before a hallowed image, be inducted in the sacred mysteries, and the wrath of the gods shall be averted—the thunder shall drop from their hands.†

The gods and goddesses to whom public worship was paid, exhibited to their adorers examples of egregious crimes, rather than of useful and illustrious virtues. It was permitted to consider Jupiter, the father of the gods, as an usurper, who expelled his father from the throne of the universe, and who was in his turn to be one day driven

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* Travels of *Anacharsis the Younger in Greece, by the Abbe Barthélemy, vol. ii, p. 311.  
† Robertson.
from it by his son.* The priests were little solicitous to animate the people to virtuous conduct, either by precept or example; they plainly enough declared that all which was essential to the true worship of the gods was contained in the rites and institutions which the people had received by tradition from their ancestors. Hence the wiser part of mankind, about the time of Christ's birth, looked upon the whole system of religion as a just object of ridicule and contempt.

The consequence of this state of theology was an universal corruption of manners, which discovered itself in the impunity of the most flagitious crimes.† The colours are not too strong which the apostle employs in drawing the character of the heathens. Rom. i. 21, 22. Eph. iv. 17, 18, 19.

At the time of Christ's appearance on earth, the religion of the Romans, as well as their arms, had extended itself throughout a great part of the world. Those nations who before their subjection had their own gods, and their own particular religious institutions, were persuaded by degrees to admit into their worship a great variety of the sacred rites and customs of the conquerors.‡

When from the sacred rites of the ancient Romans we pass to review the other religions which prevailed in the world, it will appear obvious that the most remarkable may be properly divided into two classes; one of which will comprehend the religious systems which owe their existence to political views, and the other of those which seem to have been formed for military purposes. The religions of most of the eastern nations may be ranked in the former class, especially that of the Persians, Egyptians and Indians, which appear to have been solely calculated for the preservation of the state, the support of the royal authority and grandeur, the maintenance of public peace, and the advancement of civil virtues. The religious system of the northern nations may be comprehended under the military class, since all the traditions among the Germans, the Britons, the Celts, and the Goths, concerning their divinities, have a manifest tendency to excite and nourish

fortitude, ferocity, an insensibility of danger and contempt of life.\footnote{Nettleship, vol. i. p. 25.} At this time Christianity broke forth from the east like a rising sun, and dispelled the universal religious darkness which obscured every part of the globe.\footnote{See Hab. i. 9.} The noblest people (says Dr. Robertson) that ever entered upon the stage of the world, appear to have been only instruments in the divine hand for the execution of wise purposes concealed from themselves. The Roman ambition and bravery paved the way, and prepared the world for the reception of the Christian doctrine. They fought and conquered, that it might triumph with the greater ease. \footnote{Addison’s Evidences and Harwood’s Introduction, vol. i. p. 82.} By means of their victories the overruling providence of God established an empire, which really possesses that perpetuity and eternal duration which they vainly arrogated to their own. He erected a throne which shall continue for ever; and of the increase of that government there shall be no end.\footnote{Addison’s Evidences and Harwood’s Introduction, vol. i. p. 82.}

SECTION II.

The state of the Jews was not much better than that of other nations, at the time of Christ’s appearance on earth. They were governed by Herod, who was himself tributary to the Roman people. His government was of the most vexatious and oppressive kind. By a cruel, suspicious, and overbearing temper, he drew upon himself the aversion of all, not excepting those who lived upon his bounty.

Under his administration, and through his influence, the
luxury of the Romans was introduced into Palestine, accompanied with the vices of that licentious people. In a word, Judea, governed by Herod, groaned under all the corruption which might be expected from the authority and example of a prince, who, though a Jew in outward profession, was, in point of morals and practice, a contemnor of all laws human and divine.

After the death of this tyrant, the Romans divided the government of Judea between his sons. In this division one half of the kingdom was given to Archelaus, under the title of Etharch. Archelaus was so corrupt and wicked a prince, that at first both Jews and Samaritans joined in a petition against him to Augustus, who banished him from his dominions about ten years after the death of Herod the Great. Judea was by this sentence reduced to a Roman province, and ordered to be taxed.

The governors whom the Romans appointed over Judea were frequently changed, but seldom for the better. About the sixteenth year of Christ, Pontius Pilate was appointed a governor, the whole of whose administration, according to Josephus, was one continual scene of rapine, rapine, and of every kind of savage cruelty. Such a governor was ill calculated to appease the ferment occasioned by the late tax. Indeed Pilate was so far from attempting to appease, that he greatly inflamed them, by taking every occasion of introducing his standard, with images, pictures, and consecrated shields, into their city; and at last by attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of Jesus Christ; seven years after which he was removed from Judea.

However severe the authority which the Romans exercised over the Jews, yet it did not extend to the entire suppression of their civil and religious privileges. The Jews were in some measure governed by their own laws, and permitted the enjoyment of their religion. The administration of religious ceremonies was committed as before to

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* Macrob. vol. i. p. 32.  † Ibid. p. 31.  
* † &c. Æs. Brut. vol. ix. p. 130.
the high priest, and to the sanhedrin; to the former of whom the order of priests and levites was in the usual subordination; and the form of outward worship, except in a very few points, suffered no visible change. But, on the other hand, it is impossible to express the disquietude and disgust, the calamities and vexations, which this unhappy nation suffered from the presence of the Romans, whom their religion obliged them to regard as a polluted and idolatrous people; particularly from the avarice and cruelty of the pretors, and the frauds and extortions of the publicans: so that, all things considered, their condition who lived under the government of the other sons of Herod, was much more supportable than the state of those who were immediately subject to the Roman jurisdiction.

It was not, however, from the Romans only that the calamities of this miserable people proceeded. Their own rulers multiplied their vexations, and debauched them from enjoying any little comforts which were left them by the Roman magistrates. The leaders of the people, and the chief priests, were, according to the account of Josephus, profligate wretches, who had purchased their places by bribes, or by other acts of iniquity, and who maintained their ill-acquired authority by the most abominable crimes. The inferior priests, and those who possessed any shadow of authority, were become dissolute and abandoned to the highest degree. The multitude, excited by these corrupt examples, ran headlong into every kind of iniquity; and by their endless seditions, robberies, and extortions, armed against themselves both the justice of God and vengeance of man.

About the time of Christ's appearance, the Jews of that age concluded the period pre-determined by God to be then completed, and that the promised Messiah would suddenly appear. Devout persons waited day and night for the consolation of Israel; and the whole nation, groaning under the Roman yoke, and stimulated by the desire of liberty or of vengeance, expected their deliverer with the most anxious impatience.

Nor were these expectations peculiar to the Jews. By

* Mosheim.  
their dispersion among so many nations, by their conversation with the learned men among the heathens, and by the translations of their inspired writings into a language almost universal, the principles of their religion were spread all over the east. It became the common belief that a Prince would arise at that time in Judæa, who would change the face of the world, and extend his empire from one end of the earth to the other.

The whole body of the people looked for a powerful and warlike deliverer, who they supposed would free them from the Roman authority. All considered the whole of religion as consisting in the rites appointed by Moses, and in the performance of some external acts of duty. All were unanimous in excluding the other nations of the world from the hopes of eternal life.

Two religions flourished at this time in Palestine, the Jewish and Samaritan. The Samaritans blended the errors of paganism with the doctrines of the Jews.

The learned among the Jews were divided into a great variety of sects: the Pharisees, the Sadducees, Essenes, &c. whose peculiarities will be explained under each denomination in the Dictionary.

Whilst the learned and sensible part of the Jewish nation was divided into a variety of sects, the multitude was sunk into the most deplorable ignorance of religion; and had no conception of any other method of rendering themselves acceptable to God, than by sacrifices, washings, and other external rites and ceremonies of the Mosaic law. Hence proceeded that dissoluteness of manners which prevailed among the Jews during Christ's ministry on earth. Hence also the divine Saviour compares the people to sheep without a shepherd, and their doctors to men who, though

* Robertson.—About this period the pagans expected some great king, or glorious person, to be born. Hence Virgil, the Roman poet, who lived at this time, in his fourth eclogue, describes the blessings of the government of some great person, who was, or should be born about this time, in language agreeable to the Jewish prophet's description of the Messiah and his kingdom.

† This has been done in the present Edition, partly for ease of reference, and partly because it seemed necessary to make the Dictionary complete.
deprived of sight, yet pretended to shew the way to others.*

In taking a view of the corruptions, both in doctrine and practice, which prevailed among the Jews at the time of Christ's appearance, we find that the external worship of God was disfigured by human inventions. Many learned men have observed that a great variety of rites were introduced into the service of the temple, of which no traces are to be found in the sacred writings. This was owing to those revolutions which rendered the Jews more conversant than they had formerly been with the neighbouring nations. They were pleased with several of the ceremonies which the Greeks and Romans used in the worship of the pagan deities, and did not hesitate to adopt them in the service of the true God, and add them as an ornament to the rites which they had received by divine appointment.

The Jews multiplied so prodigiously, that the narrow bounds of Palestine were no longer sufficient to contain them. They poured, therefore, their increasing numbers into the neighbouring countries with such rapidity, that at the time of Christ's birth there was scarcely a province in the empire where they were not found carrying on commerce, and exercising other lucrative arts. They were defended in foreign countries against injurious treatment by the special edicts of the magistrates. This was absolutely necessary, since in most places the remarkable difference of their religion and manners from those of other nations, exposed them to the hatred and indignation of the ignorant and bigoted multitude. "All this (says Doctor Mosheim) appears to have been most singularly and wisely directed by the adorable hand of an interposing providence, to the end that this people, which was the sole depository of the true religion, and of the knowledge of one supreme God, being spread abroad through the whole earth, might be every where, by their example, a reproach to superstition, contribute in some measure to check it; and thus prepare the way for that yet fuller discovery of divine truth which was to shine upon the world from the ministry and gospel of the Son of God."†

SECTION III.

At the important era of Christ's appearance in the world, two kinds of philosophy prevailed among the civilized nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other that of the Orientals, which had a great number of notaries in Persia, Syria, Chaldea, Egypt, and even among the Jews. The former was distinguished by the simple title of philosophy; the latter was honoured by the more pompous appellation of science or knowledge, since those who adhered to the latter sect pretended to be the restorers of the knowledge of God which was lost in the world. The followers of both these systems, in consequence of vehement disputes and dissensions about several points, subdivided themselves into a variety of sects. It is however to be observed, that all the sects of the oriental philosophy deduced their various tenets from one fundamental principle which they held in common; but the Greeks were much divided about the first principles of science.

Amongst the Grecian sects there were some who declaimed openly against religion, and denied the immortality of the soul; and others who acknowledged a Deity, and a state of future rewards and punishments. Of the former kind were the Epicureans and Academicians, of the latter the Platonists and Stoics; for whose peculiarities we again refer our readers to their respective denominations in the dictionary.

The oriental philosophy was popular in several nations at the time of Christ's appearance. Before the commencement of the Christian era it was taught in the east, whence it gradually spread through the Alexandrian, Jewish, and Christian schools.

Those, who professed to believe the oriental philosophy, were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded; the one presiding over light, the other over matter, and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. Others maintained that the being which pre-
sided over matter was not an eternal principle, but a subordinate intelligence; one of those which the supreme God produced from himself. They supposed that this being was moved, by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and also to create the human race. A third sect entertained the idea of a triumvirate of beings, in which the supreme Deity was distinguished both from the material evil principle, and from the Creator of this sublunary world.—That these divisions did really subsist, is evident from the history of the christian sects which embraced this philosophy.

From blending the doctrines of the oriental philosophy with christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose which aimed to unite Judaism with Christianity. Many of the pagan philosophers who were converted to the christian religion, exerted all their art and ingenuity to accommodate the doctrines of the gospel to their own schemes of philosophy. In each age of the church new systems were introduced, till, in process of time, we find the christian world divided into that prodigious variety of sentiment which is exhibited in the following pages.

Postcript, by the present Editor.

Before the Reader proceeds it may be proper to suggest a hint with regard to the medium through which the following accounts have been derived. Those of the ancient sects have necessarily been taken from early Ecclesiastical History, which was by no means written with the candour and impartiality of modern times. It was considered as no sin to blacken the character of a Heretic, and to differ from the high ecclesiastical authorities, was reckoned a sufficient proof of heresy. After the rise of Popery, this was more eminently the case; and as the Roman Pontiff was regarded as the centre of truth, and the supreme judge in all controversies, to differ from him, was of course to err; and indeed, on any article of faith, to err fatally.

* Mosheim, vol. i. pp. 70, 71.
Another circumstance, worthy to be remembered is, that as the church encreased in splendour and authority, it degenerated in purity, and in attachment to the holiness of the gospel. When therefore any Divine, or Society of Christians, remonstrated against the corruptions of the church, some nick-name was immediately given, to exhibit them to the world as heretical or fanatical. This was particularly the case at the time of the Reformation, when every congregation of dissenters from popery was branded by some odious name, to hold them up to ridicule. Modern writers have endeavoured to ascertain the true sentiments of these sects, and great caution has been employed in the following work to guard against misrepresentation, though perhaps, not always with complete success.

As to modern sects, it has been the practice in this candid age to let them speak for themselves, and this liberal principle was adopted in the last edition of this work; by which means some articles were carried to a disproportionate length; in this edition it has been found necessary to abridge them, in order to introduce, a considerable number of denominations hitherto omitted. The present editor has endeavoured to hold an equal balance; allowing to every article room in proportion to its importance, and delineating the opinions of every sect he has introduced with fidelity and candour. Truth, indeed, has been his principle aim; and truth, sacred truth, is the great object of enquiry he would recommend to others, and in the pursuit of which he is happy in being able to offer so excellent a Guide as may be found in the valuable Essay of Mr. Fuller, which precedes this Introduction.
A DICTIONARY
OF ALL
RELIGIONS.

ABRAHAMITES, different denominations of heretics in the middle ages, called after their respective leaders; one of which was condemned by Theophylactus for worshipping images; and another united with the Paulicians.*

ABYSSINIAN CHURCH, that established in the empire of Abyssinia. They maintain that the two natures are united in Christ, without either confusion or mixture; so that though the nature of our Saviour be really one, yet it is at the same time two-fold and compound.

The Abyssinian church embraced these tenets in the 7th century. They disown the pope's supremacy, and transubstantiation, though they believe the real presence of Christ in the sacrament, and administer the communion in both kinds. Like the Roman catholics, they offer their devotions and prayers to the saints, and believe in a state of purgatory. They use confession, and receive penance and absolution from the priests.† Their divine Service consists in reading the Scriptures, administering the Eucharist, and reading some Homilies of the Fathers. They use different forms of baptism; and keep both Saturday and Sunday as sabbaths. They are circumcised, and abstain from swine's flesh; not out of regard to the Mosaic law, but purely as an ancient custom of their country. They read the whole four evangelists regularly every year in their churches; and when they speak of an event, they say, "It happened in the days of Matthew," i.e. while Matthew was reading in their churches. They are a branch of the Coptics.

* ACACIANS, two ancient sects, the one followers of Acacius, an Asian Bishop of Caesarea; the other named after Acacius Patriarch of Constantinople, who favoured the Eutychians; † ACACIUMS, an ancient

* Dictionary of Arts and Sciences, vol. i. p. 10.
Philosophical Sect, which taught in a grove near Athens, sacred to Academus, who was one of their heroes. They were originally the disciples of Socrates and Plato; but in aftertimes neglected the plain and useful truths which they had taught, and devoted their studies to the most abstruse and incomprehensible: they have been confounded by Mr. Hume and others, with the Sceptics.

ACEPHALI, [headless.] A branch of the Epitychium, who had been deserted by their chief.

ADAMITES, a denomination in the second century, who asserted that since their redemption by the death of Christ they were as innocent as Adam before the fall, and are a cause of praying naked in their assemblies. It was renewed in the 15th century by one Ricard, a native of Flanders.

ADESSEANARIANS, [from Adesse, to be present.] A branch of the Sarmentariens, believed the literal presence of Christ's body in the elements of the eucharist, though in a different manner from the Romanists.

ADIAPHORISTS, those moderate Lutherans who followed Melancthon, and subscribed the Interim. See Lutherans.

ADOPTIANS, a sect, who in the eighth century taught that Jesus Christ was not the natural but adopted son of God.

AECHIANS, a denomination which flourished about the year 542. They were so called from one Aecius, a monk, and Semi-Arian.

He opposed episcopacy, prayers for the dead, fasts and feasts, &c. &c.

AECTIANS, a branch of Anians in the 4th century, who are said to have maintained that faith without works was insufficient to salvation, and that no sin, however grievous, would be imputed to the faithful; and they pretended to immediate revelations.

AFGHANS, a people in India, inhabiting a province of the Cabul, or Cabulistan, who boast of being descended from Saul, the first king of Israel. They say that their great ancestor was raised from the rank of a shepherd, not for any princely qualities which he possessed, but because his stature was exactly equal to the length of a rod given by the angel Gabriel to the prophet Samuel, as the measure of royal stature.

This story is supposed to be one of the fictions which Mahomed borrowed from the latter rabbins. Sir Wm. Jones, however, though he gave no credit to this fable, seems to have had no doubt but that the Afghans are descendants of Israel, carried off in the captivity of the ten tribes.

AGNOLECT [unknowing] a denomination of the 4th century, followers of Theophranthe, the Capadocius, who called in question the omniscience of God; acknowledging that he knew things past only by memory, and future only by an uncertain providence. Another sect of the same name must about the year 665, who
followed the sentiments of The-
mista, deacon of Alexandria, who, from Mark xii. 32, denied
that Christ in any sense knew the day of judgment.*

*AGONY CLITAE, some
christians of the 7th century, who
preferred the standing in prayer,
lite most dissenters.

AGYNIANS, a small sect
about the end of the 7th cen-
tury. They condemned the use
of certain meats, and marriage,
whence their name.

ALBANENSES, and AL-
BANANS were petty sects of
the 8th century, the probable re-
maina of the Gnostics and Man-
icheans, which see.

ALBIGENSES, so called
from their first residence in Albi
and Albigens. A denomination
remarkable for their opposition
to the discipline and ceremonies
of the church of Rome. Their
opinions were similar to the
Walhenses, which see.

ALLENTIES, the disciples
of Henry Allen, a sectarian of
Nova Scotia, who began to pro-
pagate new doctrines in that
country about the year 1788,
and died in 1783, during which
time he made many proselytes,
and at his death left a consi-
derable party behind him, tho'
now much declined. He pub-
lished several tracts and ser-

§ Mosheim, vol. iii. 120, &c. ¶ Broughton, vol. i. p. 33. ** Lardner's
Heretics, p. 446.
the auspices of the late Rev. M. J. Resc, who died at Somerset, in that state, in 1800. Their tenets are comprised in the following articles of their religious constitution, extracted from the American edition of Evans's Sketch. The convention shall be called the Christian Church, and never by any other name. Jesus Christ is the only head: believers in him, the only members; and the New Testament, the only rule of the fraternity. In mental matters, each member shall enjoy his own sentiments, and freely discuss every subject: but in discipline, a strict conformity with the precepts of Christ is required. Every distant society shall have the same power of admitting members, electing officers, &c. Delegates from the different congregations shall meet from time to time, to consult the general interest. At every meeting for religious worship, collections shall be made for the poor, and the propagation of the gospel among the Heathen.

AMMONIANS, so called from Ammonius Saccas, who taught with the highest applause in the Alexandria school, about the conclusion of the second century. They learned man attempted a general reconciliation of all sects, whether philosophic or religious: his creed was therefore a heterogeneous mixture of Christianity and oriental philosophy, in which he was deeply skilled.

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country, and the dictates of nature; but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the supreme Being, and ascend after death, active and incumbered, to the universal Parent, to live in his presence for ever.*

AMSDORFIANS, the followers of Amadori, a kind of Antinomians in the 16th century, who are said to have maintained that good works were not only unprofitable, but even opposite and penurious to salvation.†

*ANABAPTISTS, (re-baptizers,) a turbulent and enthusiastic sect which arose in the time of Luther's Reformation in Germany, committed many extravagancies, and excited various insurrections, under pretence of erecting the kingdom of Christ on earth; see Fifth Monarchy Men. It is but justice to remark that this sect agreed so closely in any thing with the modern Baptists, except in the circumstance of rejecting infant baptism, and praeternimous immersion. See Baptists.

*ANCHORITE, (or Anchoress,) Hermit: certain prima-
tive monks who chose the solitude of Caves and Deserts to avoid the temptations of the world.

ANGELITAS, a denomination which sprang up about the year 494; so called from Angelium, in Alexandria, where they held their first meetings. They were called likewise from different leaders, Severites, Damiainists, and Theodosians. They had some confused notions of the Trinity, denying that either of the persons were self-existent; but taught there is a common Deity existing in them all; and that each is God by a participation of this Deity.*

ANOMOCANS, a name by which the pure Arians were distinguished in the 14th century, from the Semi-Arians. The word is taken from Anomos, different, dissimilar.† See Arians.

ANTHROPOMORPHITES, a sect in the 10th century; so denominated [from Anthropos, man, and Morphe, shape: ] because they maintained that the Deity was clothed with a human form, and seated like an earthly monarch upon a throne of state; and that his angelic ministers were beings arrayed in white garments, and furnished with natural wings. They take ev"ery thing spoken of God in scripture in a literal sense, particularly when it is said that God made man after his own image.‡

*ANTIBURGHERS, dissenters from the Church of Scotland, chiefly in matters of church government; and from the Burgher Seceders, in refusing the Burgess oath. See Burghers and Seceders.] 

ANTINOMIANS. They derive their name from antinomian, and names law, as being against the moral law; not merely as a covenant of life, but also as a rule of conduct to believers.

In the 16th century, while Luther was eagerly employed in censoring and reviling the Polish doctors, who mixed the law and gospel together, and represented eternal happiness as the fruit of legal obedience, a new teacher arose whose name was John Agricola, a native of Isleben, and an eminent doctor in the Lutheran church, in the year 1538.

The doctrine of Agricola was in itself obscure, and is thought to have been represented worse than it really was by Luther, who wrote against him with acrimony, and first styled him and his followers Antinomians. Agricola died himself, and complained that opinions were imparted to him which he did not hold.§

The writings of Dr. Cop in the 17th century have been generally considered as favourable to antinomianism, though he acknowledges that “in respect of the rule of righteousness, or the matter of obedience, we are under the law still; or, else (as he adds) we are lawless, to live every man as seemeth good in his own eyes, which no true Christian dares so much as think.”

But he certainly used many unguarded and perhaps improper

* Broughton, vol. i, p. 49.
† Ibid, p. 51.
†† Scotch Theolog. Dict
‡‡ Mosheim, vol. iv, p. 331, —41L.
expressions, which were in a great measure explained away in an edition of his Works, by Dr. C rails; many, however, in the present day adhere to them in their most unguarded sense, reject the moral law as a rule of conduct to believers, drown personal and progressive sanctification, and hold it inconsistent for a believer to pray for the forgiveness of his sins. These are properly Antinomians.

There are others who renounce these notions, and many of those advanced by Dr. Crisp, who yet have been denominated by their opponents Antinomians. Indeed it has been too common in controversies concerning the doctrines of grace, even where the difference has been far from extreme, for one side to call their opponents Antinomians, and the other to call them Arminians. Each may hold principles the consequences which may lead in theory to the alleged issue: but though it be just to point out the legitimate consequences of a principle with a view to evince the true nature of it, yet candour forbids the ascribing of any thing to a person beyond what he acknowledges. See Crispus.

* ANTIPEDOBAPTISTS, those who reject infant baptism. See Baptists.

* ANTSABBATARIANS, those who reject the observation of the Sabbath, under the idea that it was obligatory on the Jews only, and maintain that no one day is now more holy than another.*

ANTITACTÆ, a branch of the Gnostics, who held that God, the Creator of the universe, was good and just; but that one of his creatures had created evil, and engaged mankind to follow it in opposition to God; and that it is the duty of mankind to oppose the author of evil, in order to avenge God of his enemy.† See Gnostics.

ANTITRINITARIANS, a general name given to all those who deny the doctrine of the Trinity, and particularly to the Anabaptists and Socinians.

APOLLINARIANS, followers of Apollinaris in the 5th century, who believed in a supreme God, and in an inferior one formed by him. He denied the resurrection.‡

APITHEARTODOCITZES, a sect in the 6th century, who held that the body of Jesus Christ was incorruptible, and not subject to death. They were a branch of the Eutychians.§

APORAITES, a sect in the 5th century sprung from the Monarchians, who held that the soul of man was of the essence of God.||

APOLLINARIANS, a denomination in the 4th century, who asserted that Christ's person was composed of a union of the true divinity and a human body, endowed with a sensitive soul; but without the reasonable one, the divinity supplying its place; the human body united to the divine spirit, making one nature only.**

APOTOLICANS, a denomination in the 12th century, who professed to exhibit in their lives and manners the purity and virtues of the holy apostles. They

held it unlawful to take an oath, renounced the things of this world, and preferred celibacy to wedlock.*

ARABACI. They sprung up in the year 207, denied the immortality of the soul, and believed that it perishes with the body; but maintained, at the same time, that it was to be again recalled to life with the body by the power of God.†

ARCHONTICS, a denomination which appeared about the year 175; who held that archangels created the world, denied the resurrection of the body, maintained that the God of sabbath exercised a cruel tyranny in heaven, and other blasphemies.‡

ARIANS, a denomination which arose about the year 315, and owed its origin to Arius, presbyter of Alexandria, a man of a subtle turn, and remarkable for his eloquence. He maintained that the Son was totally and essentially distinct from the Father; that he was the first and noblest of all those beings whom God the Father had created out of nothing, the instrument by whose subordinate operation the almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity. He added that the holy Spirit was of a nature different from either the Father or the Son; and that he had been created by the Son. However, during the life of Arius, the disputes turned principally on Christ's divinity.

The original Arians were divided among themselves, and torn into factions, regarding each other with the bitterest aversion, of whom the ancient writers make mention, under the names of Semi-Arians, Euchelians, Ae- trium, Eunomians, Acacians, Psathyrians, and others, most of which are described in this Work under their respective heads.

Modern Arians are distinguished into high and low; the former, like the Semi-Arians, raising the character of Christ as nearly as possible to the divinity, and the latter sinking it very nearly to mere humanity. The Scriptures on which they chiefly ground their opinions are those which speak (as they explain them) 1. of the Supremacy of the Father, as Matt. xv. 32, xix. 17, xvii. 46.—John xvi. 17, &c. 2. of the inferiority of the Son, as Mark xiii. 32.—John xiv. 28, 1 Cor. iii. 32.—John xiv. 28,—1 Cor. i. 4.—Acts iv. 24,—1 Cor. i. 4,—Phil. i. 3, 4, &c.§


‡ For the difference between Arians and Socinians; see the article Socinians; for a more copious description of Arianism, we refer our readers to Mosheim, vol. i. p. 335, 342, 343. Formey's Eccl. Hist. vol. i. p. 76. Priestley's History of Early Opinions, vol. iv. p. 164. Clarke's Scripture Doctrine of the Trinity, p. 1, 43, 46. Emlyn's Ex-
The term Armanis now indiscriminately applied to those who consider Jesus simply subordinate to the Father. Some of them believe Christ to have been the creator of the world, but they all maintain that he existed previously to his incarnation, though in his pre-existent state they assign him different degrees of dignity.

Arminians, a division of Eastern Christians, so called from Armenia, in Asia, a country they originally inhabited. Their sentiments are similar to those of the Greek church. The Armenians (not Arminians) are scattered all over Asia, and have formed settlements wherever they have found an opening for trade. They have churches at Calcutta, Madras, Bombay, and in all the principal trading countries in that part of the globe, and extend to Jerusalem, Constantinople, and Russia. Then clergy have so completely monopolized the sale and distribution of Bibles that at Calcutta an Armenian Bible cannot be purchased under 7 or 8l. At Constantinople the current price is 3 or 4l. In China, the scarcity is still more deplorable; and it would be hazardous for any person to attempt selling Bibles in those parts, except their clergy.

In the rites and ceremonies of the Armenian church there is so great a resemblance to those of the Greeks, that a particular detail might be superfluous.

Their liturgies also are either essentially the same, or at least ascribed to the same author. See Syrian Churches.

Arminians. They derive their name from James Arminius, a disciple of Beza, and an eminent professor of divinity at Leyden, about 1600, who was said to have attracted the esteem and applause of his very enemies by his acknowledged candor, penetration and purity.

The principal tenets of the Arminians are comprehended in the 5 following articles:

1. That God has not fixed the future state of men by an absolute unconditional decree; but determined from all eternity to bestow salvation on those who persevered unto the end in their faith in Jesus Christ; and to inflict everlasting punishments on those who continue in their unbelief, and resist unto the end his divine succours.

2. That Christ, by his sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; and that his death hath put all men in a capacity of being justified and pardoned, on condition of their faith, repentance, and sincere obedience to the laws of the new covenant. John ii. 2. iii. 16. 17. Heb. ii. 9. Isa. i. 19, 20. 1 Cor. viii. 11.

3. That mankind are not totally depraved; and that the sin of our first parents is not...
ursed to us, nor shall we be hereafter punished for any but our own personal transgressions. Jnt. xxx. 29 30.

4. That there is a measure of grace given to every man to profit withal, which is neither inaccessible nor irrevocable, but as the foundation of all exhortations to repentance, faith, &c. Isai. 1. 16. Deut. x. 16. Eph. iv. 22.

5. That true believers may fall from their faith, and forfeit finally their state of grace; and they conceive that all commands to persevere and stand fast in the faith, shew that there is a possibility of believers falling away. See Heb. vi. 4, 5, 6. 2 Pet. ii. 19, 20, 21. Luke xx. 35.

In these points, which are considered as fundamental articles in the Armenian system, the doctrine of the will's having a self-determining power is excluded. * See Freewillers and Pelagians.

ARISTOTIELIANS, the disciples of Aristotle the Philosopher who taught the eternity of the world, and admitted a Deity, but denied his providence.

ARNOLDISTS, the followers of Arnold of Brescia, in the 12th century, who maintained publicly, that the franchises and revenues of popes, bishops, and monasteries, ought to be solemnly transferred to the rulers of each state; and that nothing was to be left to the ministers of the gospel but a spiritual autho-

rity, and a subsistence drawn from tithes, and from the voluntary oblations of the people.†

ARTIMONIANS, a denomination in the 2nd century; so called from Artemon, who taught that at the birth of the man Christ, a certain divine energy, or portion of the divine nature, united itself to him.

ARTOTYRITES, a sect in the 2nd century charged with celebrating the eucharist with bread and cheese; saying that the first oblations of men were of the fruits of the earth and of sheep. They admitted women to the priesthood. §

ASCLEPIDOTIANS, a sect in the 3d century, so called from Asclepidotus, who taught, like the modern Socinians, that Jesus Christ was a mere man.

ASCODOCRUTES, a denomination which arose in the year 181. It is said they brought into their churches, bags, skins, or bottles, filled with new wine, to represent the new wine mentioned by Christ, they danced round these bottles, and intoxicated themselves with the wine. They are likewise called Ascutae, and both words are derived from the Greek asko a bottle. ||

ASCODRUTES, a branch of Gnostics in the second century, who asserted that divine mysteries, being the images of invisible things, ought not to be represented by visible things, nor in temporal things by corporeal and sensible. Therefore they

rejected baptism and the eucharist.*  

* ASSIDEANS, a party of Jews, which joined Matthias, in fighting for the freedom of their country. See 1 Macc. ii. 42. vii. 13.

ASSURITANS, a branch of the Donatists, who held that the Son was inferior to the Father, and the Holy Ghost to the Son. See Donatists

ATHANASIANS, the followers of Athanasius, bishop of Alexandria, who flourished in the 4th century. He was bishop 46 years; and his long administration was spent in a perpetual combat against the Arians, and in defence of the doctrine of the Trinity.—The scheme of Athanasius is thus expressed in the creed which bears his name:  

* The catholic faith is this, that we worship one God in trinity, and trinity in unity. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. See Trinitarian.

This system also includes in it the belief of two natures in Jesus Christ; viz. the divine and human, forming one person. —To prove this they refer to those scriptures which speak of the Deity of Christ, and his co-equality with the Father. See John i. 1. Phil. ii. 6. Col. ii. 9. Rev. i. 8. Acts x. 30. and Eph. 2.

They allege also that divine titles, attributes, works and worship are attributed both to Jesus Christ and to the Holy Spirit, for which they adduce innumerable passages, some of which are (beneath the above) Heb. i. 6, 10, 12. Rom. ix. 6, &c. and of the Holy Ghost, Acts v. 3, 4. Rom. xv. 19. I Cor. ii. Heb. xi. 14. I John v. 7.

There are various texts of scripture, in which Father, Son, and Spirit, are mentioned together, and represented under distinct personal characters; as Matt. iii. 16, 17. 1 Cor. xiii. 14. 1 John v. 7, &c. But to enlarge farther on this article, would exceed the narrow limits of our work; the Reader is therefore referred to the Treatises below on this important subject.†

ATHIEST [from a without, and Theos God, without God, as St. Paul says, Eph. ii. 12.] is a system (if it may be called a system) which excludes the Deity from the Universe he has made, and supposes all things come by chance,—an idea countenanced by the improper language of some professing Christians. Plato distinguishes three kinds of Atheists. 1. Who deny the existence of the gods absolutely; 2. Who deny their interference in human affairs, and 3. Who admit both, but conceive them indifferent to human crimes. The latter are rather practical Atheists, of which we have too many; but the evidences of a Deity are so numerous and strong that many have doubted the existence of a real Atheist. Some, however, in most countries have


owed the principle; and in 1619, Lucilio Vanini, an Italian, was burned alive at Toulouse for his atheistical tenets, which he and eleven others had undertaken to disseminate all over Europe. In the early days of the French revolution, the Convention endeavoured to suppress all religion, except the worship of their tutelary goddess, Liberty, and for this purpose they shut up the churches, abolished the sabbath, and inscribed upon the burying grounds, "Death is an eternal sleep!"

Lord Bacon says that a smattering in philosophy may lead a man into Atheism, because it looks no farther than second causes; but by diving deeper into it, he will behold the chain of them linked together, which will certainly bring him back to God and providence.*

AUDÆANS, a sect in the 4th century; so called from Audæus, who is said to have attributed to the Devil a human form.† See Anthropomorphites.

AUGUSTINES, an order of Monks who followed the rule of St. Austin, having all things in common, &c. A convent of these gave name to Austin Friars. See Monks.

AZYMITÆ, a name given by the Greeks in the 11th century, to the Latin church, because they used unleavened bread in the Eucharist.‡

BABYLONIANS. The (or ancient Assyrians) were great students in the book of the heavens, and blended their religion with astronomy, worshipping the sun, moon, and stars, particularly Venus. Degenerating still farther, as human nature is ever prone, their Astronomy sank into Astrology; and their learned men became Diviners, and fortune-tellers, while the multitude, from worshipping the heavenly bodies themselves, became devotees of the idols they had made to represent them.*

BAPTISTS, or ANTIPODOPAPISTS. This denomination of Christians is distinguished from others by their opinions respecting the mode and subject of Baptism.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion. Such, they insist, is the meaning of the Greek word ἐφανέρωσις, to wash or dip; so that a command to ἐφανέρωσις, is a command to immerse. Thus they say, it was understood by those who first administered it. John the Baptist, and the apostles of Christ, administered it in Jordan, and other rivers and places where there was much water. Both the administrators and the subjects are described as going down into, and coming

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up out of the water. And the baptized are said to be buried in baptism, and to be raised again; which language could not, they suppose, be properly adopted on supposition of the ordinance being administered in any other manner than by immersion. Thus, they affirm, it was administered in the primitive church; thus it is now administered in the Russian and Greek churches; and thus it is, at this day, directed to be administered in the church of England, to all who are thought capable of submitting to it in this manner.

With regard to the subject of baptism, the Baptists say that it ought not to be administered to children or infants at all, nor to grown-up persons in general, but to those who Profess repentance for past sin, and faith in Christ, and to them only. Our Saviour's commission to his apostles, by which Christian baptism was instituted, is to "Go and make disciples of all nations, baptizing them; that is, not to baptize all they meet with, but first to examine and instruct them; and whoever receives instruction, to baptize him in the name of the Father, and of the Son, and of the Holy Ghost." This construction of the commission is confirmed by another passage: "Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved." To such persons, and to such only, they say, baptism was administered by the apostles, and the immediate disciples of Christ: for they are described as repenting of their sins, and believing in Christ; and without these qualifications, Peter acquaints those who were converted by his sermon, that he could not have admitted them to baptism, and Philip holds the same language in his discourse with the Eunuch. Without these qualifications, Christians in general think it wrong to admit persons to the Lord's supper; and the Baptists, to admit any to baptism.

They farther insist that all positive institutions depend entirely upon the will of the institutor; and that therefore reasoning by analogy is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism, are our only rule.

The Baptists in England form one of the three denominations of Protestant dissenters. The constitution of their churches, and their modes of worship, are congregational, or independent. They bore a considerable share in the persecutions of the seventeenth and preceding centuries, for there were several among the Hollandards and Wallenses whom disapproved of infant-baptism. There were many of this persuasion among the dissenters, and reformers abroad. In Holland, Germany, and the North, they went by the names of Anabaptists, and Mennonites; and in Piedmont and the South, they were found among the Albigenses and Waldenses.*

The Baptists subsist under two denominations; the Particular or Calvinistical; and the General, or Arminian. The for-

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mer is by far the most numerous. Some of both denominations allow of mixed communion with paedobaptists; others disallow it: and some few of them observe the seventh day of the week as the sabbath, apprehending the law that enjoined it not to have been repealed by Christ or his apostles.

A considerable number of the General Baptists have gone into Socinianism or Arianism, on account of which several of their ministers and churches, who disapprove of those principles, have within the last forty years formed themselves into a distinct connection, The New Association. The churches in this union keep up a friendly acquaintance, in some outward things, with those from whom they have separated; but in things more essential disclaim any connection with them; particularly as to changing ministers, and the admission of members.†

The Baptists in America, and in the East and West-Indies, are chiefly Calvinists. Those in Scotland having imbibed a considerable part of the principles of Glass & Sandeman, have no communion with the others. When the English Baptists engaged in a mission to the east, however, they very liberally contributed toward the translating of the scriptures into the eastern languages.† See Paedobaptists.

BARDERANISTES, a denomination in the second century, the followers of Bardeanes, of Edessa, a distinguished elder among the Gnostics,‡ which see.

BARIAMITES, a denomination in the 16th century, followers of Barigum, a Neapolitan monk, who was called a heretic for asserting that the light which surrounded Christ on Mount Tabor, was not an emanation of the divine essence.§

BASILDIANS, a branch of the Egyptian Gnostics in the second Century. They acknowledged the existence of one supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or aions, of a most excellent nature. Two of these aions, called Dunamis and Sophia, (i.e. power and wisdom) engendered the angels of the highest order. These angels formed a heaven for their habitation, and brought forth others of a nature somewhat inferior to their own, to the amount of 365, under their mighty chief Abraham.

It may be worthy of remark that by this sect the word aion, from expressing only the duration of beings, was by syncrasy employed to signify the beings themselves. Thus the supreme Being was called aion; and the angels were distinguished by the title of aions. All this will lead us to the true meaning of that word among the Gnostics. They had formed for themselves the notion of an invisible world, composed of entities, or

* Rippon's Baptist Register, vol. i. p. 172-17.
† Vol. ii. p. 316.
‡ Mosheim, vol i. p 220.
virtues, proceeding from the supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnostics assigned a certain term of duration, and a certain sphere of action. Their terms of duration were at first called ages, and themselves were afterwards metonymically distinguished by that title.

These beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of depravity and corruption.* See Gnostics.

BAXTERIANS, are so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His design was to reconcile Calvin and Arminius. For this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination owns, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation; to support which opinion, this learned author alleges, that it was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering; that therefore it is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits which he hath procured.†

*BEGHARDS, [i. e. hard-beggars] feminine BEGUINES, so called from their importunity in prayer, and sometimes taken more literally: this was a term applied (like Methodists) to not less than 30 petty sects of very different characters in the 12th and 13th centuries.‡

BEHIMENISTS, a name given to those mystics who adopted the explanation of the mysteries of nature and grace as given by Jacob Behmen.—This writer was born in the year 1575, at Old Siedenburg near Gorlitz, in Upper Lusatia. He was a shoemaker by trade; and is described as having been thoughtful and religious from his youth up, taking peculiar pleasure in frequenting the public worship. At length seriously considering that speech of our Saviour, My Father which is in heaven will give the holy Spirit to him that asketh him, he was thereby awakened to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!" After this, about the year 1600, he was again surrounded with a divine light, and replenished with

‡ Mosheim, vol. iii, p. 282, 283, &c. new ed.
the heavenly knowledge; insomuch that by his inward light he saw into the essences, uses, and properties of things, which were discovered to him by their sacraments, figures, and signature. In the year 1610, he had a third special illumination, wherein still further mysteries were revealed to him, but it was not till the year 1612, that Behmen committed these revelations to writing. His first treatise is entitled, Aurora, which was seized by the senate of Goeritz before completed. His next production is called The Three Principles, by which he means the dark world, or hell; the light world, or heaven; and the external or visible world which we inhabit. In this work he more fully illustrates the subjects treated of in the former, and supplies what is wanting in that work, shewing, (1.) How all things came from a working-will of the holy trine incomprehensible God, through an outward perceptible working trine power of fire, light, and spirit, in the kingdom of heaven.—(2.) How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life began in and from this divine divine fire, which is the Father of Light, generating a birth of light in the souls; from both which proceeds the holy Spirit, or breath of divine love in the trine creature, as in the trine Creator.—(3.) How some angels, and all men, are from God, and what they are in their fallen state.—(4.) How the earth, stars, and elements, were created in consequence of the fall of angels. — (5.) Whence there is good and evil in all this temporal world, and what is meant by the curse that dwells in it.— (6.) Of the kingdom of Christ, how it is set in opposition to the kingdom of hell.— (7.) How man, through faith in Christ, is able to overcome the kingdom of hell, and thereby obtain eternal salvation.— (8.) How and why sin and necessity shall only reign for a time, until God shall, in a supernatural way make fallen man rise to the glory of angels.

The next year Behmen produced his Three-fold Life of Man, according to the three principles. In this work he treats more largely of the state of man in this world:—That he has 1. That immortal spark of life which is common to angels and devils:—2. That divine life which forms the difference between both; and 3. The life of this external and visible world. The first and last are common to all men; but the second only to a true christian.

Behmen wrote several other treatises, but these are the basis of all his other writings. His conceptions are often clothed under allegorical symbols; and in his latter writings he has frequently adopted chemical phrases which he borrowed from conversation with learned men. But as to the matter contained in them he disclaims having borrowed it, either from men or books. He died in the year 1624, and his last words were, "Now I go hence into paradise!" *

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The next year Behmen produced his Threefold Life of Man, according to the three principles. In this work he treats more largely of the state of man in this world:—That he has (1.) That immortal spark of life which is common to angels and devils.—(2.) That divine life which forms the difference between both; and (3.) The life of this external and visible world. The first and last are common to all men; but the second only to a true christian.

Behmen wrote several other treatises, but these are the basis of all his other writings. His conceptions are often clothed under allegorical symbols; and in his latter writings he has frequently adopted chemical phrases which he borrowed from conversation with learned men. But as to the matter contained in them he disclaims having borrowed it either from men or books. He died in the year 1624, and his last words were, "Now I go hence into paradise!"
Behmen's principles were adopted by the late ingenious and pious Mr. Law, who has clothed them in a more modern dress, and in a less obscure style; for whose sentiments see article Mystics.

*BENEDICTINES, Monks of the order of St. Benedict, who were obliged to perform their devotions seven times a day, and subjected to many privations. They claim the honour of converting our ancestors, and of founding the Metropolitan church of Canterbury.

BEREANS, a sort of protestant dissenters from the church of Scotland, who take their title from, and profess to follow the example of the ancient Bereans (Acts xvii. 11.) in building their system of faith and practice upon the scriptures alone, without regard to any human authority whatever.

Mr. Barclay, a Scotch clergyman, was the founder of this denomination. They first assembled as a separate society of Christians in the city of Edinburgh, in 1773.

The Bereans agree with the established churches of England and Scotland respecting the Trinity, predestination and election, (though they allege that these doctrines are not consist-ently taught in either,) but they differ from them in various points—particularly 1. They reject all Natural Religion—they take faith to be a simple credence to God's word—personal assurance* they consider as of the essence of faith, and unbelief as the unpardonable sin. They consider a great part of the Old Testament history, and the whole Book of Psalms as typical or prophetic of Christ, and do not apply them to the experience of private Christians. See Hatchsimans.

In admitting to communion they do not require that account of personal experience, which many other churches do; and in excluding unworthy members for immoral conduct they do not pretend to deliver them over to Satan as the Apostles did.†

BERENGARIANS, a denomination in the eleventh century, followers of Berengarius, who asserted that the bread and wine in the Lord's supper are not really and essentially, but figuratively, changed into the body and blood of Christ. But his followers were divided in opinion: all agreed that the elements are not essentially changed, though some allowed them to be changed in effect.‡

* Mr. Barclay says, "By whatever evidence I hold the resurrection of Jesus, by the same precise evidence I must hold it for a truth that I am justified—for, God hath equally asserted both." On this M'Lean remarks—"The resurrection is a truth independent of my believing and the subject of direct testimony; but my justification is not declared to be a truth until I believe the former; not is it directly asserted, but promised on that provision; 'If thou shalt believe, &c. Rom. x, 9.'" See M'Lean's 'Commission of the Apostles.'

† See the works of Barclay, Nicola's Essays, &c.
‡ Dict. of Arts and Sciences, vol. i. p. 289.
BERYLLIANS, so called from one Beryllus, an Arabian bishop in the third century. He taught that Christ did not exist before Mary; but that a portion of the divine nature was united to him at his birth.*

*BETHLEHEMITES, a sect, or rather a religious order distinguished by a red Star on their breast, which they called the Star of Bethlehem. They settled at Cambridge in the 13th century.†

*BEZIPOPOFTSCHINS, a class of Russian Dissenters, including all those which either have no regular priests, or who refuse to acknowledge those of the established church: they are the Dukhoboris, Pomoryans, Theodosians, and ten others, which will be found under their places in the alphabet.‡

*BIDDELIANS, the followers of John Biddle, a Socinian, who in the year 1644 erected an independent congregation in London. He taught that Jesus Christ hath no other than a human nature; and yet, like Socinians, made no scruple of calling him God, on account of the divine sovereignty with which he was invested.§ See Socinians.

*BIRMANHS, inhabitants of the Burmish country in India. Their Religion originated from the same source as the Hindoo, but differs in some of its tenets. They are worshippers of Boodh, in which form they believe Visesima appeared in his ninth

meanation, and forbade the depriving any being of life. They therefore eat no animal food; and believe that, after having undergone a number of transmigrations, they shall at last be either received to their Olympus, or sent to a place of punishment.

The Birmans do not torture their bodies like the Hindoo; but think it meritorious to mortify them by a voluntary abstemiousness and self-denial.¶

*BOGOMILES, a sect in the twelfth century, which sprung from the Musahians. They derived their name from the divine mercy, which its members are said to have incessantly implored; for the word bogomile, in the Mysian tongue, signifies, calling for mercy from above.®

Basilius, a monk at Constantinople, was their founder, and the doctrines he taught, it is said, were similar to those of the Maupueans.||

*BOHEMIAN BRUTHIEN, a Society of Christian Reformers, which sprang up in Bohemia about 1467; in 1535 they united with the Lutherans and afterwards with the Zuilingians.

*BONOSIANS, a branch of the Pothinians who followed the opinions of Bonosus, bishop of Sardica. See Pothinians.

BORRELISTS, so named from their leader, Adam Borrel, of Zealand, a learned man, about the time of the Reformation, who is charged with under-
cluding the Church [i.e. of Rome] its priests, and servers. He asserted that all Christian churches had degenerated from the pure apostolic doctrines. His followers lead a very austere life, and employ a great part of their goods in aims and works of piety.

BOURIGNONISTS, a denomination in the 17th century, which sprang from the famous Antonette Bourignon de la Ponte, a native of Flanders, who pretended to be divinely inspired, and set apart to revive the true spirit of Christianity that had been extinguished by theological ammunitions and debates. The leading principles which run through her productions are as follow:—That man is perfectly free to resist or receive divine grace. That God is ever unchangeable love towards all his creatures, and does not inflict any arbitrary punishment, but that the evils they suffer are the natural consequences of sin. That true reformation consists not in any outward forms of worship, nor systems of faith, but in an entire resignation of the will to God.

This lady was educated in the Roman Catholic religion; but she declared equally against the corruptions of the church of Rome and those of the reformed churches; hence she was opposed and persecuted by both catholics and protestants. She maintained that there ought to be a toleration of all religions.

Those who are desirous of seeing a particular account of the life and writings of this lady, may consult an abridgment of the "Light of the World," published in 1786 by the New Jerusalem church.

*BRAMINS, formerly called Brachmans) the Priests of Brachuru, the supreme God of the Hindoos, whose

*BRAZILIANS, the natives of Brazil were so much reminded by thunder, that it was not only the object of religious reverence, but the most expressive name in their language: for the deity was called Ton-pan, the Thunderer.

BRETHREN and SISTERS of the true spirit. They, about the thirteenth century, gained ground imperceptibly in Italy, France, and Germany. They took their denomination from the words of Paul, (Rom. vii. 2—14.) and maintained that the true children of God were invested with the privilege of a full and perfect freedom from the jurisdiction of the law. They were called by the Germans and Flemish, Begeards and Beguittes, names (as above hinted) given to those who made an extraordinary profession of piety and devotion.

The sentiments taught by this denomination were as follow:—That all things flowed by emanation from God, and were finally to return to their divine source.—That every man, by the


power of contemplation, might be united to the Deity in an
effable manner; and that they who by long and assiduous me-
ditation, had plunged themselves as it were, into the abyss of the
divinity, acquired thereby a most glorious and sublime li-
iberty; and were not only de-
liberated from the violence of sinful lusts, but even from the com-
mon instincts of nature.

They treated with contempt every external act of religious
worship; looking upon prayer, and the sacraments as the ele-
ments of piety, adapted to the
capacity of children, and as unnecessary to the perfect man, 
whom long meditation had
raised into the bosom and es-

cence of the Supreme."*

*BRETHREN, UNITED. See

BRETHREN, WHITE, the

followers of an enthusiastic
priest of the Alps, who by ex-
traordinary zeal and pretences
to great sanctity, attempted to
excite Europe to renew the
Crusades, but was burnt as a
Heretic.†

*BRETHREN and CLERKS
of the common life, a fraternity
of the order of St. Augustine,
who are commended for promot-
ing the cause of Religion and
Learning, about the time of the
Reformation.‡

*BROTHERS, RICHARD,
an enthusiast still living who,
about 30 years since published
a great number of political con-
jectures, which he called pro-
phecies; and in 1795 gave him-

self out to be 'the Lamb of God,'
in which he was credited by
Mr. Halted, a distinguished
Eastern scholar, and a great
number of low and weak enthu-
siasts. his mind seems to have
been hurt by some injury (real
or supposed) and government,
by medical advice, sent him to a
private mad house. He is said to
have since recovered, and to
wonder at his own delusions,
and the weakness of his follow-


BROWNISTS, the name
given for some time to those who
were afterwards known in En-
gland and Holland under the de-
nomination of Independents. It
arose from a Mr. Robert Brown,
who about 1690 was a teacher
amongst them in England, and
at Middleburgh, in Zealand.
He was a man of education, 

ezal, and abilities. § The separa-


† Bueck's Theol. Dict. † Ibid.
‡ Halted's Testimony. §§ Examination of Barrow. Canne's Necessi-
sity of Separation, p. 153. Gifford's Plain Declaration, pp. 1, 2.
Also Neal's Puritans, p. 429.
and have the compleat power of jurisdiction over its members, to be exercised by the elders within itself, without being subject to the authority of bishops, synods, presbyteries, or any ecclesiastical assembly, composed of the deputys from different churches. See Independents.

*BUCHANITES, a Sect of Scotch Enthusiasts, which arose about 1783. They believed in a Mrs. Buchan of Glasgow, who gave herself out to be the Woman spoken of in the Apocalypse, and promised to conduct her followers to heaven without dying; but she died soon after, and with her the sect ended.*

*BUDHISM, a branch of the Sacraments, which appeared in the year 1549, and maintained that Christ was not begotten by any extraordinary act of divine power; but that he was born like other men in a natural way, and not a proper object of divine worship† See Sacraments.

† BUDDHISM, a form of idolatrous worship, introduced into Japan, from China and Siam. Its author is supposed to have been Buddha, whom the Indian brahmins conceive to be their god Vishnu, who, they say, made his ninth appearance in the world, under the form of a man, so named See Hindos.

* BURGHILRS, a numerous and respectable class of Sececders, from the church of Scotland, originally connected with the Associate Presbyteri, but some difference arising about the lawfulness of the Burgess oath, a separation took place in 1739, and those who refused the oath, were called Antiburghers.† See Seceders.

† Scotch Theol. Dict.

*CABBALISTS, certain doctors among the Jews, who not content with the written law of Moses, pretend to derive from tradition an acromatic or secret science, called the Caballah; they suppose every letter, point, or accent of the law, to contain some hidden mystery, which was revealed to Moses on mount Sinai, but not written, (whence it is called Oral Law,) but handed down by tradition among these mystic doctors. It is hardly necessary to add, that nothing can be conceived more silly or extravagant than these mysteries, which are therefore held in contempt by the more intelligent part of the Jewish Nation.||

|CAINIANS, a denomination which sprang up about the year 130, so called on account of their great respect for Cain. They pretended that the virtue which had produced Abel, was of an order inferior to that which had produced Cain, and that this was the reason why Cain had the victory over Abel, and killed him. The morals of this denomination were said to be very defective.§

CALIXTINS, a branch of the Hussites, in Bohemia and Moravia, in the 15th century. The principal point in which they differed from the church of Rome, was the use of the chalice, (calix) or communicating in both kinds. Calixtus was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the 17th century, who endeavoured to unite the Romish, Lutheran, and Calvinistic churches in the bonds of charity and mutual benevolence, taking the apostle's creed as his foundation of union.  

CALVINISTS. They derive their name from John Calvin, an eminent reformer, who was born at Nogen, in Picardy, in 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, eloquence, and piety, rendered him respectable even in the eyes of his enemies.

The name Calvinists was first given to those who embraced, not merely the doctrine, but the church-government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace Calvin's leading views of the gospel, to distinguish them from the Arminians.

The leading principles taught by Calvin were the same as those of Augustine. Those by which Calvinists are distinguished from Arminians, are reduced to five articles; and which, from their being the principal points discussed at the synod of Dort, have since been denominated the five points. These are predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin, and the decisions at Dort, compressed in as few words as possible:

1. Calvinists maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his unmutable purpose, and of his free grace and love, without the foresight of faith, good works, or any conditions performed by the creature, as the cause of their election; and that the rest of mankind he was pleased to pass by, and leave to the due punishment of their sins, to the praise of his vindictive justice. In proof of this, they allege among many other scripture passages, the following: Eph. i. 4. Rom. ix., xi 1–6. viti. 29, 30. 2 Thes. ii. 13. Acts xiii. 48.

They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being to them any rule of conduct. On the contrary, they suppose men to act as freely, and to be as much the proper subjects of calls,
warnings, exhortations, promises, and threatenings, as if no decree respecting them existed.

With regard to reprobation, they say, it the question be, Wherefore did God decree to punish those who are punished? The answer is, On account of their sins. But if it be, Wherefore did he decree to punish them rather than others? There is no other reason to be assigned, but that so it seemed good in his sight."

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sin, of infinite value, abundantly sufficient to expiate the sins of the whole world, and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ by the blood of the cross should efficaciously redeem those only, who were from eternity elected to salvation, and given to him by the Father.

This is called particular redemption; and in proof of the doctrine, among others, the following scriptures are alleged: John xiiii. 2. x. 11, 15.—xi. 52; Titus ii. 14. Eph. v. 25. Rev. v. 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity; and this corruption extends over the whole soul, and renders it unable of itself to turn to God, or to do any thing truly good; and exposes it to his just displeasure, both in this world and that which is to come. In confirmation of this they refer to the following passages: Rom. v. 12—19. Psal. ii. 5. Gen. vi. 5. Psal. lxi. 2, 3. Rom. iii. Ephes. vi. 1—3.

4. They maintain that all whom God hath predestinated unto life, he is pleased in his appointed time effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the Holy Spirit as calling men, by the ministry of the gospel, may be resisted; and that where this is the case, the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, and also containing various gifts upon them, but in the called themselves. They content, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free-will they made themselves to differ, but solely to him, whose regenerating influence is certain and efficacious."

In support of this doctrine, they allege the following texts: Rom. viii. 31. Ephes. i. 19, 20. ii. 9, 10. 3 Cor. iv. 6. Ezek. xxxii. 26.

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3. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially and awfully; and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exertions, threatenings, and promises; but that none of these things imply the possibility of a believer’s falling from a state of justification, into Perdition.


Such were the doctrines of the first Calvinists, though not always expressed with sufficient caution and prudence, and such in substance are those of the present Calvinists. In this, however, as in every other denomination, there are considerable shades of difference.

Some think Calvin, though right in the main, yet earnest things too far; these are commonly known by the name of Moderate Calvinists. Others think he did not go far enough; and these are known by the name of High Calvinists; by many called Antinomians.

It is proper to add, that the Calvinistic system includes in it the doctrines of the Trinity, atonement, and justification by faith alone, or by the imputed righteousness of Christ. For a more copious and explicit elucidation of these sentiments, see the articles Hopenness, Eustanimans and Necesmarists.

CAMERONIANS, a party in Scotland, who took their denomination from Richard Cameron, a famous field preacher, who refused to accept the indulgence granted by Charles II., as such an acceptance seemed an acknowledgment of the king’s supremacy, and that he had before a right to silence them.

† This is observed by Mr. Leves, in his Sketch of denominations, &c. who states the Calvinistic doctrine of atonement to be, that Christ, by his death, made satisfaction to divine justice for the elect, appearing in his divine being, and effecting on his part, a recompencement. He, however, (he says) is reproved by some of the divines; and he instances in the writings of Dr. Magee (on the atonement) and Mr. Fuller, the latter of whom observes, “If we lay a way was opened by the death of Christ, for the free and constant exercise of mercy in all the cases where divine wisdom saw fit to adopt, perhaps we shall include every material idea which the scripture give us of that important event.” See Fuller on Delm, &c. p. 160.

In a former edition, Mr. E. animadverts on an expression of Dr. Watt, who speaks of the blood of Jesus as taking the scourging face of the Father, but which seems justifiable, from Num. xxv. 11 where Phineas is said to have turned away God’s wrath—by an atonement offered to his justice.
CAMERONIANS, (or CAMERONIANS) is also the denomination of a party of moderate Calvinists in France, who asserted that he does not move "the will" physically, but only morally, in virtue of its dependence on the judgment of the mind. They derived this name from John Cameron, a famous professor, first in Glasgow, where he was born in 1580, and afterwards in Bordeaux and Namur; at which last place he promulgated his doctrine of grace and free will, which was followed by Amyot, Capell, Rochart, Baille, and other learned reformed ministers, who judged Calvin's doctrines on these points too harsh.†

CAMISSARS. See French Prophets.

CAPUTIATI, a sect of Enthusiasts in the 12th century, so called from wearing a singular kind of crown, with a linden image of the Virgin Mary. They declared publicly that their purpose was to level all distinctions, among mankind, and to restore their natural equality.†

CARLOUSTADIANS, followers of Carolo-Stutz, a colleague of Luther. He denied the real presence in the eucharist, and declared against human learning.

CARPOCRATIANS, a denomination which arose towards the middle of the 2nd century; so called from Corporates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics; but is charged with heretical principles and conduct. See Gnostics.

CATAPHRYGIANS. See Montanists.

*CACTHUMENS, the lowest order of Christians in the primitive church, being such as were under Catechetical Instruction previous to Baptism. See Catharists, a branch of the Paulicians in the 13th century, of very austere manners. See Paulicians.

*CATOLICS. See Roman Catholics.

*CEPHES (or CHERES) one of the Primitive Nations by which most parts of Europe were peopled. The Druids were their priests and judges. Their Religion was pure Paganism without Images; but they worshipped in consecrated groves. See Druids and Pagans.

*CEPHANIONS, followers of Cerin, a branch of the Gnostics in the 2nd century, which were also called Marchonians.

*CERINTHIANS, a denomination which arose in the 1st century; so called from Cerinthos, who taught, that the creator of the world, whom he considered above the sovereignty of the Jews, was a being endowed with the greatest virtues, and derived his being from the supreme God—that this being fell...
by degrees from his primitive dignity—that the supreme God, in consequence, determined to destroy his empire, and sent for this purpose one of the glorious sons, whose name was Christ—that Christ chose for his habitation the person of Jesus, the son of Joseph and Mary; and descending in the form of a dove, entered into him while he was receiving the baptism of John—that Jesus, after his union with Christ, opposed himself to the God of the Jews, and was by his instigation seized and crucified—that when Jesus was taken captive, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death.

Cerinthus required of his followers that they should worship the supreme God in conjunction with the Son, that they should abandon the God of the Jews, whom he looked upon as the creator of the world; that they should retain a part of the law given by Moses, but employ their principal attention and care to regulate their lives by the precepts of Christ. To encourage them to this, he promised them the resurrection of this mortal body, after which was to commence a scene of the most exquisite delights during Christ's earthly reign of a thousand years, which was to be succeeded by a happy and never-ending life in the celestial world. See Cerinthus.

CHAZINZARIANS, that is, worshippers of the cross; a superstition sect, which arose in the 7th century in Armenia.†

CHILIASTs. See Millenarians.

CHINESE. The Religion of this great and ancient Nation was certainly Patriarchal, and supposed to be derived from Joktan, the brother of Peleg. (Gen. x, 29, 30.) This has degenerated to Paganism, which among their Literati may be reduced to a sort of Philosophical Atheism, but among the vulgar as gross Idolology as that of other heathen Nations. The grand Lama, or Pope of the Chinese and Tartars, who resides at Thibet in Tartary, is their visible Diety, and treated with more distinction than our Lord God the Pope is himself, in the Zenith of his Power and Glory, and attended by 30,000 priests or lamas. In addition to this general system of Religion, which is founded on their sacred Books, said to have descended from the skies, there are three grand Sects of which we shall give but a brief account, and those three are again subdivided into as many as Christianity itself.

1. The sect of Tsz-sc, or the followers of Laokian, who lived as they pretend 500 years before Christ, and taught that God was corporeal. They pay divine honours to this philosopher, and give the same worship, not only to many emperors who have been ranked with the gods, but also to certain spirits, under the name of szamte, who preside over all the elements. Their morality consists in calming the passions, and disengaging themselves from every thing which tends to disquiet the soul, to

live free from care, to forget the past, and not be apprehensive for the future. There are also magicians, pretending to that art, and some, that they derive from their founder the secret of making an elixir which confers immortality.

2. The most predominant sect is that of Foo, who (according to their chronology) flourished 1000 years before our Saviour, and who became a god at the age of 30 years. This religion was transmitted from India to China 65 years after the birth of Christ. A large number of temples, or pagodas are reared to this deity, some of which are highly magnificent, and a number of houses, or priests, consecrated to his service. He is represented shining in light, with his hands hid under his robes, to shew that he does all things invisibly. The doctors of this sect teach a double doctrine, the one external, the other internal. According to the former they say, all the good are recompensed, and the wicked punished, in places destined for each. They enjoin all works of mercy and charity; and forbid cheating, impurity, wine, lying, and murder; and even the taking of life from any creature whatever. For they believe that the souls of their ancestors transmigrate into irrational creatures; either into such as they liked best, or resembled most, in their behaviour; or which seemed they never kill any such animals.*

They build temples for Foo, and monasteries for his priests, providing for their maintenance, as the most effectual means to partake of their prayers. These priests pretend to know into what bodies the dead are transmigrated; and seldom fail of representing their case to the surviving friends as miserable or uncomfortable, that they may extort money from them to procure the deceased a passage into a better state, or pray them out of purgatory, which forms a part of their system.†

The internal doctrine of this sect, which is kept secret from the common people, teaches a philosophical atheism, which admits neither rewards nor punishments after death; and believes not in a providence, or the immortality of the soul; acknowledges no other God than the void, or nothing; and which makes the supreme happiness of mankind to consist in a total inaction, an entire insensibility, and a perfect quietude.‡

3. A sect which acknowledges for its master the philosopher Confucius (or Kung-fu-si) who lived about 600 years before our Saviour. This religion, which is professed by the literati, and persons of rank in China and Toubini, consists in a deep inward veneration for the God, or King of Heaven, and in the practice of every moral virtue. They have neither temples nor priests, nor any settled form of external worship: every one adores the supreme Being in the way he likes best.‖

CHRISTIANS OF ST. JOHN, so called, because they pretend to have received their faith and traditions from John the Baptist. They always baptize near a river, in which they bathe, for they never baptize but in rivers, and only on Lord's days. Before they go to the river they carry the infant to church, where there is a bishop, who reads certain prayers over the head of the child; then they carry the child to the river, with a truncheon of men and women, who, together with the bishop, go up to the knees in water. Then the bishop reads again certain prayers out of a book, which done, he sprinkles the infant three times, saying, 'In the name of the Lord, first and last of the world and paradise, the high Creator of all things.' After this the bishop reads again in his book, while the godfather plunges the child all over in the water; after which they all go to the parent's house to feast. They have no knowledge of the doctrine of the Trinity; only they say that Christ is the Spirit and Word of the eternal Father. They confess that he became man to free us from the punishment of sin: but when the Jews came to take
him, he eluded their cruelty with a shadow.

They have no canonical books, but a number full of charms and absurd traditions. Their chief festivals are three: one in memory of the creation, another on the feast of St. John; and the third, which lasts five days, in June, during which time they are all re-baptized.

CHRISTIANS OF ST. THOMAS, a denomination in the peninsula of India, so called because they have a peculiar veneration for that apostle who preached the gospel and suffered martyrdom, as is said, in that peninsula.—See Syrian Churches.

CHURCH OF ENGLAND. See English Church.

CIRCU MCELLIANS, (in Latin Circumcelliones) a branch of the Donatists. They abounded chiefly in Africa. They had no fixed abode; but wandered about begging, or rather exacting a maintenance from the country people.

COCCEIANI, a denomination of the 17th century; so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the old testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the new testament, and unto the end of the world. He maintained, that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church; not only under the figure of persons and transactions, but in a literal and direct manner: and that Christ was the substance of the Old Testament as well as of the new.

Cocceius also taught, that the covenant made between God and the Jews was of the same nature as the new covenant by Jesus Christ; that the law was promulgated by Moses, not merely as a rule of obedience, but also as a representation of the covenant of grace: that when the Jews had provoked the Deity by their various transgressions, (particularly by the worship of the golden calf,) the severe yoke of the ceremonial law was added as a punishment: that this yoke, which was painful in itself, became doubly so on account of its typical signification; since it diminished the Israelites from day to day of the imperfections of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous judgment of God, and could not expect before the coming of the Messiah, the entire remission of their iniquities: that indeed good men, under the Mosaic dispensation, were, after death made partakers of glory; but that, nevertheless, during the whole course of their lives they were far removed from that assurance of salvation, which rejoices the believer under the dispensation of the gos-

Taverner's Travels, pp. 90-93. † Broughton, vol. i. p. 249.
pel; and that their anxiety flowed from this consideration, that their sins, though they remain unpunished, were not yet pardoned; because Christ had not as yet offered himself up to make an atonement for them. See Hutchinsonians.

COLLABARSIANS. See Marcionists.

COLLEGiates, a name given to a society of Mennonites in Holland, because they called their religious assemblies colleges. They are also called Rhinisters. See Mennonites.

COLLIUThiANS, followers of Collathius, a Priest of Alexandria who is said to have taught that God was not the author of the evils and afflictions of this life.

COLLYLYRIDiANS, an Arabian sect in the fourth century, who idolized the Virgin Mary as a goddess, offering to her little cakes.

CONGREGATIONALISTS, a denomination of protestants, who maintain that each particular church has authority from Christ for exercising government, and enjoying all the ordinances of worship within itself.

The platform of church discipline which was drawn up in 1648, and agreed upon by the elders and messengers of the churches, assembled in the year at Cambridge, in New England, defines a congregational church to be, "by the institution of Christ, a part of the militant visible church, consisting of a company of saints by calling, united in one body by a holy covenant, for the public worship of God, and the mutual edification of one another; in the fellowship of the Lord Jesus."

According to this platform, such as are admitted members of churches ought to be first examined; for the church of Ethiopia, before his admission, was examined by Philip whether he did believe in Jesus Christ with all his heart.

The qualifications necessary to be found in all church members, are repentance from sin, and faith in Jesus Christ. This denomination differed originally from the Independents in this respect; that they invited councils, which are advisory only; but the Independents formerly decided all difficulties within themselves. They are now, however, considered as one denomination. See Independents.

CONONiTES, the followers of Conon, Bishop of Tarsus, in the sixth century; who taught that the body never lost its essential form; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.

*CONSUSTANTIALISTS: who believed the doctrine of Consustantiation, namely, that the real body of Christ is present with the bread and wine, instead of their being converted into it by Transubstanation. The term Consustantial (Homoousience) was also used in the Arian controversy to distinguish the
Athenaeans. See Lutherans, and Amans.

COPHITS, a numerous denomination of Christians in Egypt, Syria, Nubia, and the adjacent Countries. They are subject to the Patriarch of Alexandria, who is said to have no less than 140 Bishops or in those parts subject to him, besides the Bishop of the Abyssinians, who is nominated and consecrated by him. The Patriarch makes a short Discourse to the Priests once a year, and the latter read Legends from the Pulpit on great Festivals, but never preach. Their church service is performed in Arabic, and modern Coptic. They follow the Doctrines of the Jacobites with regard to the Nature of Christ and Baptism by fire; and the Ceremonies which they observe are much the same with those of the Greek Church. See Jacobites and Greek Church.

CORNARISTS, the disciples of Theodore Cornart, who maintained that every religious communion needed reformation; but that no person had a right to engage in accomplishing it, without a mission supported by miracles.

CORRUPTICOLAE, a sect of the sixteenth century, who maintained that the body of Christ was corruptible, like that of other men.

CRIJFITITES, the followers of Dr. Crisp, whose name has been already mentioned under the article Antiomianism, where it appears that the Doctor did not refine obedience to the divine law, either in theory or practice; but was "wise to express the very least of alarm, and paradoxes which astonish." And many phrases which he used, with no bad intention, were prevented by corrupt minds to the cause of Antinomianism and impiousness. His sermons produced a seven years' theological warfare. Dr. Daniel Wulfson being his principal antagonist, who was charged with the opposite extreme of sentiment. See Antiomianism. Dr. Gall in 1731 reprinted Crisp's works with notes, in which he justified some of his peculiar expressions and apologized for others. It is generally considered, however, that Dr. Crisp was not "accurate" in his views of the substitution of Christ in the place of the condemned, but carried the doctrine of commutation to an extreme that represented the Saviour as himself a sinner through his union with the elect.

CRUSADERS, a multitude gathered from all the Countries of Christendom who undertook a Crusade (Crusade) or Holy War under the banners of the Cross, to recover Palestine from the Turks. To this wild scheme they were first excited by Pope the Hermit, who under the auspices of Pope Martin II. gathered nearly a million of persons. Anticonomian and enthusiastic, who in 1096 last invaded.
the holy land with a partial success. This encouraged them to 7 other successive crusades, of which the last was in 1270, and left the object unaccomplished. It has been calculated that two millions of persons perished in these several expeditions, and left a warning to posterity against engaging in such wild and wicked projects under the influence of religious frenzy.

*CYNICS, a sect of snarling

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Philosophers who were proud of shewing their contempt, not only for riches and state, but for the arts and sciences, and all the comforts of civilized life. This sect was founded by Antisthenes of Athens, but carried to its highest glory by Diogenes, who wandered like a beggar in a ragged cloak, and carried with him a tub which served him for his lodging.

* Eucy, Brit. † Stamey's Hist. of Philosophy

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DALETHS, the followers of David Dale, a very industrious manufacturer, a most benevolent christian, and the humble pastor of an independent congregation at Glasgow. At first he formed a connection with the Glassites, in many of whose opinions he concurred, but was disgusted by their narrow and worldly spirit; he therefore separated from them, chiefly on the ground of preferring practical to speculative religion, and christian charity to severity of church discipline. As he grew rich by industry he devoted all his property to doing good, and ranks high among the Philanthropists of his age.

DAMIANISTS, disciples of Damas, bishop of Alexandria in the 6th century. Their opinions were similar to those of the Angelites.

DANCERS, a sect which arose at Aix-la-Chapelle in 1373, whence they spread through Lorraine, Hainault, and other parts of Flanders. It was customary for persons of both sexes, publicly, as well as in private, to begin dancing of a sudden; and, holding each others hands, to continue their motions with extraordinary violence, till they drop breathless together. They affirmed, that during these intervals of agitation, they were favored with wonderful visions. Like the Flagellants, they wandered about from place to place; and recurred to begging for their sustenance; and treated with the utmost contempt both the priesthood and the church.

The clergy supposed them to be possessed and applied exorcism, as they say, with complete success. M. Bonnet, however, gives the honor of these holy dances to the Catholic church, and F. Menestrier says the same originally received its

name from being the part of the church where the priests used to dance together; and the custom of religious dances was continued by the Baudets in France as low down as the beginning of the 18th century.∗

DAVISISTS, or David Vieugues, the followers of David George, at Delft, in the 16th century, who acquired great reputation by his prudent conversation. He deplored the decline of vital and practical religion, and endeavored to restore it among his followers; but rejected as mean and useless, the external services of the church. Many extravagancies are charged on him, which perhaps were founded on the unguarded expressions of his illiterate zeal. He was condemned for a heretic after his death, and his body burned, but he left disciples, which appear to be men of good report.†

DEISTS, a class of men whose distinguishing character is, not to profess any particular form or system of religion; but merely acknowledge the existence of a God, and profess to follow the law and light of nature, rejecting all divine Revelation, and consequently Christianity. "The denomination was first assumed early in the 16th century, by some persons who wished to clear themselves from the charge of Atheism. P. Virrel in 1563, speaks of Deists as a new name, applied to those who professed to believe in God, but rejected Jesus Christ.

Lord Ed. Herbert, Baron of Chetbury, who flourished in the 17th century has been regarded as the most eminent of the deistical writers, and appears to be one of the first who formed down into a system and asserted the sufficiency, universality and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless. He reduced this universal religion to five articles, which he frequently mentions in his works. 1. That there is one supreme God. 2. That he is to be worshipped. 3. That pray and virtue are the principal parts of his worship. 4. That if we repent of our sins God will pardon us. 5. That there are rewards for good men, and punishments for bad men, in a future state.†

The Deists are classed by some of their own writers into two sorts, mortal and immortal deists. The latter acknowledge a future state, the former deny it, or at least represent it as a very uncertain thing.

Dr. S. Clarke, taking the denomination in the most extensive signification, distinguishes deists into four sorts. 1. Such as believe the existence of an infinite, eternal Being, who made the world, though they suppose he does not concern himself in its government. 2. Those who believe not only the being, but also the providence of God, with respect to the natural world; but who, not allowing

any difference between moral good and evil, deny that God takes any notice of the moral conduct of mankind? Such as believe in the natural attributes of God and his all-governing providence, and have some notion of his moral perfections, yet deny the immortality of the soul—believing that men perish entirely at death, without any future retribution. Such as admit the existence of God together with his providence, as also all the obligations of natural religion, but so far only as these things are discoverable by the light of nature alone without any divine revelation.

Some of the advocates have attempted to overthrow the Christian dispensation, by representing the absolute perfection of natural religion. Others, as Bunyan, Collins, and Morgan, have endeavored to gain the same purpose, by attacking particular parts of the Christian scheme, by explaining away the literal sense and meaning of certain passages, or by placing one portion of the sacred canon in opposition to the other. A third class, wherein we meet with the names of Shaftesbury and Holford, advancing farther in their progress, exasperate from their ered the doctrine of future existence, and deny or confounded the moral perfections of the Deity.

The advocates of the present day are distinguished by their zeal to diffuse the principles of "infidelity among the common people. Hillman, Babington, and Gibbon, addressed themselves solely to the more polished classes of the community and would have thought their refined speculations disdained by an attempt to enlist disciples among the populace. But of late the writings of Paine and others, have disseminated infidelity among the lower orders of society and even led to atheism or a disbelief of all supernumerary powers.

Destructionists, a denomination of Christians who teach that the final punishment threatened in the gospel to the wicked and unjust, consists not in eternal misery, but in a total extinction of being, and that the sentence of annihilation shall be executed with more or less tampering, in proportion to the greater or less guilt of the criminal.

The name assumed by this denomination, takes for granted that the scripture word destruction means annihilation. In what propriety of speech they should therefore be called Annihilationists. This doctrine is largely maintained in the sermons of Mr. S. Finan, of Birmingham; by Mr. J. N. Scott, Mr. J. Taylor of Norwich, and many others.

In defence of the system, Mr. Bowyer answers as follows. There are many passages of scripture, in which the ultimate punishment to which wicked men


Dwight's Centennial Sermon preached Jan. 7, 1804.
shall be adjudged, as defined in the most precise terms, to be an everlasting destruction from the power of God, which is equally able to destroy us to preserve. So when our Saviour is fortifying the minds of his disciples against the wrath of men, he expresses himself thus: 'I am not they that kill the body, but he that is able to destroy both soul and body in hell.' And when he says, 'There shall go away into everlasting punishment, but the righteous into life eternal,' Mr. H. understands, by that eternal punishment, which is opposed to eternal life, not a state of perpetual misery, but total and everlasting destruction from the presence of the Lord, which is 'the second death,' from which there is no resurrection. To this scheme Dr. Jem. Edwards opposes many objections, as 1. That the punishment of annihilation admits of no degrees. 2. That this destruction is not described as the end, but the beginning of misery. 3. That annihilation is not an exception, but a suspension only of divine power. 4. That the punishment of the wicked is to be the same as that of the fallen angels, Matt. xxv. 41. 5. That the state of final punishment is attended withweeping and gnashing of teeth, Matt. xxv. 51. 6. As the happiness of the just does not consist in eternal being, but well-being, so the punishment of the wicked requires the idea of eternal suffering to support the contrast.

One thing is certain and indisputable, that the strong language of scripture was designed to deter men from sin; and that whoever indulges in it, from the presumption of being annihilated (or even restored) after ages of extreme torture, must have lost both sense and feeling, and be that awful character which the scriptures emphatically denominate a fool.

*DIACONOSTICHOS, the followers of Alexander, a Dacian (whence their name), from which he separated in 1706, from some dispute relative to the charism and the sign of the cross; and this sect has since separated into 3 or 4 main ones all equally zealous dissenters. See Raschobius.†

DIGGER, some good people probably, in the 15th century, who being persecuted, were obliged to hold their assemblies in caverns and caves dug in the earth. They are said to have despised the church and its ministers, but we should remember it was the church of Rome.

*DIMONITES, See Apollinarists.

*DISSENTERS, all who dissent from the established religion, of which the principal denominations are Presbyterians, Independents, and Baptists, to which may be added Quakers, Methodists, and many others. See Nonconformists.

*DISSIDENTS, a term applied to the Reformed churches in Poland. By the poets con-
venta they claim a free toleration of their religion, but this has been often interrupted.*

DOCETÉS, a sect in the first and second centuries, who held that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in appearance only.† See Ghosites.

*DOMINICANS, an order of preaching friars (sometimes called Jesuits) founded by Dominic de Guzman, a Spaniard, early in the 12th century. They were afterwards called Blackfriars, from their habit, and are rendered infamous in history, by pretended apparitions and miracles in opposition to the Franciscans. As the tool of their impositions, they employed a weak brother named Jetzer, whom they afterwards attempted to poison; but he discovered the whole plot, and brought great disgrace upon the order.‡ See Franciscans.

DONATISTS, a denomination which arose by a schism in the fourth century. They derived their name from Donatus, a learned bishop of Numidia. They maintained that their community was alone to be considered as the true church, and avoided all communication with others, as degenerated and impure. They re-baptized those who came over to their party from other churches, and, if ministers, re-ordained them. They were much persecuted by the orthodox, though they agreed with them in point of faith, and are not charged with immorality. They remained till the 6th century.||

DORRELLITES, the followers of Dorrel, a blasphemous sectary who appeared at Leyden in Massachusetts in 1787, and pretended to be a Prophet sent to supercede the dispensation of Jesus Christ, and clamored divine worship in his stead. His revocables were taken down from his own mouth, as the principles of his sect, but they are so wild and proflane that it is to be chauntingly hoped he was a maniac, of the same class as Brothers.¶

*DOSITHEANS. The author of this sect was a magician of Samaria, who pretended to be the Messiah, and is considered, though improperly, as the first Heresiarch. He had 30 disciples answering the days of the month, and among them a woman whom he called the moon. They practised circumcision, and rigid fastings, and in whatever attitude the Sabbath found them, they continued through the whole. At last, to make it believed he was taken to heaven, he retired into a secret cave, and starved himself to death: some remains of this sect were found in Egypt in the 6th century.§

the timidity of his co-adjutor Comenius; and it is doubtful whether he was burned, or saved his life by a flight to Turkey.*

*DRUIDS, the priests or ministers of Religion among the Gauls. They were chosen out of the best families, and divided into different classes: bardic, which were both poets and musicians; priests and diviners; and moral philosophers, who were instructors of youth and sometimes judges. They wore long white robes and chaplets, carried wands, with a mystic symbol round their necks, called the Druid’s Egg. They admitted no images in their religious worship, which was performed in groves of oak; but they paid peculiar honours to the Mistletoe.

Mr. Bryant maintains that the Sun was the grand object of their worship, and that Stonehenge exhibits the remains of one of their vast temples, consisting of massive stones in a circular form in the open air, sometimes poised on each other in the manner of rocking stones.†

† DUCHOBORTSI, (wrestlers with the Spirit) a sect of Russian Dissenters similar to the Quakers, as they reject all religious pictures and ceremonies, even baptism and the Lord’s Supper; and profess themselves altogether separatists from the world. On this account they have been reviled as the worst of characters, and have been persecuted to imprisonment and banishment; but have been lately recalled by the present Emperor, Alexander I, and allowed to settle in the government of Tauria. They have no priests, but exhibit one another, not excluding the females, and lead most exemplary lives, both as citizens and Christians.

DULCINISTS, the followers of Dulcinus of Lombardy, in the 11th century, a bold fanatic who after predicting the downfall of the Pope took arms to fulfil his own prophecy, and perished miserably in the attempt. He joined the Apostles and became a leader in their sect before he founded one of his own.

DUNKERS, a denomination which took its rise in the year 1724. It was founded by Conrad Peysel, a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, to the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them prosperous. They soon settled a little colony called Euphrates, in allusion to the Hebrews, who used to sing psalms on the border of the river Euphrates. They are said to derive their name from baptizing by immersion, which they perform three. And as they presented themselves to the ordinance in a peculiar manner, bowing forward, (perhaps kneeling in the water, as an act of worship,) they were in ridicule called Tumblers. This is the more probable, as it appears their baptism was accompanied with the laying on of hands.

and prayer while in the water.

Their habit seems peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash, or girdle, round the waist, and a cap, or hood, hanging from the shoulders like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society, and in each of them there is a banqueting room, and an apartment for public worship; for the brethren and sisters do not meet together even at their devotions. They live chiefly upon roots and other vegetables; the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. The Dunkers allow of no intercourse between the brethren and sisters, not even by marriage.

The principal tenet of the Dunkers appears to be this: That future happiness is only to be attained by penance and outward mortifications in this life; and that as Jesus Christ by his meritorious sufferings became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, should work out his own salvation. They are charged with holding the doctrine of supererogation; they deny the eternity of future punishments, and believe that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those who are so far humbled as to acknowledge God and Christ, are received to felicity, while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made eventually happy. They also deny the imputation of Adam's sin to his posterity. So that they are general Baptists and Universalists. But they disclaim violence even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law; on which accounts they have been called the harmless Dunkers.

Their church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be their minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts stedily.

DURSIANS or Duriats, a fierce people inhabiting the
wilds of mount Lebanon, and in the 11th century engaged in the
holy War. There is evidence that they embraced the general
profession of Christianity; but their peculiar tenets were kept
so secret that they cannot now be ascertained with certainty: it
is probable however that they were Manicheans.


FENIONITES, a denomination in the first and second cen-
turies; so called from their leader Ebion, or from their poverty,
which Ebion signifies in Hebrew. They believed the divine
mission of Christ, and, it is said, his participation of a divine
nature; yet they regarded him as a man, born of Joseph and
Mary according to the ordinary course of nature. They asserted,
that the ceremonial law instituted by Moses, was not only
obligatory upon the Jews, but also upon all others, and that
the observance of it was essential to salvation. They observ-
ed both the Jewish sabbath and the Lord’s day: and in cele-
brating the eucharist made use of unleavened bread. They abstained
from the flesh of animals, and even from milk. They rejected the old testament,
and in the new testament received only the gospel of St.
Matthew, and a book which they styled, “The Gospel ac-
cording to the Hebrews.” Dr.
Priestley claims them as Unitari-
Ian Brethren.

Some ancient writers distinguish kinds of Ebionites,
have been it.

Scotch The
Priestley’s Enquiry, &c.

Hearne’s Doctor Historicus,
Church, p. 305,
and founded the sect of the Ammonians, or New Platonists, in the second century. See Ammonians.

The moral doctrine of the Alexandrian school was as follows.—The mind of man, originally a portion of the divine Being, having fallen into a state of darkness and debility by its union with the body, is to be gradually emancipated from the chains of matter, and rise by contemplation to the knowledge and vision of God. The end of philosophy, therefore, is the liberation of the soul from its corporal imprisonment. For this purpose the Edektic philosophy recommends abstinence, with other voluntary mortifications, and religious exercises.

In the infancy of the Alexandrian school, not a few of the professors of Christianity were led, by the pretensions of the Edektic sect, to imagine that a coalition might, with great advantage, be formed between its system and that of Christianity. This union appeared the more desirable, when several philosophers of this sect became converts to the Christian faith. The consequence was, that pagan ideas and opinions were by degrees mixed with the pure and simple doctrines of the gospel."

"EGYPTIANS, antient, one of the most renowned of the early Nations, who, like the Babylonians, originally worshipped the sun, and afterwards inferior deities, which they esteemed emanations from it. "They were refined in their superstitions above all nations in the world; and conferred the names and titles of their deities upon vegetables and animals of every species; and not only upon these, but also upon the parts of the human body, and the very passions of the mind. Whatever they deemed salutary, or of great value, they distinguished by the title of sacred, and dedicated to some god. They had many emblematical personages, set off with the heads of various animals, to represent particular virtues and affections, as well as to denote the various attributes of their gods." Thus they "worshipped the creature more than the Creator;' and were given up to Idolatry beyond other countries, becoming the source of superstition to all the eastern nations. They paid particular honours to the serpent and crocodile, and to the Ibis, as a most useful animal. Apis was worshipped in the form of an ox or cow, and Osiris as a goat; and the souls of their superior deities were supposed to reside in the stars or planets. Sometimes taken great pains to prove that their idols had originally a reference to the Scripture History, and particularly to the patriarch Joseph."
EICETE, a sect in the year 180, who affirmed that, in order to make prayer acceptable to God, it should be performed with agitations both of mind and body. See Dancers.

ELCÉSITERS, the followers of Elias (or Eceesai), a sectary of the 2nd century, whether Jew or Christian is uncertain, but he held the doctrine of two principles; and other points of Manichæanism. He was succeeded by Saturninus.†

ENCATTERS, or Continents, a sect in the 2nd or 3rd century, who condemned marriage; forbade the eating of flesh, or the drinking of wine; rejected all the comforts and conveniences of life, and practised great mortification of the body. They appear to have been a branch of the Manicheans.†

ENERGICI, sectaries in the 16th century, charged with holding that the eucharist was the energy and virtue of Jesus Christ; not his body, nor a mere representation thereof.

*ENGLISH CHURCH. The Church of England is Episcopalian, and boasts a regular succession of Bishops from the times of the Apostles, conveyed to them through the Church of Rome. The Churches of England and Ireland were united by the Union of 1801, and form a grand national Establishment; but with a free toleration of Dissenting in their principles and worship, without admitting them to any of its emoluments, and excluding them from many offices in the state. See Toleration.

*ENTHUSIASTS, persons pretending to be under a divine influence—to be inspired. The word Enthusiasm is capable of a double sense—good and bad. In the former it is applied to the ardour of great minds, and the inspirations of genius; in the latter to persons pretending to inspiration, and generally to prophetic powers, without the due credentials of a prophet, the power of working miracles. The subject is too extensive to be here examined with minuteness; suffice it to say of such pretenders, 1. They often lay great stress upon dreams which they suppose to be the effect of divine influence, and which generally admit a latitude of interpretation; or 2. They fix on the more deep and obscure parts of the genuine prophets, and apply them with much ingenuity, to present times or local circumstances: so certain texts of the Apocalypse have been applied at different times to Prince Eugene, to Frederick the Great, to Buonaparte, and many others; or 3. These Pseudo-prophets mingle with their rhapsodies shrewd political guesses, which, when they come to pass, as they often do, give them great credit with the multitude.

Enthusiasts should be distinguished from Impostors, whose very design is gain, or the acquisition of power; yet they often blend in the same charac-

The man who begins an enthusiast may grow an impositor; and even the impositor by indulging his imagination may become an enthusiast, and persuade himself that he is the character he assumes.

But the greater part of Enthusiasts are perhaps persons partially deranged, and who being perfectly sane on all other topics, are not suspected to be disordered in their minds.

The term is indeed frequently misapplied, to persons who pretend to no degree of divine direction, but that which is promised to lead us into paths of virtue and of true piety; and it is the easiest way to get rid of scripture proofs and arguments to say that such an one is an Enthusiast.

EONITES, the followers of Eon d’Ecole, a lunatic gentleman of Bretagne, in the 12th century, who imagined that he was appointed to judge both the quick and dead. He ended his days in a miserable prison; but persecution and death in the most dreadful forms, could not persuade his infatuated disciples to abandon his cause.*

EOQUINIANS, so called from Equinias in the 16th century, who is said to have taught that Christ did not die for the wicked, but for the faithful only;† they were probably only inquisitive Calumnists.

*EPRIAN OF TSCHINS, a small Russian sect, followers of a monk of Kiev, who got himself ordained a Bishop through forged letters of recommendation. Being imprisoned on a discovery of the cheat, he died in confinement, but is by his sect esteemed a martyr. Their sentiments are nearly the same as the Starobredts, or Old Ceremonialists.†

EPICUREANS. They derive their name from Epicurus the Philosopher, who was born in the 109th Olympiad, or about 240 years before Christ. He accounted for the formation of the world by supposing that a finite number of that infinite multitude of atoms, which fills the immense space of the universe, falling fortuitously into the region of our world, were in consequence of their innate motion, collected into one rude and indigested mass. All the various parts of nature were formed by those atoms which were best fitted to produce them. The fiery particles formed themselves into air, and from those which subsided the earth was produced. The mind, or intellect, was formed of particles most subtle in their nature, and capable of the most rapid motion. The world is preserved by the same mechanical causes by which it was formed, and from the same causes it will at last be dissolved.

Epicurus admitted that there were in the universe divine natures: but asserted that these happy beings did not incumber themselves with the government of the world; yet that on ac-

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† Rom’s View of Religious, p. 234. † Pinkerton’s Russian Church, p. 304.
count of their excellent nature they are proper objects of reverence.

The science of physics was, in the judgment of Epicurus, subordinate to that of ethics; and his whole doctrine concerning nature was professedly adapted to rescue men from the domination of troublesome passions, and by the foundation of a tranquil and happy life. He taught that man is to do everything for his own sake, that he is to make his own happiness his chief end, and do all in his power to secure and preserve it. He considered pleasure as the ultimate good of mankind, but asserts that he does not mean the pleasures of the luxurious; but principally the freedom of the body from pain, and of the mind from anguish and perturbation. His followers however applied the principle to sensual indulgence, and this made his Philosophy so popular that people of high rank and luxurious character generally embraced it. The virtue he prescribed is resolved ultimately into our private advantage, without regard to the excellence of its own nature, or to its being commanded by the supreme Being.

**EPISCOPALIANS.** An appellation given to those who assert that episcopacy is of divine right, and was the constitution of the primitive church. They maintain that bishops [episcopous] presbyters, (or priests) and deacons are three distinct orders in the church; and that the bishops have a supremacy over both the others directly from God; in proof of this they allege that during our Saviour’s stay upon earth, he had under him two distinct orders of ministers—the twelve, and the seventy, and after his ascension, we read of apostles, presbyters, and deacons, in the church. That the apostolic, or highest order is designed to be permanent, they think, is evident from bishops being instituted by the apostles themselves, to succeed them in great cities, as Timothy at Ephesus, Titus at Crete, &c. It appears that Timothy and Titus were superior to modern presbyters, from the offices assigned them. Timothy was by Paul empowered to preside over the presbyters of Ephesus, to receive accusations against them, (1 Tim. v. 19) to exhort, to charge, and even to rebuke them. Titus was by the same apostle left in Crete for the express purpose of setting things in order, and ordaining presbyters in every city.

They contend that Bishops, in the sense in which they use the term, certainly existed in the churches as early as A. D. 160. They lay great stress on the writings of the Christian Fathers on this point, and in particular on Clement on the Epistles of St. Ignatius. The Roman and English are the principal Episcopal Churches in the Western Europe.

**ERASTIANS.** The followers

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of Erastus, a German divine of the 16th century. The pastoral office, according to him was only persuasive, like a preacher of sermons over his students, without any power annexed, the Lord's supper, and other ordinances of the gospel, were to be free and open to all, the minister might dissuade the vicious and unqualified from the communion—but might not refuse it, or inflict any kind of censure, the punishment of all offences being referred to the civil magistrate. *

*ESSENES, a Jewish sect, which maintained that rewards and punishments extended to the soul only, and considered the body as a mass of malignant matter, and the prison of the immortal spirit. The greatest part of them considered the laws of Moses as an allegorical system of spiritual and mysterious truth, and renounced all regard to the outward letter in its explanation. The leading traits in the character of this sect were, that they were sober, abstemious, peaceable, lovers of retirement, and had a perfect community of goods. They paid the highest regard to the moral precepts of the law; but neglected the ceremonial, excepting what regarded personal cleanliness, the observation of the sabbath, and making an annual present to the temple at Jerusalem. They commonly lived in a state of celibacy, and adopted the children of others, to educate them in their own principles and customs. Though they were in general adverse to oaths, they bound all whom they initiated by the most sacred vows to observe the duties of piety, justice, fidelity, and modesty, to conceal the secrets of the fraternity, to preserve the books of their instructors, and with great care to commemorate the names of the angels.

Philo mentions two classes of Essenes, one of which followed a practical, the other a theoretical institution. The latter, who were called Therapeia, placed their whole fidelity in the contemplation of the divine nature, detaching themselves entirely from secular affairs, they transferred their property to their relations and friends, and retired to solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived not far from each other in separate cottages, each of which had its own sacred apartments, to which the inhabitants retired for the purposes of devotion.†

*ESTABLISHMENTS, national Churches, like those of England and Scotland, the one Episcopal, the other Presbyterian. In favor of Establishments it is customary to plead the Jewish Theocracy and Priesthood, and their tendency to protect and preserve religion. In this country, in particular, it has been said, the reading of the scriptures in the churches has

* Neal's History of the Puritans, vol. iii. p. 140. † Enfield's Hist. of Philos. vol. ii. p. 185. See also Josephus's Antiq. and Prideaux's Connect.
been the means of preserving a knowledge of Christianity among the common people, while the revenues of the church are the necessary means of supporting the Christian ministry, and hold out encouragements to learning, and rewards to pert. On the other hand, Preservers object, that Establishments produce the most serious evils by incorporating the Church and the state; and by uniting the temporal power with the spiritual, have been the great source of religious persecution.

EUTINOPHRONES, i.e. Paganizers, a sect in the eighth century, who, professing Christianity, joined thereto all the ceremonies of paganism, such as judicial astrology, divinations of all kinds, &c.; and who observed the feasts, times, and seasons, of the gentiles.

EUCHITES. See Massabane.

EUDOXIANS, a branch of the Arians in the fourth century, so called from Eudosus, who, after the death of Aris, became head of the party. See Arius.

EUNOMIANS. See Arius.

EUSEBIANS, the followers of Eusebius, the very learned Bishop of Caesarea in the 4th century; he maintained a sub-ordination of persons in the Godhead, which has subjected him to the charge of Arianism, though as many think unjustly. See Arius.

EUSTATHIANS, a rigid denomination in the fourth century, so called from Eustathius, a monk. He prohibited marriage, the use of wine and flesh, and obliged his followers to quit all they had, as incompatible with the hopes of heaven.||

EUTYCHIANES, a kind of religious Storrs in the third century, who held that our souls are placed in our bodies to honour the angels who created them, and that we ought to rejoice equally in all events, because to grieve would be to dishonour our creator.

EUTYCHIANS, a denomination in the 5th century, so called from Eutyches, abbot of a certain convent of monks at Constantinople, and the very opposite to the Nestorians. He maintained that there was only one nature in Jesus Christ. The divine nature, according to them, had so entirely swallowed up the human, that the latter could not be distinguished; so that it was inferred our Lord had nothing of humanity but the appearance. See Jacobites.

Eutyches began to propagate his opinions about the year 448, when he was rather advanced in years, and they were immediately condemned by a Synod held by Flavian at Constantinople; the next year they were justified by the council of Ephesus, and again condemned two years after by the council of Caledon; such is the fallibility of human nature.**
FAMILISTS, or Family of Love, a denomination which appeared in Holland about the year 1565, and derived their origin from one Henry Nicholas, of Westphalia. He pretended that there was no knowledge of Christ, nor of the scriptures, but in his family. He quoted 1 Cor. xvi. 3 & 10: For we know but in part and we prophesy in part, but when that which is perfect shall come, then that which is imperfect shall be done away, and hence inferred that the doctrine of the apostles was imperfect, and to be superseded by the more perfect revelation made to The Family of Love.

This denomination taught (1.) that the essence of religion consisted in the feelings of divine love, and that it was a matter of indifference what opinions Christians entertained concerning points of faith, provided their hearts burned with the sacred flame of piety and love. (2.) That the union of the soul with Christ transforms it into the essence of the Deity. (3.) That the letter of the scripture is useless; and those sacred books ought to be interpreted in a spiritual or allegorical manner. (4.) That it was lawful on some occasions to eradicate evidence.

This sect appeared in England about the year 1580, where, when their founder was discovered, their books were ordered to be publicly burnt, and the society was dispersed.

*FANATICS*, a term of the same import with Enthusiasts, and usually given to all the professors of spiritual religion and vital godliness, though it ought to be applied only to pretenders to new revelations and prophetic inspiration. See Enthusiasts.

*PYROVONIANS*, a branch of the Socinians, so called from Pyrvonis who flourished in the 16th century. He asserted that Christ had been produced out of nothing by the supreme Being, before the creation of the world, and warned his disciples against paying religious worship either to the Son or Spirit! See Socinians.

FIFTH-MONARCHY-MEN, a denomination which arose in the seventeenth century. They derived their name from maintaining that there will be a fifth universal monarchy under the personal reign of Jesus Christ upon earth. Their leader was Thomas Young, a cooper, who, in his cart, drove in Coleman Street, having warned the passions of his audience, sailed forth toward St. Paul's Church-Yard, on Sunday Jan. 6, 1699, determined to set up the new monarchy, and vainly expecting Jesus Christ from heaven to their support. The military were called out against them, but it was 3 days before they were subdued, many being...
killed, and of the rest, Venner
and 10 others were hanged in
different parts of the city." See
Millenarys.

FLAGIANIS, the disciples of
M. Flaccus Illyricus in the 16th
century; who was learned and
zealous disciple of Luther, and
one of the authors of the famous
German Ecclesiastical History, called
Censurae Magdeburgenses. He maintained that Or-
iginal Sin is "the very substance
of human nature," a very strong
and exceptionable expression; but
perhaps intending no more
than was taught by both Luther
and Calvin,† See Calvinists.

FLAGELLIANS, a denom-
ination which sprang up in
Italy in the year 1260, and was
thence propagated through al-
mast the countries of Eu-
rope. They derive their name
from the Latin, flagello, to whip.
The society, that embraced this
new discipline, ran in multitudes,
composed of persons of both sexes,
and all ranks and ages, through the public streets,
with whips in their hands, lashing
their naked backs with aston-
ishing severity, thinking to
obtain the divine mercy for
themselves and others, by their
voluntary mortification and pe-
nance.—This sect reappeared
in the 14th and 15th centuries,
maintaining that their penance
was of equal virtue with the sa-
craments, that the forgiveness
of all sins was to be obtained
thereby; that the law of Christ
was soon to be abolished; and
that a new law, imposing the
baptism of blood, to be admi-
mistered by whipping, was to be
substituted in its place.;

LANDRIANS. See Men-
nonites.

FLORINIANs, so called
from Florus, a branch of the
Valentians in the second cen-
tury. See Valentians.

FRATRES ALBATI, or
White Brethren. See Brethren,
White.

FRANCISCANS, an order
of friars, founded in 1209 by
St. Francis of Assisi, who hav-
ing led a solitary life, was re-
claimed by a fit of sickness, and
turned to an extreme of false de-
voion. Absolute Poverty was
his fundamental rule, and rigor-
ously enforced on all his follow-
ers. Some years afterward this
rule was relaxed by the indul-
gence of several successive
Popes, but thus occasioned a
schism in the order, and divided
them into two parties, many ad-
hersing strictly to their founder's
rule, and exiling him as equal
to Jesus Christ himself. These
were called Fratresci, or little
brothers, which name Francis
himself had assumed out of
humility, and prescribed to his
followers. They were also called
Spiritual, while the others were
called, Brothers of the Com-
munity. The Franciscans main-
tained that the Virgin Mary was
born without Original Sin, which, the
Dominicans denying, occasioned a contention which ended
much to their disgrace.|| See
Dominicans.

FRATRICELLI, i.e. Little
Brothers, a sect which appeared
in Italy about 1298, and spread

94, 206, 277. ¶ Ibid vol. iii. p. 198, &c.
all over Europe. They pretended that ecclesiastics ought to have no possession of their own which was quite enough to brand them as heretics against the Church of Rome. This term had been honorably applied, as we have seen, to the spiritual or strict kind of Franciscans, but, when used in reference to the Catharists and Waldenses, was considered as a term of reproach and ridicule.

*FREETHINKERS, an appellation assumed by certain enemies of Christianity, who boasted their freedom from religious prejudices. See Drury.

*FREETHINKING CHRISTIANS, a name lately adopted by a society which arose in the year 1799, and has ever since regularly assembled in London, calling itself a church of God, founded on the principles of free enquiry. Their first members separated from a congregation of Trinitarian Dissenters in Parliament Court Chapel, Bishopsgate Street: they rejected the doctrine of the Trinity, the atonement, and other points of Calvinism; then the Sacraments and the immortality of the soul; lastly, the inspiration of the scriptures and public worship; for they have neither singing nor prayer in their assemblies, and regard the Bible only as an authentic history.

These freethinking Christians readily admit that, since their first assembling as a body, their sentiments have undergone considerable alteration on points of primary importance; but they contend that this is the natural consequence of free inquiry; that men who have heretofore been the slaves of error, could not but advance in the attainment of truth, after adopting a system which left thought unrestrained, and conscience free; and they are still ready to renounce any opinion, whenever it shall appear to them untenable. In consequence, their public meetings, which are mostly on Sunday forenoons, resemble rather debating society than a Christian church. The Elder opens the meeting by stating the subject for consideration, and, at his call, several speakers successively address the meeting. It is not unusual to hear among them a difference of opinion; and they are all prompt to controvert the current doctrines of the Christian world, to show their dissent from all sects and parties and their aversion to the clergy, and to Christian ministers of all denominations.

This society was little known till the year 1808, when they advertised their intention of publicly inquiring into the "existence of a being called the devil." So singular a notice could not fail of drawing a considerable number of dissenters to their assembly, especially on Sunday morning. The landlord of the house at which they met, in the Old Change, alarmed for his personal security, obliged them to remove, and they engaged the large room at the Paul's Head, Latton Street. Here the magistrate interfered;

but as they had taken the precaution to license themselves under the Toleration Act, nothing could be done legally to restrain them. Since then they have set up a periodical publication, under the title of the "Freethinking Christian's Magazine," in which they profess to disseminate Christian, moral, and philosophical truth, and they have erected a handsome meeting house in the Crescent behind Jewin Street, Cripplegate, where this weekly assembly, consisting of members and strangers, is said to amount to between four and five hundred persons.

The following appears to be the latest summary of their opinions. "The Christian religion," they say, "consists in the worship of one God, eternal, just, and good, and in an obedience to the commands of Jesus his messenger on earth, who taught the wicked to repent of the error of their ways, and that God was ever ready to receive them. Forms and ordinances, parade and show, are no parts of his system, but virtue and purity of heart can alone prepare man for a blissful existence beyond the grave. The wisdom and hope of which were furnished by the resurrection of the Saviour of their faith, a member of earth, and an heir of immortality."*

FREETHINKERS, Arminians, characterized by their adherence to the doctrine of Freewill, as implying a self-determining power in the mind. Dr. Clarke defines Liberty to be "a power of self-motion, or self-determination," which definition implies that in our volitions we are not acted upon. Activity, and being acted upon, are incompatible with one another. In whatever instances, therefore, it is truly said of us that we act, in those instances we cannot be acted upon. A being, in receiving a change of its state from the exertion of an adequate force is not an agent. Man, therefore, could not be an agent, were all his volitions derived from any force, or the effects of any mechanical causes. In this case, it would be no more true that he ever acts, than it is true of a ball, that it acts when struck by another ball. To prove that a self-determining power belongs to the will, it is urged that we ourselves are conscious of possessing such liberty. We blame and condemn ourselves for our actions, have an inward sense of guilt and shame, and remorse of conscience, which feelings are inconsistent with the scheme of necessity. We universally agree that some actions deserve praise, and others blame, for which there would be no foundation, if we were invariably determined in every volition. Approbation and blame are consequent upon free actions only. It is an article in the Christian faith, that God will render rewards and punishments to men for their actions in this life. We cannot maintain his justice in this particular, if men's actions be necessary, either in their own nature, or by divine decrees and influence. Activity and self-determining powers are

also alleged to be the foundation of all morality, and the greatest possible happiness. See Necessitarianism.

FRENCH PROPHETS
They first appeared in Dauphiné and Vivarais. In the year 1688, five or six hundred of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost, and they soon amounted to many thousands.

Then they had strange fits, which came upon them with tremblings and terrors, as in a swoon, which made them reel and stagger till they dropped. They beat themselves, fell on their backs, shut their eyes, and heaved their breasts, as in fits, and when they came out of these trances said they saw the heavens open, the angels, paradise, and hell, and then began to prophesy.

The burden of their discourses was, Repeat, ascend your lover, the end of all things draws nigh! The walls of their Assemblies, and, when in the open air, the hills reounded with their loud cries for mercy; and with imprecations against the priests, the church and the pope, with predictions of the approaching fall of popery.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit with them, which discovered itself by extacies, agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in London, of both sexes, of all ages, men, women, and children; and they had delivered four or five hundred prophetic warnings.

The great thing they pretended by their spirit was, to give warning of the near approach of the kingdom of God, the happy times of the church, the millennium state. Their message was that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous scriptures concerning the new heavens, and the new earth, &c. was now even at the door--that this great work was to be wrought on the part of man by spiritual arms only proceeding from the mouths of those who should, by inspiration of the Spirit, be sent forth in great numbers, to labour in the vineyard—

that this mission of his servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked throughout the world, as famine, pestilence, earthquakes, &c.—that the exterminating angels should root out the tares, and leave upon earth only good corn; and that the works of men being thrown down, there should be but one Lord, one faith, one heart, and one voice, among mankind. They declared that all these great things would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of

* See Locke on Free Will. Letters between Clarke and Leibnitz. The Correspondence between Drs. Priestley and Price.
Discerning the secrets of the heart; the power of conferring the same spirit on others by the laying on of hands, and the gift of healing. To prove they were really inspired by the holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers by the Most High. See Izzy.

FRIENDS, or Quakers, a religious society which began to be distinguished about the middle of the seventeenth century. Their doctrines were first promulgated in England, by George Fox, about the year 1647, for which he was imprisoned at Nottingham, in the year 1649, and the year following at Derby. The appellation of Quakers was given to them by way of contempt; some say on account of their trembling under the impression of divine things; but they say, it was first given them by one of the magistrates who committed G. Fox to prison, on account of his imploring him and those about him, to tremble at the word of the Lord.

From their first appearance they suffered much persecution. In New England they were treated with peculiar severity, though the settlers themselves had but lately fled from persecution.

During these sufferings they applied to King Charles II. for relief, who in 1661 granted a mandamus, to put a stop to them. Neither were the good offices of this prince in their favour confined to the colonies; for in 1672 he released under the great seal 400 of those suffering people, who were imprisoned in Great Britain.

To what has been alleged against them, on account of Jn. v. Noylon and his associates, they answer, that their extrava-gances and blasphemies were disapproved at the time, and the parties disowned; nor was he restored till he had given signs of a sincere repentance, and publicly condemned his errors.

In 1681 Charles II. granted to Wm. Penn the province of Pennsylvania. Penn's treaty with the Indians, and the liberty of conscience which he granted to all denominations, even those which had persecuted his own, do honour to his memory.

In the reign of James II. the Friends, in common with other English dissenters, were relieved by the suspension of the penal laws. But it was not till the reign of William and Mary that they obtained any thing like a proper legal protection.

An Act was made in the year 1696, which, with a few exceptions, allowed to their affirmation the legal force of an oath, and provided a less oppressive mode for recovering tythes under a certain amount; which provisions under the reign of George I. were made perpetual. For refusing to pay tythes, &c. however, they are still liable to suffer in the exchequer and ecclesiastical court, both in Great Britain and Ireland.

The doctrines of the society

of Friends have been variously represented, and it is too much to suppose so large a denomination can be perfectly unanimous. The following account, however, has been drawn up by one of themselves, and nearly in the words of their own most approved writers.

1. They believe that God is one, and that this one God is Father, Son, and Holy Ghost, as in Matt. xxviii. 19. [Claridge.] To the assertion that they deny the Trinity, William Penn answers, "Nothing less, they do believe in the holy Three, or the Trinity of Father, Word, and Spirit, according to the scriptures, but they are very tender of quitting scripture terms and phrases for schoolmen's, such as distinct and separate persons and subsistences, &c. and they judge that a curious enquiry into those high and divine relations, though never so great truths in themselves, tends little to godliness, and less to peace."

2. They believe that Christ is both God and Man in wonderful union; that he suffered for our salvation, was raised again for our justification, and ever liveth to make intercession for us. And in reply to the charge, that the Quakers deny Christ to be God, W. Penn says, "A most untrue and uncharitable censure, for their great and characteristic principle is, that Christ, as the divine Word, lighteth the souls of all men who come into the world, with a spiritual and saving light, (according to John i. 9--12,) which none but the Creator of souls can do.

3. They believe the scriptures to be of divine authority, given by the inspiration of God through holy men; that they are a declaration of those things most surely believed by the primitive Christians; and that they contain the mind and will of God, and are his commands to us: in that respect they are his declaratory word, and therefore are obligatory on us, and are profitable for doctrine, reproof, &c. They love and prefer them before all books in the world, rejecting all principles and doctrines that are repugnant thereunto. "Nevertheless, (says Barclay) because they are only a declaration of the fountain, and not the fountain itself, they are not to be esteemed the principal ground of all truth and knowledge, nor the primary rule of truth and manners, but a secondary rule, subordinate to the Spirit, from whom they have all their excellence and certainty."

They object to calling the scriptures the Word of God, as being a name applied to Christ by the sacred writers themselves, though too often misunderstood by those who extol scripture above the immediate teaching of Christ's Spirit in the heart; whereas without the last, the first cannot be profitably understood.

4. On the original and present state of man, Wm. Penn says, "The world began with innocency; all was then good; that God had made; but this happy state lasted not long; for man, lost the divine image, the wisdom, power, and purity he was made in; by which, being no longer fit for paradise, he was expelled that garden as a poor
that God is just in forgiving true penitents upon the credit of that holy offering—that what he did and suffered satisfies and pleased God, and was for the sake of fallen man whom he displeased him. (Psa.)

6. On immediate revelation. They believe that the saving, certain, and necessary knowledge of God, can only be acquired by the inward, immediate revelation of God’s Spirit. They prove this from 1 Cor. vii. 11 12. xi. 3. Heb. viii. 10. Where the law of God is put into the mind, and written in the heart, there the object of faith and revelation of God is inward, immediate, and objective: but these divine revelations (says Lavenel) as they do not, so neither can they at any time contradict the scripture testimony, nor right and sound reason.

7. On universal and saving light. They affirm that “God hath given to every man a measure of the light of his own Son, (John i. 9,) and that God by this light invites, calls, and strives with every man, indeed to save him; which as it is received works the salvation of all, even of those who are ignorant of the death of Christ, and of Adam’s fall; but that this light may be resisted, in which case God is said to be resisted and rejected, and Christ to be again crucified; and to those who thus resist and refuse him he becomes their condemnation.”

8. On perfection and perseverance. They assert that as many as do not resist this light, become holy and spiritual, bringing forth all those blessed fruits which are acceptable to...
God: and by this holy bath (to wit; Jesus Christ formed within us, and working in us,) the body of death and sin is crucified, and we are freed from actually transgressing the law of God. And they entertain worse notions of God, than to limit the operations of his grace to a partial cleansing of the soul from sin, even in this life. (Matt. v. 48. 1 John ii. 14. in. 3.) Yet this perfection still admits of a growth; and there remains always a possibility of sinning, where the mind does not most diligently and watchfully attend to the Lord.

9 Concerning worship. They consider as obstructors to pure worship, all forms which divert the attention of the mind from the secret influences of the Holy Spirit. Yet, although true worship is not confined to time and place, they think it incumbent on Christians to meet often together, in testimony of their dependence on their heavenly Father, and for a renewal of their spiritual strength. When thus met, they believe it to be their duty patiently to wait for the arising of that life which, by subduing those thoughts, produces an inward silence, and therein affords a true sense of their condition; believing even a single sigh, arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performance, however specious, originating in the will of man.

10. On the ministry. As by the light, or gift of God, all true knowledge in things spiritual is received, so by the same, as it is manifested in the heart, every true minister of the gospel is ordained and prepared for the work. Moreover, they who have this authority, may and ought to preach the gospel, though without human commission or literature. (1 Pet. iv. 10, 11.) Barclay.

11. On baptism and the supper. They believe that as there is one Lord and one faith, so there is one baptism; which is not the putting away the filth of the flesh, but the answer of a good conscience before God. And this baptism is a pure and spiritual thing, by which we are buried with him, that being washed and purged from our sins, we may walk in newness of life, of which the baptism of John was a figure, which was commanded for a time, and not to continue for ever. (Matt. in. 11.) Hence it follows, that the baptism which Christ commanded, (Matt. xxviii. 19.) must relate to his own baptism, and not to that of John: to say it must be understood of water is but to beg the question, the text being wholly silent thereon. With respect to the other rite, termed the Lord's supper, they believe that the communion of the body and blood of Christ is spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; and that this is most agreeable to the doctrine of Christ concerning this matter. (John vi. 58, 54.) Barclay.

12. They believe the resurrection, according to the scripture, not only from sin, but also from death and the grave. They
believe that as our Lord Jesus was raised from the dead by the power of the Father, and was the first fruits of the resurrection, so every man in his own order shall arise; they that have done well to the resurrection of eternal life, but they that have done evil to everlasting condemnation. And as the celestial bodies do far exceed the terrestrial, so they expect our spiritual bodies in the resurrection shall far exceed what our bodies now are. (Penn and Sowell.)

Having treated of the principles of religion as professsed by the Friends, we now proceed to notice some tenets which more immediately relate to their conduct among men.

1. On oaths and war:—With respect to the former of these they abhor; literally by these words of our Saviour: But I say unto you, Swear not at all, neither by heaven, nor by earth, nor by anything that is in heaven: let your communication be, Yea, yea; nay, nay; for whatsoever is more than these cometh of evil. (Matt v, 33–37.)

To prove that war is not lawful to Christians, they likewise argue thus.—(1) Christ commands that we should love our enemies. (2) The Apostle James testifies that wars and strifes come from the lusts which war in the members of carnal men. (3) The Apostle Paul admonishes Christians that they defend not themselves, neither avenge, by rendering evil for evil; but give place unto wrath, because vengeance is the Lord’s. (4) The prophets Isaiah and Micah have expressly foretold that in the mountain of the house of the Lord, Christ shall judge the nations, and then they shall beat their swords into ploughshares, &c. and there shall be none to hurt nor kill in the holy mountain of the Lord. (Barclay.)

2. On department.—(1) They affirm that it is not lawful for christians either to give or receive such flattering titles of honor, as your Holiness, your Majesty, your Excellency, &c. because these titles are no part of that obedience which is due to magistrates or superiors; neither doth the giving them add to, or the not giving them diminish from, that subjection we owe them. But they do not object to employ those titles which are descriptive of their station or office; such as king, prince, duke, earl, bishop, &c. Neither do they think it right to use what are commonly called compliments, such as your most obedient servant, &c. Such customs have led christians to lie, so that to use falsehood is now accounted civility. They dismiss these names of the months and days, which, having been given in honor of the heroes and false gods of the heathen, originated in their slavish or superstitious: they likewise condemn the custom of speaking to a single person in the plural number, as having also arisen from motives of adulation.—(2) They affirm that it is not lawful for christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them; because these are the outward signs of our adoration towards God. (3) They affirm that it is not lawful for christians to use superfluities in apparel, which are of no use,
save for ornament and vanity.

4. That it is not lawful to use games, sports, or plays among Christians, under the notion of recreation, which do not agree with Christian gravity and sobriety." They allege that the chief end of religion is to redeem men from the spirit and van conversation of the world, and to lead them into inward communion with God, therefore every thing ought to be rejected that wastes our precious time, and diverts the heart from that evangelical spirit which is the ornament of a Christian.

With regard to religious liberty, they hold that the rights of conscience are sacred and inviolable, subject only to the control of the Duty, who has not even authority to any man, or body of men, to compel another to his religion. (Barelay)

3. On their church government, or discipline. To effect the salutary purposes of discipline, they have established monthly, quarterly, and yearly meetings. A monthly meeting is usually composed of several particular congregations, situated within a convenient distance. Its business is to provide for the subsistence of the poor, (for they maintain their own poor) and for the education of their offspring; to examine persons desiring to be admitted into membership; to deal with disorderly members, and if irreclaimable, to disown them. (Matt. xviii, 15—17.)

All marriages are proposed to these meetings for their concurrence, which is granted, if, upon enquiry, the parties appear clear of other engagements, and if they also have the consent of their parents or guardians; with which no marriages are allowed: for this society has always scrupled to acknowledge the exclusive authority of the priests to marry. Their marriages are solemnized in a public meeting for worship, and the monthly meeting keeps a record of them; as also of the births and burials of its members. This society does not allow its members to sue each other at law; it therefore enforces all to end their differences by speedy and impartial arbitration: and if any refuse to act according to these rules, they are disowned. Several monthly meetings compose a quarterly meeting, to which they send representatives, and to which appeals lie from the monthly meetings. The yearly meeting has a general superintendence of the society in the country in which it is established, and as particular exigencies arise, makes such regulations as appear to be requisite; and appeals from the quarterly meetings are here finally determined. There are also meetings of the female friends, held at the same times and places (in separate apartments) to regulate matters relative to their own sex. There are likewise meetings for sufferings, relative to the penalties inflicted for tithes, or other matters which they consider of the nature of persecution.*

* Sewell's history of the people called Quakers. 8vo. edit. vol. i. p 15—132. vol. ii. p 552. R. Claridge's Life and posthumous Works.
CAJANITE. A denomination which sprang from the Eutychians. They derive their name from Cajus, a bishop of Alexandria, in the sixth century, who is said to have denied that Jesus Christ, after the hypostatical union, was subject to any of the intrusions of human nature.

GALILEANS, or GAIANTAES, a political sect, or rather party among the Jews, the followers of Judas, a native of Gaulan in Galilee who in the tenth year of Jesus Christ excited his countrymen, the Galileans, and many other Jews, to take arms, and venture upon all extremities, rather than pay tribute to the Romans. The principles he instilled into his party were, not only that they were a free nation, and ought not to be in subjection to any other, but that they were the elect of God, that he alone was their governor, and that therefore they ought not to submit to any ordinance of man. Though Judas was unsuccessful, and his party in their very first attempt entirely routed and dispersed; yet so deeply had he infused his own enthusiasm into their minds, that they never rested, until in their own destruction they involved the city and temple.

GALICAN CHURCH. Notwithstanding the established religion of France is Roman Catholic, and the king of France is called eldest son of the church, the Gallican clergy have ever been more excepted from the temporal dominion of the pope, than those of any other country, and that in two respects. 1. The pope has not authority to command any thing in which the civil rights of the kingdom are concerned. 2. Though the pope's supremacy is owned in spiritual matters, yet his power is limited and regulated by the decrees and canons of ancient councils received in the realm.

In the established church Janissaries were very numerous. The bishops and prebendaries were all in the gift of the king; and no other Catholic state, except Italy, had so numerous a clergy as France, among whom were 18 archbishops, and 111 bishops.

Since the repeal of the edict of Nantz, in the 17th century, the protestants have suffered much from persecution, but a law, which did much honour to


† The causes of the French revolution may be traced as far back as this period, when the great body of French protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure must needs be, the
Lewis xvi. late king of France, gave to his non-roman catholic subjects, as they were called, all the civil advantages of their catholic brethren. The French clergy amounted to one hundred and thirty thousand, the higher orders of which enjoyed immense revenues, but the curés, or great body of acting clergy, seldom possessed more than about 300 a year. The clergy, as a body independent of their tithe, possessed a revenue arising from property in land, amounting to five millions sterling annually, at the assessment were exempt from taxation. Before the levying system had taken place, the clergy signified to them the instructions of their constituents to contribute to the extravagances of the state in equal proportion with the other classes. Not contented with this offer, the tribes and revenues of the clergy were taken away, in lieu of which it was agreed to grant a certain stipend to the different ministers of religion, but the possessions of the church were considered as national property by a decree of the constituent assembly. The religious orders, viz the communities of monks and nuns, possessed immense landed estates; and after having abolished the orders, the assembly seized the estates for the use of the nation. The gates of the cloisters were now thrown open. The next step of the assembly was to establish what is called the civil constitution of the clergy. This decree, though opposed with energetic eloquence was passed, and was soon after followed by another, obliging the clergy to swear to maintain the civil constitution, every act of every menace was used to induce them to take the oath great numbers, however, refused, among whom were 138 bishops, and were driven from their sees, and parishes, three hundred of the priests being massacred in one day in one city. All the other pastors who adhered to their religion were either sacrificed or compelled to seek a refuge among foreign nations.†

Notwithstanding this, may general prevalence of infidelity. Let the religious part of any nation be bane ked and a general spread of infidelity must necessarily follow; such were the effects in France. Through the whole of the eighteenth century infidelity was the fashion, and not only among the princes and nobles, but even among the greater part of the bishops and clergy. And as they had . . . the same effect, the French revolutionists were, and however much the sufferers, as fellow-creatures, are entitled to our pity; yet, considering the event as the just retribution of God, we are constrained to say, 'Thou art righteous, oh Lord, who art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy!' Rev xvi. 5 6.

* Encyclopaedia, vol. xvi. p. 130. † Barruel's Hist. of the Clergy.
28, 1795, a decree was obtained for the freedom of Religious worship, and in the following June the churches in Paris were opened with great ceremony. The Theophanitopolitans, headed by Paine, attempted to convert the people from Atheism to a popular kind of Deism, though with small and temporary success; and they soon vanished from the country. See Theophanitopolitans.

Buonaparte was an avowed friend to religious toleration, and showed in many cases a partisanship to the Protestants, and a great antipathy to the Catholic Priests whom he justly suspected immoral to his authority. The Protestant Religion, however, did not spread, the people being so deeply tainted with infidelity as to shew a total unrelentancy to religion, while at the same time they were saturated with impiety, so that they seem to have banished the subject from their thoughts.

Upon the late restoration of the Bourbons, the Roman Catholic Religion has been re-established with all its pomp and superstitions. At the same time it is a satisfaction to learn, that the Protestant Religion is nor from having been annihilated, hundreds of Protestant Ministers, and thousands of private Christians being found in that community in the South of France, though it must be confessed much declined in zeal and purity, both of doctrine and manners.†

GAULANTIES, See Galileans.

GAURS or Guebers, a sect in Persia, who pretend to be the successors of the ancient magi, the followers of Zoroaster. Though said to be numerous, they are tolerated in but few places. A combustible ground, about ten miles distant from Baku, a city in the north of Persia, is the scene of their devotions, where are several old little temples, in one of which the Guebers pretend to preserve the sacred flame of the universal fire, which rises from the end of a large hollow cane, stuck into the ground, resembling a lamp burning with pure spirits; or rather similar to the gas lights now exhibited in many parts of London.

This religion was founded by Zoroaster, who lived about the year of the world 2800, and taught his followers to worship God only under the form of fire; considering the brightness, purity, and incorruptibility of that element, as bearing the most perfect resemblance of the nature of the good Deity; while he considered darkness to be emblematic of the evil principle; Zoroaster compiled a book for

* Moody's Sketch of Modern France. † Monthly Mag. vol. viii. p 189. ‡ Lynn Mag. 1814. p 299. § Of the two opposing principles, the good one was called Oromasdes, and the evil, Ahiram. Some have asserted that the ancient Persians held a co-equality of these two principles. Other writers say, that the evil principle was created out of darkness, and that Oromasdes first subsisted alone; that by him the light and darkness were created; and that in the compo-
the use of the priests, who were to explain it to the public at large. This book was called the Zend, i.e. a kind of fire, because it was for the use of those who worshipped the fire; but the original meaning was to kindle the fire of religion in their hearts. In this book there are so many passages taken out of the Old Testament, that some learned men have supposed the author was a Jew. He gives almost the same account of the creation of the world, and of the ancient patriarchs, as we find recorded in Scripture. He enjoins relating to clean and unclean beasts, the same as was done by Moses, and in the same manner orders the people to pay tithes to the priests. The rest of the book contains the life of the author, his pretended visions, the methods he used in order to establish his religion, and concludes with exhortations to obedience. Yet, notwithstanding the striking similarities between the Zend and the laws of Moses, it will not follow from hence that Zarathustra was a Jew. The Chaldæans and Persians were inquisitive people, they even sent students to India and Egypt; and, when the Jews were in a state of captivity among them, they would naturally inquire into the mysteries of their religion.

GAZARES, a denomination which appeared about the year 1197 at Gazare, a town of Dalmatia. They held almost the same opinions with the Albigenses; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

*GENTILES, a form which the Jews applied to all foreigners, so the Greeks called all other nations barbarians.

GENTOOLS. See Hinduus.

GEORGIANS. See Eberusans.

*GLASSITES, the followers of Mr. John Glass of Perth. He was a minister of the Established church at Tealing, near Dundee, but expelled for preaching against the Scotch League and covenant, and maintaining the pure spirituality of Christ's Kingdom, with some other points afterwards taught by Sandeman (see Sandemanites). His principal work is entitled, 'The Testimony of the King of Martyrs.'

Gnostimachii, the possessed enemies to the Gnostics, i.e. the speculative knowledge of Christianity. They rested wholly on good works, calling it a useless labour to seek for piety in the scriptures. In short, they contended for the practice of morality in all simplicity, and blamed those who

position of this world good and evil are mixed together, and so shall continue till the end of all things, when each shall be separated and reduced to its own sphere. Others have endeavoured to account for the origin of the prince of darkness thus: "Gromarcus (say they) and once within his mind: 'How shall my power appear, if there be nothing to oppose me?' This reflection called Abimelech into being, who thenceforward opposed all the designs of God; and thereby, in spite of himself, contributes to his glory. See Heckford on Religions, p. 109.
aimed at a deeper insight into the mysteries of religion. They were the reverse of the Gnostics.—See the following article.

GNOSTICS. This denomination sprang up in the first century, as is supposed among the disciples of Simon Magus, who united the principles of his philosophy, with those of Christianity; and were distinguished by the appellation of Gnostics, from their boasting of being able to restore mankind to the knowledge, (gnosis) of the supreme Being, which had been lost in the world. This party was not conspicuous for its numbers or reputation before the time of Adrian. It derives its origin from the oriental philosophy. The hypothesis of a soul distinct from the body, which had pre-existed in an angelic state, and was (for some offence committed in that state) degraded and confined to the body as a punishment, had been the great doctrine of the eastern sages from time immemorial. Not being able to conceive how evil in so great an extent could be subservient to good, they supposed that good and evil had different origins. They looked upon matter as the source of all evil, and argued in this manner: There are many evils in this world, and men seem impelled by a natural instinct to the practice of those things which reason condemns; but that eternal mind from which all spirits derive their existence, must be inaccessible to all kinds of evil, being of a most perfect and be-

See Gaurs, above.
The oriental sages expected the arrival of an extraordinary messenger of the Most High invested with a divine authority, endowed with the most eminent sanctity and wisdom; and peculiarly appointed to enlighten with the knowledge of the Supreme Being, the darkened minds of miserable mortals. When these philosophers afterwards discovered that Christ and his followers wrought miracles of the most amazing kind, and of the most salutary nature, they were easily induced to connect their fundamental doctrines with Christianity, by supposing him the great messenger expected from above, to deliver men from the power of the malignant genius (or aion) to whom, according to their doctrine, the world was subjected; and to free their souls from the dominion of corrupt matter. But though they considered him as the Son of the Supreme God, sent from the pleroma, (or habitation of the everlasting Father) they denied his deity, looking upon him as inferior to the Father. They also rejected his humanity, upon the supposition that every thing concrete and corporeal, is in itself essentially and intrinsically evil. Hence the greater part of the Gnostics denied that Christ was clothed with a real body, or that he really suffered the pains and scourges of the cross. They maintained that he came to mortals with no other view than to deprive the aions, or spiritual tyrants of this world, of their influence upon virtuous and heaven-born souls; and, destroying the empire of these wicked spirits, to teach mankind how they might separate the divine mind from the impure body, and render the former worthy of being united to the Father of spirits. It is probable that the apostle Paul, when he censures “endless genealogies and old wives' fables,” has reference to the philosophy of the Gnostics.

Their persuasion that evil resided in matter, rendered them unfavourable to wedlock, and led them to hold the doctrine of the resurrection of the body in great contempt. They considered it as a mere clog to the immortal soul, and supposed that nothing was meant by it but either a moral change in the minds of men, which took place before they died; or that it signified the ascent of the soul to its proper abode in the superior regions, when it was disengaged from its earthly incumbrance.

As the Gnostics were philosophic and speculative people, and affected refinement, they did not make much account of public worship, or of positive institutions of any kind: they are said not to have had any order in their churches.

As many of this denomination thought that Christ had not any real body, and therefore had not any proper flesh and blood, it seems, on this ground, when they used to celebrate the eucharist they did not make any use of wine, which represents the blood of Christ, but of water only.

We have little account of
what they thought with respect to baptism; but it seems that some of them at least disused it! and it is said that others abstained from the eucharist and from prayer.

The greatest part of this denomination adopted rules of life which were full of austerity, recommending a strict and rigorous abstinenence; and prescribes the most severe bodily mortifications, from a notion that they had a happy influence in purifying and enlarging the mind, and in disposing it for the contemplation of celestial things.

The Egyptian Gnostics are distinguished from the Asiatic by rejecting the evil principle of the passions — by making Jesus and Christ two persons, and by less severity of life and manners.

These branches of the Gnostics were subdivided into various denominations. See Antinomia, acodrites, Bardeasanites, Basilidians, Carpoctians; Cerdonians, Cerinthians, Marcionites, Ophites, Saturnians, Simionians, and Valentinians.

GORTONIANS, a sect that made great disturbance in New England in 1643. S. Gorton was their leader, and was charged with Antinomian sentiments.

GOSPELLERS, a sect which arose at the time of the Reformation in England, and which speaking slightly of the Law and all its obligations, and talking highly of grace, are charged with introducing Antinomianism into this country.

*GRELATA. The ancient Greeks derived their theology and mythology from Egypt or Syria, or perhaps both. Mr. Bryant says, those who derived their religion from Egypt and the East misconstrued everything they borrowed, and added many absurdities of their own. Others suppose the Greek mythology a corruption of the Scripture History, and much learned ingenuity has been employed to show that the gods of Greece borrowed their history from the Jewish Patriarchs. Saturn is supposed to have been Noah, Neptune Jupiter, Apollon Joshua, Marsus Moses, and so of the rest, except Jupiter or Jove, the supreme God, whose name is derived from Jah, or the incommunicable name, Jehovah.] The probability seems to be that in the first instance most pagan nations worshipped the Sun and other heavenly bodies, and afterwards those heroes, or secondary gods, whose history they borrowed from tradition, and improved by poetic fables, till they formed the elegant system of the Greek Mythology.

GREEK CHURCH. In the eighth century there arose a difference between the eastern and western churches, which was carried on with great vehemence during the ninth cen
tury; and in the eleventh a total separation took place. At that time the patriarch Michael Cerularius, who was desirous to be freed from the papal authority, published an invective against the Latin church, and accused its members of maintaining various errors. Pope Leo retorted the charge, and sent legates from Rome to Constantinople. The Greek patriarch refused to see them; upon which they excommunicated him and his adherents publicly in the Church of St. Sophia, A.D. 1054. The Greek patriarch excommunicated those legates, with all their adherents and followers, in a public council; and procured an order of the emperor for burning the act of excommunication which they had pronounced against the Greeks. This rupture has never been healed; and at this day a very considerable part of the world professes the religion of the Greek, or eastern church. The Nicene and Athanasian creeds are the symbols of their faith.

The principal points which distinguish the Greek church from the Latin, are as follow:—(1.) They maintain that the Holy Ghost proceeds from the Father only, and not from the Father and Son.—(2.) They disown the authority of the pope, and deny that the church of Rome is the true catholic church.—(3.) They do not accept the character of infallibility.—(4.) They utterly disallow works of supererogation, indulgences, and dispensations.—(5.) They administer prayers and services for the dead, as an ancient and pious custom; and even pray for the remission of their sins; but they will not allow the doctrine of purgatory, nor determine anything dogmatically, concerning the state of departed souls.—(6.) Some, as the Georgians, defer the baptism of their children till they are three or four, or ten years of age.—(7.) The chrism, or baptismal unction, immediately follows baptism. The priest anoints the person baptized in the principal parts of the body, with an ointment consecrated with many curious circumstances for that purpose by a bishop; this chrism is called the unction with ointment, and is a mystery peculiar to the Greek communion, holding the place of confirmation in that of the Roman; it is styled the seal of the gift of the Holy Ghost.—(8.) They insist that the sacrament of the Lord’s supper ought to be administered in both kinds; and they give the sacrament to children after baptism.—(9.) They exclude confirmation and extreme unction out of the seven sacraments; but they use the holy oil, or euchalaios, which is not confined to persons in the close of life, like the extreme unction of the Roman church; but is administered, if required, to devout persons upon the slightest need. Seven priests are required to administer this sacrament regularly, and it cannot be administered at all by less than three. After the oil is solemnly consecrated, each priest, in his turn, anoints the sick person, and prays for his recovery.—10. They deny particular confession to be a divine
precept, and say it is only a positive institution of the church. Confession and absolution constitute this mystery in the Greek church, in which penance does not make a necessary part.—11. They do not pay any religious homage to the eucharist.—12. They administer the communion to the laity both in sickness and health.—13. They do not admit of images or figures in bas-relief, or embossed work; but use painting and sculpture in silver.—14. They permit their secular clergy to marry once; but never twice, unless they renounce their function, and become laymen.—15. They condemn all fourth marriages.

The invocation of saints and transubstantiation, are alike received by the Greek and Latin churches. They observe a number of holydays, and keep four fasts in the year more solemn than the rest; of which the fast in Lent, before Easter, is the chief.

The service of the Greek church is too long and complicated to be particularly described in this work. the greatest part consists in psalms and hymns.—Five orders of priesthood belong to the Greek church; viz. bishops, priests, deacons, sub-deacons, and readers; which last includes singers, &c. The episcopal order is distinguished by the titles of metropolitan, arch-bishops, and bishops. The head of the Greek church, the patriarch of Constantinople is elected by twelve bishops, who reside nearest that famous capital; but the right of confirming this election beongs at present to the Turkish emperor. The governor of this prelate is very extensive. He calls councils by his own authority, to govern the church, and with permission of the emperor, administers justice in civil cases among the members of his communion. The other patriarchs are those of Jerusalem, Antioch, and Alexandria, all nominated by the patriarch of Constantinople, who enjoys a most extensive jurisdiction. For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople. In this assembly the patriarch of Constantinople presides, with those of Antioch and Jerusalem, and twelve archbishops.

In regard to discipline and worship, the Greek church has the same division of the clergy into regular and secular, the same spiritual jurisdiction of bishops and their officials, the same distinction of ranks and offices with the church of Rome.

The Greek church comprehends in its bosom a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lydia, Arabia, Mesopotamia, Syria, Silicia, and Palestine; Alexandria, Antioch, and Jerusalem; the whole of the Russian empire in Europe; great part of Siberia in Asia; Astrachan, Casan, and Georgia.

The riches of some of the Greek churches and monasteries, in jewels, (particularly pearls,) in plate, and in the habits of the clergy, are very great, and reckoned not much
inferior to those in Roman Catholic countries." See Russian Church.

"GYMNOSOPHISTS, a sect of Indian Philosophers, famous in antiquity for their strict adherence to the principles of the Religion they professed, their devotedness to the study of wisdom, and their aversion to idleness and indolence. They believed in the immortality and transmigration of the soul, and placed the chief happiness of man in a contempt of the delusive pleasures and attractions of this mortal life. They dwelt in woods, where they lived upon the wild products and fruits of the earth, and never drank wine, nor married. In some cases they did not form themselves into Societies, but each had his private recess, where he studied and performed his devotions by himself. These were a kind of Hermits, of which some are said to have dwelt on a mountain in Ethiopia.

They were called Gymnosophists, i.e. naked Philosophers, not because they went absolutely naked, but perhaps in ridicule, because they wore only what was required for decency and convenience. Some of them attained to eminence in the Sciences, and practised medicine. They are supposed to have had their origin from the Brahmins."


† Ency. Perth.

"HALDANITES, the followers of Messrs. Robert and James Haldane, gentlemen, brothers, and seceders from the Church of Scotland, who, about 15 years since formed the design of devoting themselves to the propagation of the Gospel in India; but, being prevented by the East India Company, diverted their attention to its dissemination at home; and, spent considerable sums in the erection of large places of worship in Edinburgh and Glasgow, and in other means of circulating the true Religion. In the prosecution of their enquiries after truth they adopted many of the tenets of Sandemanianism, with very rigid forms of discipline. Afterwards they became Baptists, and the Party divided and subdivided till they came into obscurity, and most of their followers have either joined the Scotch Baptists under Mr. McLean, the Scotch Independants..."
under Messrs. Ewing, Wardlaw, &c, the Dalutes, or the Sandemanians.

HEBREWS. the posterity of Eber, the ancestors of Abraham (Gen. xi. 16—26) and the Jews. So Paul being by both parents a Jew, calls himself a Hebrew of the Hebrews, Phil. iii. 5. Some think, however, that the term was used in allusion to its original import, a pilgrim or stranger; so they read, Gen. x, 21. Shem was the father of all the children (not of Eber, but) of passage or pilgrims. i. e. of all pilgrims. See Heb. xi. 1—16.

HELLENISTS, or Hellenists. See Eleusa.; and to what is there said, it may be added, that they appear to be a party of Ebionites, called also Ossens, Sampscans and Ampsennans, who subsisted under one or other of these names through most part of the 2d and 3d centuries. Their opinions are involved in much obscurity; thus far seems to be ascertained that they rejected certain parts of both the old and new Testaments; and in some cases excused apostacy, or at least admitted of equivocation, when called upon to renounce Christianity.

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HELLENISTS, Jews who spake the Greek language, Acts vi. 1. To such we are indebted for the Septuagint, or Greek version of the Old Testament vulgarly called the seventy. Others think they were Grecian proselytes to the Jewish Religion—Grecian Jews.
HEMERO-BAPTISTS, a Jewish Sect which practised daily Baptism, or frequent religious washings, which is said to have been the case also with the Christians of St. John, at least on some occasions.*

HENRICIANS, the followers of one Henry, a pious and zealous monk of the 12th century. He rejected the baptism of infants, censured with severity the licentious manners of the clergy, whom he in vain attempted to reform, and treated the festivals and ceremonies of the church with great contempt. He died in prison.†

HERACLEONITIANS, the followers of Heracleon, from whom they were named.† See Valentinians.

*HERETICS, those who maintain pernicious and destructive principles. See Essay on Truth, p. Formerly heresy was by our laws a capital crime, and punished by burning to death. After the Reformation the penalty was committed for fine and imprisonment, &c., which has been recently done away by the Act Geo. iii. a circumstance much to the honor of the present age.

HERMOGENIANS, a denomination which arose towards the close of the second century, so denominated from Hermogenes, a painter by profession. He regarded matter as the turbid fountain of all evil, and could not persuade himself that God had created it, because he was willing to attribute to him nothing but good; he believed however that from this eternal mass of evil and corruption the Deity formed this beautiful world, and its inhabitants, both celestial and terrestrial.§

HERNHUTTERS, Moravians, or United Brethren, so called from their settlement at Hernhuth. See United Brethren.

HERODIANS, those Jews which adhered to Herod and the Roman Government, and in many instances symbolized with the Heathen, in opposition to the patriotic party, which adhered closely to the Mosaic law, and groaned under this foreign yoke. They were chiefly Saducees, and persons of licentious manners.|| See Mark viii. 15.

HETEROUSIANS, a name given to one of the Arian divisions, who taught that the nature of the Son was not even similar to that of the Father. See Homoiousians.

HIERACITIANS, a denomination in the third century; so called from their leader Hierax, a philosopher and magician of Egypt, who maintained that the principal object of Christ's ministry, was the promulgation of a new law, more severe and perfect than that of Moses. Hence he concluded that the use of flesh, wine, wedlock, and of other things agreeable to the outward senses, which had been permitted under the Mosaic dispensation, was absolute-

ly prohibited by Christ. He is said to have excluded from the kingdom of heaven children who died before they had arrived to the use of reason; and that upon the supposition that God was bound to administer rewards to those only who had fairly finished their victorious conflict with the body and its lusts; he maintained also that Melchisedec was the Holy Ghost. His disciples taught, that the Word, or Son of God, is contained in the Father, as a little vessel in a great one; whence they had the name of Metangesmontes. He also defined the doctrine of the resurrection.

HINDOOS, or HINDUS, (otherwise called Gentoo) the original inhabitants of Hindostan (or Indostan) and the Brahmins are their priests. They pretend that their legislator, Brahma, bequeathed to them a book, called the Vedas, containing his doctrines and instructions. The Sanscrit language, in which the Vedas are written, was, for many centuries concealed in the hands of the Brahmins; but has at length been brought to light by the indefatigable industry of the late learned and ingenious Sir W. Jones, and others.

The Rev. Mr. Maurice, a learned writer of the present day, has, in an elaborate work, entitled, "A History of the Antiquities of India," traced the origin of the Hindu nation, and developed their religious system. The following imperfect sketch of the religion of Hindostan, is taken from that author.

He supposes that the first migration of mankind took place before the confusion of tongues at Babel, from the region of Assar, where the ark rested. By the time the earth was sufficiently dry for so long a journey, either Noah himself, or some descendant of Shem, gradually led on the first journey to the western frontiers of India; that this increasing colony flourished for a long succession of ages in primitive happiness and innocence; practised the purest rites of the patriarchal religion, without images and temples, till at length the descendants of Ham invaded and conquered India, and corrupted their ancient religion.

According to the Hindoo theology, Brahma,† the great

† The shanscrit language was till lately little known even in Asia. It is deemed sacred by the Brahmins, and confined solely to the offices of religion. The import of its name is, according to the eastern style, the language of perfection. Encyclopedia, vol. xiv. p. 520.
‡ According to Sir W. Jones, the supreme God Brahma, in his triple form, is the only self-existent divinity acknowledged by the philosophical Hindoo. When they consider the divine power, as exerted in creating or giving existence to that which existed not before, they call the Deity Brahma. When they view him in the light of destroyer, or rather changer of forms, he is called Mahadeo, Seeva, and various other names. When they consider him as the preserver of created things, they give him the name of Yeeshnu; for since the power of preserving
being, is the supreme, eternal, uncreated God. Brahma, the first created being, by whom he made and governs the world, is the prince of the beneficent spirits. He is assisted by Veeshnum, the great preserver of men, who, nine several times, appeared upon earth, and under a human form, for the most beneficent purposes. Veeshnum is often styled Creeshna, the Indian Apollo, and in his character greatly resembles the Mithra of Persia. This prince of the benevolent Deitas has for a coadjutor Mahadeo, or Seeva, the destroying power of God. And this threefold divinity, armed with the terror of almighty power, pursue through the whole extent of creation the rebellious Deitas, headed by Mahasooor, the great malignant spirit who seduced them, and dart upon their flying bands the fiery shafts of divine vengeance.

The nine incarnations of Veeshnum, represent the duty descending in a human shape to accomplish certain awful and important events, as in the instance of the three first; to confound blaspheming vice, to subvert gigantic tyranny, and to avenge oppressed innocence, as in the five following; or finally, as the ninth to abolish human sacrifices.

The Hindoo system teaches the existence of good and evil genii, or, in the language of Hindostan, deitas, dewtas, or devitas. These are represented as eternally conflicting together; and the incessant conflict which subsisted between them filled creation with uproar, and all its subordinate classes with dismay.

The doctrine of the metempsychosis, or transmigration of souls, is universally believed in India, from which country it is supposed to have originated many centuries before the birth of Plato, and was first promulgated in the gecta of Uyassa, the Plato of India. This doctrine teaches that degenerate spirits, fallen from their original rectitude, migrate through various bodies, in the bodies of different animals.

The Hindoos suppose that there are fourteen bohams, or spheres; seven below, and seven above the earth. The spheres above the earth are gradually created by a superintending providence belongs eminently to the Godhead, they hold that power to exist transcendently in the preserving member of the triad, whom they suppose to be very where always; not in substance, but in spirit and energy. See Asian Researches.

Following the leading ideas of Sir W. Jones, Mr. Maurice asserts, that there is a perpetual recurrence of the sacred triad in the Asiatic mythology; that the doctrine of a trinity was promulgated in India, in the gecta, 1500 years before the birth of Plato; for of that remote date are the Elephanta caverns, and the Indian history of Mahabharat, in which a triad of Deity are alluded to, and designated. Hence he supposes that the doctrine of a trinity was delivered from the ancient patriarchs, and diffused over the east during the migration and dispersion of their hebrew posterity.
ascending. The highest is the residence of Brahma, and his particular favourite. After the soul transmigrates through various animal mansions, it ascends to the great sidereal ladder of seven gates, and through the revolving spheres, which are called in India, the heavens of purification.

It is the invariable belief of the brahmins that man is a fallen creature. Their doctrine of the transmigration of the soul is built upon this foundation. The professed design of the metempsychosis was to restore the fallen soul to its pristine state of perfection and blessedness. The brahmins represent the Deity as punishing only to reform her creatures. Nature itself exhibits one vast field of purgatory for the lasses of existence. Their sacred writings represent the whole universe as an ample and august theatre for the probationary exertion of millions of beings, who are supposed to be so many spirits degraded from the high honours of angelical distinction, and condemned to ascend, through various gradations of toil and suffering, to that exalted sphere of perfection and happiness which they enjoyed before their defection.

This doctrine, so universally prevalent in Asia, that man is a fallen creature, gave birth to the persuasion, that by severe sufferings, and a long series of probationary discipline, the soul might be restored to its primitive purity. Hence oblations the most costly, and sacrifices the most sanguinary, in the hope of propitiating the angry powers, for ever loaded the altars of the pagan deities. They had even sacrifices designated those of regeneration, and those sacrifices were always profusely stenched with blood.

The Hindoos suppose that the vicious are consigned to perpetual punishment in the animation of successive animal forms, till, at the stated period, another renovation of the four jugs, or grand astronomical periods, shall commence upon the dissolution of the present. Then they are called to begin anew the probationary journey of souls, and all will be finally happy.

The destruction of the existing world by fire is another tenet of the brahmins.

The temples, or pagodas, for divine worship in India, are magnificent; and their religious rites are pompous and splendid. Since the Hindoos admit that the Deity occasionally assumes an elementary form, without defiling his holi-

* It is supposed that Pythagoras derived his doctrine of transmigration from the Indian brahmins; for in that ancient book, the Institutes of Menu, said to be compiled many centuries before Pythagoras was born, there is a long chapter on transmigration and final beatitude. It is there asserted, that so far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may suffer analogous pain.
ness, they make various idols to assist their imaginations, when they offer up their prayers to the invisible deity.

Besides the daily offerings of rice, fruits, and ghee, at the pagodas, the Hindus have a grand annual sacrifice, not very unlike that of the scapegoat among the Hebrews. They mutilate various and frequent ablutions, which are intended as means of purifying their souls from sin.

The Hindu religion is divided into a great variety of sects, but ultimately branched forth into two principal ones; those of Vrsahna and Seeva, the worshippers of the Dity in his destroying and preserving capacities.

There subsists to this day among the Hindus a voluntary sacrifice of too singular and shocking a nature to pass unnoticed, which is that of the wives burning themselves with the bodies of their deceased husbands. These women are trained from their infancy in the full perfection of their celestial rites; and the belief that this voluntary sacrifice in the most glorious period of their lives; and that thereby the celestial spirit is released from its transmigrations, and the evils of a miserable existence, and flies to join the spirit of their deceased husbands in a state of purification.

In a particular district of Bengal religious veneration is paid to the Cow: in former times it was universal through Hindostan. This animal is venerated in a religious sense, as holding in the rotation of the metempsychosis the rank immediately preceding the human form; and in a political sense, as being the most useful and necessary of the whole animal creation, to a people forbidden to feed on any thing which has breathed the breath of life.

From the earliest period, the

* The necessity of some atonement for sin, is one of the prevailing ideas among the Hindus. Hence they sacrifice certain animals at stated seasons, and particularly a horse, which is the victim above referred to; and hence the voluntary tortures which they inflict upon themselves. Mr. Swartz, one of the Malabar missions, who was instrumental in converting 2000 persons to the Christian religion, relates that a certain man on the Malabar coast had inquired of various devotes how he might make atonement; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk about 200 miles. If, through loss of blood, or weakness of body, he was necessitated to halt, he was obliged to wait for healing and strength. He undertook his journey; and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried aloud, "This is what I want; and he became a living witness of the truth of that passage of scripture, which had such a happy effect upon his mind. See Baptist Annual Register for 1794.
people of India, like the Chinese, seem to have maintained the same religion, laws, and customs. The religion of the Hindoos, though involved in superstition and idolatry, seems to have been originally pure; inculcating the belief of an eternal and omnipotent Being; their subordinate deities, Brahma, Vishnu, and Siva, being only representatives of the Wisdom, Goodness, and Power of the supreme Brahme, whom they call "The Principle of Truth, the Spirit of Wisdom, and the Supreme Being;" the others think them emblematic of the mysterious doctrine of the Trinity, as believed by the ancient Hebrews.

It is a singular circumstance that there is a striking similarity between the sacred rites of the Hindoos and those of the ancient Jews; for instance, between the character of the Brahmans or Priests, and the Jewish Levites, between the ceremony of the Serapo, Goat, and a Hindoo ceremony, in which a Horse is used for the Goat. Many obsolete customs alluded to in the Old Testament, might also receive illustration from the religious ceremonies of the Hindoos. They are perfectly indifferent about making proselytes or converts to their religion, acknowledging that all religions are equally acceptable to the supreme Being; and that his Wisdom and Power would not have permitted such a variety, if he had not found pleasure in beholding them.

If we could credit what has been advanced by some writers on the sublime sentiments, the virtuous character, the patience, the constancy, the faith, and the tolerance of the Hindoos, we should be led to consider their religion as not only harmless, but in many respects highly meritorious; but other accounts, which we consider as much more authentic, compel us to suspect such representations. The Vedas, it is true, contain some sublime sentiments, but mixed with a vast quantity of fable and imposture. If what has been called the patience, fortitude, and faith, of the Hindoos, were viewed with an impartial eye, it might excite little other than pity and disgust; and even the tolerance of which their religion boasts, like that of every other species of paganism, is confined to the diversities among themselves. As great hatred to Christianity is discovered among them as among almost any other people.

The Baptist Society, which was founded in 1792, for evangelizing the heathen, first sent two of their ministers, viz. Mr. J. Thomas, and Mr. W. Casey, to this country; and all their communications, as well as the testimonies of many others who have made particular inquiry into these things, fully confirm the above remarks.

For seven years Mr. Casey and his colleague, with another who joined them, seem to have laboured without any real success. But in the latter end of the year 1800, after the arrival of four more missionaries, and when they had formed a settlement at Serampore, in the vi-
Unity of Calcutta, success began to attend their labours. The new testament, which had been translated into Bengalee, was now printed; and several of the natives, who, it had been said, would never relinquish cast, cheerfully made this sacrifice, and were baptized in the name of the Lord Jesus. From that time to this they have been gradually increasing; and the scriptures have been translated into several of the Eastern languages; missionaries have also been sent from other societies, and, as our Lord said in another case—"the fields are white unto the harvest."

HOFFMANISTS, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt, who in the year 1598 taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion; and that the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence.

HOMOIOUSIANS, a name given to a branch of the Arians, who maintained that the nature of the Son was similar to that of the Father. See Arians.

HOPKINSIANS, or Hopkinsonians, so called from the Rev. Samuel Hopkins, D. D. pastor of the first congregational church at Newport; who, in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey college.

The following is a summary of "their distinguishing Doctrines, with a few of the reasons by which they are supported."

1. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes, and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God, and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude, or holiness. This is reduced into love to God, and to our neighbour; and universal good-will comprehends all the love to God, our neighbour, and ourselves, required in the divine law; and therefore must be the whole of holy obedience. Let any person reflect on what are the particular branches of true piety; and he will find that disinterested affection is the distinguishing characteristic of each. For instance, all which distinguishes pious fear from the fear of the wicked, consists in love. Holy gratitude is nothing but good-will to God and man, ourselves included, excited by a view of the good-will and kindness of God. Justice, truth, and faithfulness, are comprised in universal benevolence; as are perseverance and charity: for an undue indulgence of our appetites and passions is contrary to

* Enfield's History of Philosophy, vol. 6. p. 5.
benevolence, as tending to hurt ourselves or others; and as opposed to the general good and the divine command. In short, all virtue is nothing but love to God and our neighbour, made perfect in all its genuine exercises and expressions.

3. That all sin consists in selfishness. By this is meant an interested affection, by which a person sets himself up as the supreme, or only object of regard; and nothing is lovelier in his view, unless suited to promote his private interest. This self-love is, every degree of it, enmity against God; it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and the source of all idolatry and false religion. It is the foundation of all covetousness and sensuality; of all falsehood, injustice, and oppression; as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil speaking; and every thing contrary to the divine law, is briefly comprehended in this fruitful source of irrational self-love.

4. That there are no promises of regenerating graces made to the actions of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really fail in duty when they attend on the externals of religion.

5. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral: for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse; and is the very thing wherein our wickedness consists.

6. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which however neither implies love to misery, nor hatred of happiness. For if the law is good,
death is due to those who have broken it; and the judge of all the earth will not do right. Gen. xviii. 25. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through Christ's redemption.

6. That the infinitely wise and holy God has exercised his omnipotent power, in such a manner as he purposed should be followeth, with the existence and entrance of moral evil in the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. Is that system and scene of operation, in which moral evil should never have existence, was actually preferred in the divine mind; certainly the Deity is infinitely disappointed in the issue of his own operations.

7. That the introduction of sin is upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good: and the existence of moral evil has, undoubtedly, occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures.

9. That repentance is before faith in Christ. By this it is not intended, that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. So Christ commanded. Repent ye, and believe the gospel; and Paul preached repentance towards God, and faith towards our Lord Jesus Christ. Mark i. 15. Acts xx, 21.

9. That, though men became sinners by Adam, according to a divine constitution, yet they were, and are accountable for no sins but personal: for, (1.) Adam's act, in eating the forbidden fruit, was not the act of his posterity; therefore they did not sin at the same time he did.

(2.) The sinfulness of that act could not be transferred to them afterwards: because the sinfulness of an act can no more be transferred from one person to another, than an act itself.

(3.) Therefore Adam's act, in eating the forbidden fruit, was not the cause, but only the occasion of his posterity's being sinners.
Adam sinned, and now God brings his posterity into the world sinners.

10. That though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them. For personal righteousness cannot be transferred from one person to another, nor personal sin, otherwise the Sinner would become innocent and Christ the sinner. (See Calvinism.) The scripture, therefore, represents believers as receiving only the benefits of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake: and this is the proper scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth, when David showed kindness to him for his father Jonathan's sake. 2 Sam. ix. 7.

The Hopkinsians warmly advocate the doctrine of the divine decrees, that of particular election, total depravation, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just doctrine, since the world will make distinctions, to be called Hopkinsian Calvinists.*

HUGONOTS, or Huguenots, a name given by way of contempt to the Reformed, or protestant Calvinists in France, about 1600. The name is variously derived; some take it from a gate in Tournai, called Hugon, where they first assembled; others from a faulty French pronunciation of the German word edison, or confederates; and others from the first words of their original protest, or confession of faith, "Huc nos venimus," &c. The persecution which these people underwent has scarcely its parallel in history; in 1622, upwards of 70,000 of them were butchered in various parts of France, on the memorable eve of St. Bartholomew; nor were their sufferings much mitigated till Henry IV. in 1606, published the edict of Nantes, which secured them in the free exercise of their religion. But in 1666 this edict was cruelly and suddenly revoked by Louis XIV. when the persecution again began; their churches were demolished, their estates confiscated, their persons insulted by the bigotted soldiery; and after the loss of innumerable lives, 600,000 of them were driven into exile in foreign countries.†

* HUMANITARIANS, a term applied to those modem Socinians who maintain with Dr. Priestley the simple humanity of Christ; or that Jesus was "a mere man," the son of Jo-
Hussites, the followers of John Huss, an eminent divine of Bohemia. He adopted the opinions of Wickliffe, and defended them before the infamous Council of Constance, who condemned him for a heretic; and he heroically suffered martyrdom in the cause of the Reformation, A.D. 1415. His death however excited an open Rebellion, and his followers, under the heroic Eraska, became very formidable both to the emperor and the pope, until they at length divided and were overcome.

Husseyites, a name appropriated to the admirers of Mr. Joseph Hussey formerly of Cambridge, a learned but eccentric divine. His principal peculiarity of opinion were—
the pre-existence of Christ's human soul, or rather of a spiritual or glorious body, in which he appeared to the Patriarchs, &c. his high supra-lapsarian notion of the divine decrees, and his objection to all offers or invitations to unconverted sinners; see Supra-lapsarians and Crispinian.

Huntingdon, Countess of. This Lady is not introduced here, either as a heretic, or the founder of a sect; for she always professed herself a member of the Church of England, and was a strenuous defender of its doctrines. She was the patron of Mr. Whitfield, and other Evangelical Clergymen, and maintained herself of her right as a preacher to protect them as her Chaplains. Having deliberately devoted the whole of her fortune to the propagation of the gospel, she erected many Chapels in different parts of the Kingdom, where she conceived the gospel was not preached, and during her lifetime supplied them with ministers either of the establishment or dissenting, as she was able, having founded a College for the education of young men for this end. At her death in 1791, these concerns devolved upon her friend, Lady Ann Kirklees, and since her time have been conducted by a Committee. The Church Service is generally read in her Chapels on the Sabbath day; and both ministers and people are usually classed as Quakerish Methodists.

That a woman of her high rank, and great personal accomplishments, should devote herself to such pursuits, because of course the subject of surprise and ridicule. The late prince Frederick of Wales, being once told, in a manner by another lady, that Lady H. was “praying with her beggars,” shook his head and replied—“When I come to die I think I shall be happy to seize the skirt of Lady II’s mantle, to lift me up with her to heaven.”

| Hume’s Church Hist. vol. iii. p. 289, &c.

| Hume’s Church Hist. vol. iii. p. 289, &c.
HUNTINGTONIANS, the followers of Wm. Huntington (also Hunt) who being in a very low situation in life, being first a labourer and afterwards a Confectioner, rose to be minister of Providence Chapel, Gray's Inn Lane—to a high degree of popularity, and to considerable eminence. He was certainly a man of strong natural powers, and much under the influence of enthusiasm; but it does not belong to this work to enter into private character, or biographical enquiries; we have to do only with his theological opinions, which were high Calvinism, and similar to those ascribed to Dr. Crisp and Mr. Hussey, as just mentioned above. Notwithstanding his want of education, which he in some degree repaired, his works amount to no less than 20 vol. in 8vo.*

HUNTINGTONIANS, the followers of John Hutchinson, Esq. a very learned, ingenious, and laborious layman of York-shire, in the last century. After receiving a liberal education he was appointed successively Steward to Mr. Bathurst, the Earl of Scarborough, and the Duke of Somerset. In these situations he paid particular attention to Mineralogy and Fossils; and formed that fine collection afterwards bequeathed by Dr. Woodward to the University of Cambridge. He soon, however, confined his attention to Scripture Philosophy, and from the sacred writings alone formed that system which is usually called by his name.

His writings make 12 vol. in 8vo, published successively between the years 1724 and 48.

Mr. Hutchinson begins with discarding what is usually called, Natural Religion, and derives all his science from the Hebrew Scriptures, which he considers as the fountain of true knowledge, both in Philosophy and Religion.

The Hebrew he considers as the Primitive Language of mankind, and revealed immediately from heaven; but the points and accents he totally discards, considering the Jews as bad guides in the study of the Old Testament. To every Hebrew root he assigns one radical idea, which he supposes to pervade all its forms; and for this radical idea he trusts more to his own ingenuity and industry in examining the sacred books, than to either Lexicographers or Translators, as will be seen in the following instances.

The Hebrew name of God, which he calls Alein, he considers as strictly plural, and referring to the persons of the Trinity; and the construction of the noun plural with the verb singular (which is a Hebraism) he views as referring to the unity of the divine essence.

A considerable point of philosophy is founded on the Heb. Shemum, or names of the celestial fluid, in the three conditions of fire, light, and spirit; these he explains as the primary emblems of the Trinity; observing that the Father is called in scripture a consuming fire;
(Deut iv. 26,) the Son, "the true light." John i. 9. and the name of the third person is the Holy Spirit—the same word in the sacred languages (as in some others) signifying both spirit and wind, or the air in motion.

It should have been remarked that Alue, the participle of Aleum, is by Mr. H. appropriated to the second person of the Trinity: and as he thinks the noun plural means the swearers, or the sacred persons bound by oath in behalf of man's redemption; so by Alue he understands that person on whom the curse of the oath fell (for he supposes every oath to imply a curse or penalty) namely, the Son of God incarnate to bear "the curse" for our Salvation.

The word Berith, usually translated covenant, he supposes to mean strictly the purifier, and, instead of "making a covenant" he would read "cutting off a purifier," alluding to the Lord Jesus who is compared to "a refiner's fire" and to "fuller's soap," (Mal iv. 2.) as being the great purifier of his people.

Another term of mysterious import in this system is that of Cherubim, which he does not refer to the Angelic orders; but considers the Cherubic form, namely the ox, the lion, and the eagle, as typical, first of the trinity of nature (as Mr. H. speaks) namely fire, light, and air; and 2dly, as referring to the sacred Trinity of persons in the Godhead; and the junction of the Son and man, in this emblematic figure, he understands as pointing out the union of the human nature to the Son of God, who is called "the lion of the tribe of Judah."

Thus, from these and some few other radical words, Mr. H. founds, not only a peculiar Theology, but a system of Philosophy materially different from that of Sir Isaac Newton. Sir Isaac supposes a vacuum in nature, but Mr. H. a plenum; conceiving the whole system of nature a vast sphere, in the centre of which is placed the Sun; thus he considers an orbit of fire, emitting light to the extremities of the system, where it is condensed into air, (or material spirit) and reverting back to the Sun, as it approaches its source is melted (or rather ground) into light and fire. In the immense distance of the circumference of this system he places the fixed stars; but admits no other solar system than one, beyond the limits of which he conceives there can be nothing beside outer and utter darkness.

It is an axium with Mr. H. that all our ideas are borrowed from external objects; hence his science is a kind of allegorical philosophy, and he has a peculiar way of spiritualizing the scriptures in reference to scientific objects—as for instance, the Cherubim in the Tabernacle and Temple, as above explained.

It is impossible here to produce (much less examine) the various Scriptures on which Mr. H. and his followers rest their hypotheses; the inquisitive reader will refer to the authorities below. It may be proper to add that they adopt the Copernican (which they catech
the scriptural system of the heavens, and confirm their notion of the identity of fire, light, and air, by the modern experiments in Electricity.

In expounding the Old Testament, particularly the Psalms, the Hutchinsonians follow the Corcesans, (which see) and consider Jesus Christ and his redemption as the sum and substance of the Scriptures.

It must be confessed that there is an aspersion in Mr. Hut's manner of writing unbecoming the dignity of his subject; his style is affectedly learned and obscure, and his manner dogmatical; these defects have made his works unpopular, and indeed unintelligible to those who have not encountered their perusal in good earnest; and he gives sometimes a loose to his imagination on the mere ground of doubtful etymologies, and supposed analogies. Yet it must be allowed there are many very ingenious suggestions in his writings, which have been much better expressed in the works of Mr. Spearman, Rev. J. Parkhurst, Rev. William Jones, Bishop Home, and particularly by Dr. Pres. Forbes, whose letter to a Bishop is perhaps, the best compendium existing of his eccentrical system. *

HYPSISTARII, worshippers of the most high, a denomination in the fourth century; whose doctrine is reported to have been an assemblage of Paganism, Judaism; and Christianity. They adored the most high God with the Christians; but they also revered fire and light with the pagans, and observed the sabbath and the distinction of meats with the Jews. They are supposed by some to be a branch of the Massilians. †


JACOBITES, a denomination of eastern Christians in the sixth and seventh centuries, so denominatd from Jacob Baradus, or Zanaulus, a disciple of Eutyches and Dioscorus. His doctrines spread in Asia and Africa to that degree, that the denomination of the Eutychians were swallowed up by that of the Jacobites, which also comprehended all the Monophysites of the East; i.e. such as acknowledged but one nature, and that human, in Jesus Christ; including the Armenians and Abyssinians. They denied the doctrine of the Trinity, and made the sign of the cross with one finger, to intimate the oneness of the Godhead.

The Jacobites are of two sects; some following the rites of the Latin church, and others
continuously separated from the church of Rome.\(^*\)

The name Jacobites was used with us in the 17th century as a political distinction, to mark the adherents of K. James II., who were also called Anabaptists. A term very useful this, viz. Jacobites was used also to designate the violent party in the French Revolution, on account of their holding their meetings in a convent of Jacobins in Paris.

JANSONISTS, a denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Januarius, bishop of Nîmes, from whose writings the following propositions are said to have been extracted. 1. That there are divine precepts which good men, notwithstanding their desire to obey them, are nevertheless absolutely unable to obey, nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience.--2. That no person in this corrupt state of nature can resist the influence of divine grace, when it operates upon the mind.--3. That, in order to render human actions meritorious, it is not requisite that they be exempt from necessity, but that they be free from constraint.--4. That the Semi-Pagans are greatly incurring the displeasure of God, who, on either receiving or rejecting the arts and influences of preventing grace.--5. That whoever allows that Jesus Christ, under expiation, by his sufferings and death, for the sins of all mankind, is a Semi-Pagian. Of these propositions Pope Innocent X. condemned the first four as heretical, and the last as rash and injurious. But he did this without asserting that these were the doctrines of Januarius, or even knowing him, which did not satisfy his adversaries nor silence him.

The next Pope, however, Alexander VII. was more particular, and determined the said propositions to be the doctrines of Januarius, which excited no small troubles in the Catholic Church.

This denomination was also distinguished from many of the Roman Catholics by their maintaining that the holy scriptures and publick liturgies should be given to the people in their mother tongue, and they consider it as a matter of importance to meditate upon all Christ's that true party does not consist in the performance of external devotions, but in inward holiness and divine love.

As to Januarius it must be confessed that he was more diligent in the study of truth than courageous in its defence. It is said that he read through the whole of St. Augustine's works, and some parts of St. Ambrose; from these he wrote a number of excerpts which he collected in his book called Augustinianus. This he had not the courage to publish, but it was printed after his death, and from it his enemies, the Jesuits extracted the propositions above named.

And, though among the disre
ples of Jansenius were men of the first talents and piety, as
Quenest and Pascal, yet it cannot be denied there were others
weak enough to attempt to work miracles by means of
pretended ouches which did no small injury to their cause.

JAPANESE, the religion of these Islanders is paganism, but
under some peculiar forms which deserve attention—par-
ticularly the Shinto or ancient idol worship of the Japanese;
the Buda, a foreign idol worship, introduced from China
and the religion of their philosophers and moralists.

1. The Shintos have some obscure and imperfect notions of
the immortality of the soul, and a future state of bliss and
sorrow; they acknowledge a supreme Being, who they believe,
with in the highest heaven, and admit of some inferior gods,
whom they place among the stars, but they worship and
invoke these gods alone whom they believe to have the sou-
ereign control over this world, its elements, productions, and
animals; these, they suppose, will not only render them happy
here, but, by interceding for them at the hour of death, may
preserve them a happy condition hereafter. Hence their
duties or ecclesiastical duties being thought belated descend-
d from the highest and most favoured sons of these deities, are
supposed the true and living figures of their gods.

2. The Buda believe that the soul, after quitting the body, is
removed to the high sub-celestial fields, seated just beneath
the dwelling places of their gods, that those who have led
a good life find immediate admittance, while the souls of the
wicked are shut out and condemned to wander until they
have expiated their crimes.

Their religion consists of abstaining from blood, from eating
fresh, or being near a dead body, by which a person is for a time
considered unfit to visit their temples or to appear in the
presence of the gods. Also a diligent observance of the solemn
fesivals, in honour of their gods, Pilgrimages to the holy
places at Ise, that is, to the temple of Tenno-Dai-Sin the
greatest of all the gods of the Japanese; and the observance
and mortification of their bodies. But few of them pay much re-
gard to this precept.

3. The most essential point of the Buda religion is that
the souls of men and animals are immortal, and both of the
same substance, differing only according to the bodies in which
they are placed; and that after the souls of mankind have left
their bodies, they shall be rewarded or punished according
to their behaviour in this life.

Their god Amida is the sov-
reign commander of heaven, and is considered as the patron
and protector of human souls, and obtain his approbation it
is requisite to lead a virtuous life, and do nothing contrary
to the five commandments; not
to kill any thing that has


Toplady's Hist. Proof, vol. 1. p
life; not to steal; not to commit fornication; to avoid lies, and all falsehood; not to drink strong liquors. On the other hand, all the vicious, priests or laymen, are, after death, sent to a place of misery, to be tormented for a certain time, according to the nature and number of their crimes, the number of years they lived upon earth, and their opportunities for becoming good and virtuous. Yet they suppose the miseries of these unhappy souls may be greatly alleviated by the virtuous lives of their relations and friends, and still more by the prayers and offerings of the priests to their great god, Amida. When vicious souls have expiated their crimes, they are sent back to animate such vile animals as resembled them in their former state of existence. From the vilest of these transmigrating into other and nobler, they, at last, are suffered again to enter human bodies, and thus have it in their power, by their virtue and piety, to obtain an uninterrupted state of felicity.

3. The philosophers and moralists pay no regard to any of the forms of worship practised in the country. Their supreme good consists in the pleasure and delight which arise from the steady practice of virtue. They do not admit of the transmigration of souls; but believe that there is an universal soul diffused throughout nature, animating all things, and remaining in departed souls as the sea does the rivers. This universal spirit they confound with the supreme Being.

These philosophers consider self-murder as an heroic and commendable action, when it is the only means of avoiding a shameful death, or of escaping from the hands of a victorious enemy. They conform to the general custom of their country, in commemorating their deceased parents and relations, by placing all sorts of provisions on a table provided for the purpose, but they celebrate no other festivals, nor pay any respect to the gods of the country.*

* JAINDEANS, or JELPOANS, a wandering, ferocious tribe, who frequent the Gordian mountains and the deserts of Kurdistan, in Persia. Their priests and rulers are clothed in black, and the rest in white garments. Their religion seems composed of some fragments of Christianity mingled with their ancient pagan superstitions. They pay especial marks of respect, if not worship, to the evil Genius, whom they call Kamban or Cheruban, and consider him as one of the chief ministers of the great and good supreme Being, the chief object of their worship, and whose name in the Persian language is Javid or Jerdan, from which their denomination is probably derived.

IBERIANS, certain eastern Christians of Iberia, now called Georgia, whose tenants are said to be the same with those of the

Greek Church. See Georgians. *ICONOCLASTES, Image-breakers; (or Iconomarch, Image-haters, or opposers;) was a name given to those who rejected the use of images in Churches; and on certain occasions ventured their zeal in destroying them. The great opposition to images began under Bardanes, a Greek emperor in the beginning of the 8th century, and was revived again, a few years after, under Leo the Isaurian, who issued an edict against Image worship, which occasioned a civil war in the Islands of the Archipelago, and afterwards in Italy; the Roman Pontiffs, and the Greek Councils, alternately supporting it. At length Images were rejected by the Greek church, which, however, retains pictures in Churches, though her members do not worship them; but the Latin Church more corrupt, not only retained Images, but made them the medium, if not the object of their worship, and are therefore called Iconodules, or Iconolatres, Image-worshippers.*

*JERUSALEM; See New Jerusalem Church.

JESUITS, a religious order in the Roman church, founded in 1540, under the name of the Society of Jesus, by Ignatius Loyola, a Spanish nobleman. The doctrinal points which are ascribed to the Jesuits, in distinction from many others of the Roman communion, are as follows:—1. This order maintains that the pope is infallible; that he is the only visible source of that universal and unlimited power which Christ granted to the church; that all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested; and that he alone is the supreme lawgiver of that sacred community, and whose commands it is in the highest degree criminal to oppose or disobey. 2. They comprehend within the limits of the church, not only many who live separate from the communion of Rome, but even nations that have not the least knowledge of Christianity, and consider as true members of the church open transgressors who profess its doctrines. 3. The Jesuits maintain that human nature is far from being deprived of all power of doing good—that the succours of grace are administered to all mankind, in a measure sufficient to lead them to eternal life and salvation: that the operations of grace offer no violence to the faculties and powers of nature, and therefore may be resisted; and that God from all eternity has appointed everlasting rewards and punishments, as the portion of men in a future world, not by an absolute decree, but in consequence of that divine providence, by which he foresees the actions, merits, and characters, of every individual. 4. They represent it as a matter of perfect indifference from what motives men obey the laws of God, provided these laws are really obeyed; and maintain that the service of those who obey them

the fear of punishment, as an appeal to the Deity, as those actions which proceed from a principle of love to him and his laws.—6. They maintain that the sacraments have in themselves an intrinsic and efficacious power, by virtue of which they work in the soul, independently of any previous preparation or disposition to receive the divine grace.—6. The Jesuits recommend a devout ignorance to such as submit to their direction, and think a Christian sufficiently instructed when he has learned to yield a blind and unlimited obedience to the orders of the church.

The following maxims are said to be extracted from the moral writings of this order:—1. That persons truly wicked, and void of the love of God, may expect to obtain eternal life in heaven, provided they be impressed with a fear of the divine anger, and avoid all heinous and enormous crimes, through the dread of future punishment.—2. That these persons may transgress with safety who have a probable reason for transgressing, i.e., any plausible argument or authority in favour of the sin they are inclined to commit.—3. That actions intrinsically evil, and directly contrary to the divine law, may be innocently performed by those who have so much power over their own minds as to join them, but ideally, a good end of this wicked action.—4. That philosophical sin is of a very light and trivial nature, and does not deserve the pains of hell.—5. That the transgressions committed by a person blinded by the seductions of tumultuous passions, and insatiate of all sense and impression of religion, however detestable and heinous they may be in themselves, are not imputable to the transgressor before the tribunal of God; and that, such transgressions may be often as involuntary as the actions of a madman.—6. That the person who takes an oath, or enters into a contract, may, to clinch the force of the one and obligation of the other, add to the form of the words that express them, certain mental additions and tacit reservations.

This society is composed of four sorts of members: novices, scholars, spiritual and temporal coadjutors, and professed members. Beside the three ordinary vows of poverty, chastity, and obedience, which are common to all the monastic tribes, the professed members are obliged to take a fourth, by which they solemnly bind themselves to go without deliberation or delay, wherever the pope shall think fit to send them; they are governed by a general, who has four assistants. The inferior of this order are required to consider their chief as infallible, entirely to renounce their own

* By philosophical sin the Jesuits mean an action contrary to the dictates of nature and right reason, which is done by a person who is either absolutely ignorant of God, or does not think of him during the same this action is committed.
will in all things, and abandon themselves blindly to his conduct.

Jews, a name derived from the patriarch Judah, and from the predominance of that tribe in after ages, given to all the descendants of his father Jacob, who was also called Israel. Of the ancient Jews the most authentic accounts may be found in the scriptures, and need not be here repeated. The religion of the modern Jews, since their rejection of the Messiah, is greatly corrupted; but their faith is expressed by their great Rabbi Maimonidas, of the eleventh century, in the following 13 articles:—1. That God is the creator of all things; that he governs and supports all creatures; that he has done everything, and that he will act, and shall act during the whole of eternity.—2. That God is one; there is no unity like his. He alone hath been, is, and shall be eternally one God.—3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.—4. That God is the beginning and end of all things, and shall eternally subsist.—5. That God alone ought to be worshipped, and none beside him is to be adored.—6. That whatever has been taught by the prophets is true.—7. That Moses is the head and father of all contemporary doctors, of those who lived before, or shall live after him.—8. That the law was given by Moses.—9. That the law shall never be altered, and that God will give no other. —10. That God knows all the thoughts and actions of men. —11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws. —12. That the Messiah is to come, though he tarry a long time.—13. That there shall be a resurrection of the dead when God shall think fit.

The modern Jews adhere as closely to the Mosaic dispensation, as their present dispersed condition will permit. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. Their devout men repeat particular praises to God, not only in their prayers, but on all accidental occasions, and attend prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand; but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. In general they observe the same ceremonies which were practised by their ancestors in

the celebration of the passover. They acknowledge a twofold law of God; a written and an unwritten one: the former is contained in the five books of Moses; the latter, they pretend was delivered by God to Moses, and has been handed down from him by oral tradition. See Cabalists. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophets in the person of Jesus Christ, alleging that the Messiah is not yet come, and that he will make his appearance with the greatest pomp and grandeur, subduing all nations, and subjecting them to the house of Judah. When it is urged that the prophets predicted his mean condition and sufferings, they talk of two Messiahs; one, Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and thus they call purgatory, which is not different from hell in respect of the place, but of the duration.

Almost all the modern Jews are Pataisies, and are as much attached to tradition as their ancestors were; they entertain an implacable hatred to the Khazars, who adhere strictly to the text of Moses, and reject the cabala. See Khazars.

There are, however, a few Sadducees in Asia, and several other places; and in the east some remains of the ancient sect of the Samaritans.

With regard to the ten tribes, the learned Mr. Ksmage supposes they still subsist in the east, and gives the following reasons:—1. Salmasaer had placed them upon the banks of the Chaboras, which emptied itself into the Euphrates. On the west was Ptolemy’s Chalcis, and the city Caris; and therefore God has brought back the Jews to the country whence the patriarchs came. On the east was the province of Ganzan, betwixt the two rivers Chaboras and Saocoras. This was the first situation of the tribes: but they spread into the neighbouring provinces, and upon the banks of the Euphrates.—2. The ten tribes were still in being in this country when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple.—3. They subsisted there from that time to the eleventh century, since they had their heads of the captivity, and most flourishing academies.—4. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their synagogues and synagogues in the twelfth and fourteenth centuries.—5. No new colony has hitherto 

J E W 153   J E W.
They continue their expectations of a Messiah to deliver them from the low estate into which they are fallen, and notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. In many countries, and in different ages, they have been terribly massacred, and, in general, have been better treated by Mahometans and pagans than by Christians. It is said, that in Britain the life of a Jew was formerly at the disposal of the-sheriff when he lived, and likewise all his goods. So strong also were popular prejudices and suspicions against them, that in the year 1349, a fatal epidemic distemper raging in a great part of Europe, it was reported that they had poisoned the springs and wells; in consequence of which a million and a half were cruelly massacred. In 1493, half a million of them were driven out of Spain, and fifteen thousand from Portugal. Edward the first, of England, seized on all their real estates, and burdened them for ever from the kingdom. The expulsion was so complete, that no traces of the Jews occur in England till long after the reformation.

The sufferings of the Jews have been less in the last century, than in any former one since their dispersion. France lately allowed them the rights of citizens, which induced numbers of the most wealthy Jews to fix their residence in that
country. England, Holland, Prussia, and Poland, tolerate and protect them. Spain, Portugal, and some of the Italian states, are still totally averse to their residence among them.

The office of priest among the Jews is still confined to the family of Aaron, but they know not of any lineal descendants of David.

David Levi, an intelligent Jew, who in 1796 published "Dissertations on the Prophecies of the Old Testament," observes in that work, thatimens and mildness have made such large strides in the world, that they have at length reached even to the Jewish nation, many of whom are at this time so greatly infected with scepticism, as to read Hobhouse, Hume, Voltaire, &c. that they scarcely believe in a revelation, much less have they any hope in their future restoration.

*IKONOBRTN*, a small party of dissenters from the Greek church, who so far retain their zeal against images, that they will not suffer sculptures of any kind, or even pictures, in their place of worship; and oppose all superstitions reverence to the buildings themselves, saying, the Almighty does not dwell in temples made with hands.† See Temperley.

† ILLUMINATI, or Illuminating, i.e. the enlightened. A term in the primitive Church applied to such as had been instructed and baptised, but had since been adopted by different sects and parties. Such a sect appeared in Spain in 1576, and are charged with maintaining a kind of perfection in religion, at once superstitions and luxurious. After the suppression of these another sect assumed the same name in France, pretending that Anthony Buckel, their leader, had discovered a system of faith and practice which would soon raise them equal to the saints and the Blessed Virgin!

But the modern Illuminati are a secret Society, founded, as we are told, by Dr. Adam Weishaupt, professor of Canon law in the University of Ingolstadt; a man of learning and genius, of great activity and insinuating address: his aim was directed to the same object that Voltaire, Diderot, and others had attempted some years before, namely the abolition of Christianity, and the establishment of a philosophical infidelity.

The mysteries of this sect are

* In Berlin the Jews have enjoyed singular honours, as men of genius and study. The late Moses Mendelssohn, for the force of his reasoning, has been summoned the Jewish Socrates; and for the humanity of his action, the Jewish Plato. Block, a Jewish physician, was one of the last naturalists of the age. Herz is a professor, with four hundred auditors; Mannon, a profound mathematician. There are Jewish poe musicae and artists of eminence; and, which perhaps exists nowhere but in Berlin, a Jewish academy of sciences, and a literary journal, composed in Hebrew. (see Vaurien, et sketches in the Times, vol. iv. p. 240.)

† Pinkerton's Greek Church, p. 334.
are sorry to say, with all the errors and superstitions of the Church of Rome, the Gallican Church.

The society of the Illuminati (says the Abbe Barruel) is divided into two grand classes, and each of these is again subdivided into lesser degrees, proportionate to the progress of the adepts. The first class is that of preparation, which contains four degrees; those of novice, of numerus, of minor illuminae, and major illuminae, some intermediate degrees belonging to this class. The second class is that of the mysteries, and this is subdivided into the greater and less mysteries; the latter comprehend the priesthood and administration of the sect, or the degrees of priests, and of regents of princesses. In the greater mysteries are comprised the two degrees of magi, or philosophers, and of the mankin. The elect of the latter compose the council and degree of Areopagus. In all these classes, and in every degree, there is a part of the utmost consequence, and which is common to all the brethren; it is that employment known in the society's code by the appellation of brother insinuator, or recruiter. The whole strength of the sect depends on this part; for it is this which furnishes members for the different degrees. The insinuators, or recruiters of this society, are sent by their superiors to different towns and provinces, and to distant countries. They are directed carefully to conceal their being Illuminates, and to make the knowledge of human
nature their particular study. One of the professors of Illuminism gives the following instruction relative to this kind of science: "The novice must be attentive to truths: for insensible occurrences a man is indolent, and makes no effort to act a part, so that his real character is then acting above." This assiduous and long continued study of men, enables the possessor of such knowledge to deal with men; and by his knowledge of their character, to influence their conduct. For such reasons this study is continued during the whole progress through the order.

The object of the Illuminists is said to be, to enlist in every country such as have frequently declared themselves discontented with the usual institutions; to acquire the direction of education and church management, of the professional chair, and of the pulpit, to bring the opinions into fashion by every art, and to spread them among young people by the help of young writers; to get under their influence reading and debating societies, reviewers, booksellers, and post-masters; journalists, or editors of newspapers, and other periodical works; and to inculcate some of their maxims that "the end sanctifies the means," a favorite principle with the worst enthusiasts, and leading to every excess of crime, of which human nature is capable.

It is true, the histories of the abbe Barruel and professor Robison have been called in question, from the extraordinary circumstances of the case, but it is certain that men of high reputation in Great Britain, and on the continent of Europe, have given ample testimony of their belief in the accounts which are given of Illuminism. Bishop Porteus, in his charge to the clergy of his diocese, in the years 1798 and 1799, has the following passage: "It now appears, from undisputed evidence, collected from the most authentic sources, and published at the same time, by two different authors, of different countries and different religions, and written without the least concert, or communication with each other, that there have in fact subsisted in the heart of Europe, certain sects of men, distinguished by various fanciful names, and various mysterious rites and ceremonies, but all concurring in one common object, namely, the gradual overthrow, not merely of all religion, but of all civil government and social order throughout the whole Christian world."† The Chevalier Von Helmborg, in the Prussian service, translated the work of Professor Robison into

* Barruel's Memoirs of Jacobinism. 4 vo. 8vo.—Prof. Robison's Proofs of a Conspiracy against all the Religions and Governments of Europe.

† See also Pres. Dwight's (of N. Amer.) Centennial Sermon.
German, and presented it to his sovereign, who expressed his highest approbation of it, as exposing "the pernicious tendency of all secret societies."

"INCORRUPTIBLES, a small party of the Eutychians, who maintained that Christ's body was incorruptible even before its resurrection, so that it did not need the support of food, &c. nor was naturally subject to mortality. They were opposed to the Corruptible.

INDEPENDENTS, a denomination of protestants in England and Holland, originally called Brownists. They derive their name from the maintaining that every particular congregation of christians has an entire and complete power of jurisdiction over its members, to be exercised by the elders of each church within itself; independent of the authority of bishops, synods, presbyteries, or any other ecclesiastical assemblies.

This denomination appeared in England in the year 1616. John Robinson, a Norfolk divine, was considered as their founder. He possessed sincere pietty, and no inconsiderable share of learning. Perceiving defects in the denomination of the Brownists, to which he belonged, he employed his zeal and diligence in correcting them, and in new modelling the society. Though the Independents considered their own form of ecclesiastical government as of divine institution, and as originally introduced by the authority of the apostles, may, by the apostles themselves; yet, they did not think it necessary, to condemn other denominations, but acknowledged that true religion might flourish in those communities which were under the jurisdiction of bishops, or the government of presbyters. They approved also of a regular and educated ministry, nor is any person among them permitted to speak in public, before he has submitted to a proper examination of his capacity and talents, and has been approved of by the church to which he belonged.

Their grounds of separation from the established church are different from those of the other puritans. Many of the latter objected chiefly to certain rites, ceremonies, vestments, or forms, or to the government of the church, while yet they were disposed to arm the magistrate in support of the truth; and regretted and complained that they could not on these accounts conform to it. But Robinson, and his companions, not only rejected the appointments of the church on these heads, but denied its authority to exact them; contending that every single congregation of christians was a church, and independent of all legislation, save that of Christ; standing in need of no such provision or establishment as the state can bestow; and incapable of submitting or receiving it. Hence they sought not to reform the church; but chose to dissent from it. They admitted there were many godly men in its communion, and that it was reformed from the grossest errors of the man of sin; but though it still wanted some things essent
Mal to a true church of Christ; in particular a power of choosing its own ministers, and a stricter discipline among its members.

In support of the scheme of congregational churches, this denomination observe, that the word Ecclesia which we translate church, is always used in the scriptures to signify a single congregation, or assembly. Thus that unlawful assembly at Ephesus, brought together against Paul by the crafty men, is called ecclesia. (Acts xix. 29—41.) The word, however, is generally applied to a more sacred use; but still signifies a single congregation. The whole body of the disciples at Corinth is indeed called the church, but spoken of as coming together into one place. (1 Cor. xiv. 23.) The whole nation of Israel is also named a church; but it was no more than a single congregation, for it had but one place of public worship; viz. first the tabernacle, and afterwards the temple. The catholic church of Christ, his holy nation and kingdom, is likewise a single congregation, having one place of worship; viz. heaven, wherein all the members hold communion; and will, at last form one general assembly and church of the first-born, whose names are written in heaven.

The Independents allege, that the church of Corinth had an entire judicature within itself. For Paul thus addressed them: Do not ye judge them which are within? (1 Cor. iv. 12.) So they were not dependent upon the apostle, to come to them for a sentence, nor upon the elders of other associated churches. * See Baptists and Congregationalists.

This denomination is supposed to be of late considerably on the increase; partly by accessions from the Calvinistic Methodists, and partly by their extension into Scotland and Ireland. The Creed of the Independents is uniformly Calvinistic, though with considerable shades of difference; and many in Scotland and Ireland have symbolized with the Glassites or Sandemansians.

INDIANS, the term is alike applicable to the natives of India and America; but as we have considered the former under the name of Hindus, we shall confine this article to the latter; and begin with the natives of North America, noticing some striking peculiarities of their ancient pagan notions and idolatries.

The aborigines of New England not only believed a plurality of Gods, who made and govern the several nations of the world, but they made decisions of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind; yet they conceived an almighty Being, who dwells in the southwest regions of the heavens, to be superior to all the rest. This almighty Being they called Great One, who at first, according to their tradition, made a man

and woman out of a slope; but upon some drike destroyed them again, and then made another couple out of a true, from whom descended all the nations of the earth; but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their supreme God to be a good-beeing, and paid a sort of acknowledgment to him for plenty, victory, and other benefits. But there is another power, which they call Haunche, i.e., the devil, of whom they stood in greater awe, and worshipped merely from a principle of fear. The immortality of the soul was in some sort universally believed among them. When good men die, they said, then spirits go to Kiechtan, where they meet their friends, and enjoy all manner of pleasures. When wicked men die, they go to Kiechtan also, but are commanded to walk away, and to wander about in restless discontent and darkness forever.

Mr. Brainerd, who was a pious and successful missionary among the Indians on the Susquehanna and Delaware rivers, in 1741, gives the following account of their religious sentiments:—"After the coming of the white people, the Indians in New Jersey, who once held a plurality of deities, supposed there were only three, because they saw people of three kinds of complexion; viz. English, Negroes, and Americans. It is a notion pretty generally prevailing among them, that it was not the same God that made them who made us, but that they were created after the white people; and it is probable, they suppose, their God gained some special skill by seeing the white people made, and so made them better. With regard to a future state of existence, many of them imagine that the chickens, i.e., the shell, or what survives the body when death goeth southward, to some unknown place, and enjoy some kind of happiness—such as hunting, fishing, dancing, or the like, and never be weary of these entertainments. They believe that most will be happy, and that those who are not so will be punished only with privation, being excluded from the walls of the good world where happy spirits reside. But rewards and punishments they suppose to depend entirely on their behaviour towards mankind and to have no reference to anything which relates to the worship of the supreme Being."
four-footed animals like himself; that he formed the earth of a grain of sand taken from the bottom of the ocean; and that he created men of the bodies of the dead animals. Some mention a god of the waters, who opposed the designs of the Great Han, who is called the Great Tiger. They have a third called Matamok, whom they invoke in the winter season.

The Areslow of the Hurons, and the Arsecours of the Iroquois, is, in the opinion of these nations, the sovereign being, and god of war. These Indians do not give the same original to mankind with the Algonquins, for they do not ascend so high as the first creation. According to them, there were in the beginning six men in the world, but they cannot tell who placed them there.

The gods of the Indians are supposed to have bodies, and to live much in the same manner as themselves; but without any of the inconveniences to which they are subject. The word spirit, among them, signifies only a being of a more excellent nature than others.

According to the Iroquois, in the third generation there came a deluge, in which not a soul was saved; so that, in order to re-create the earth, it was necessary to change beasts into men. Beside the First Being, or Great Spirit, they hold an infinite number of genii, or inferior spirits, both good and evil, who have each their peculiar form of worship. They ascribe to these beings a kind of immortality and omnipresence, and constantly invoke them as the guardians of mankind; and they only address themselves to the evil genii, to beg of them to do them no hurt. They believe the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness that they hope to enjoy is not beheld to be the recompense of virtue only; but to have been a good hunter, brave in war, &c. are the chief merits which entitle them to their paradise; thus they and other American natives describe as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish; where famine is never felt, but uninterrupted plenty shall be enjoyed without labor or fatigue.

Most of the natives of South America have an idea of a supreme Being, whom they call the Grand Spirit, by way of excellence; and whose perfections are so much superior to other beings, as the fire of the sun is to elementary fire. They believe this omnipotent Being is so good, that he could not do evil to any one, if he were even inclined. That, though he created all things by his will, yet he had under him spirits of an

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+ Richardson's History of South America, vol. i. p. 267.
inferior order, who, by his assistance, formed the beauties of the universe; but that man was the work of the Creator's own hands. These spirits are, by the Natchez, termed free servants, or agents; but at the same time they are as submissive as slaves: they are constantly in the presence of God, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions, and these have a chief, who was so eminently mischievous, that God at length was obliged to confine him, and ever since, those aerial spirits do not commit so much mischief as they did; before, especially if they are entreated to be favorable. For this reason the savages always invoke them when they want either rain or fair weather. They give this account of the creation of the world; viz. that God first formed a little man of clay, and breathed on his work; and that he walked about, grew up, and became a perfect man; but they are silent as to the creation of women.

The greater part of the natives of Louisiana had formerly their temples, as well as the Natchez; and in all these temples a perpetual fire was preserved.

The aborigines of East and West Florida own a supreme benevolent Deity, and a subordinate one, who is malevolent; neglecting the good god, who does no harm, they bend their whole attention to sustain the latter, who, they say, torments them day and night.

The Apalachees, bordering on Florida, worship the sun, but sacrifice nothing to him which has life: they hold him to be the parent of life, and think he can take no pleasure in the destruction of any living creature. Their devotion is exerted in perfumes and songs.

The deities of the ancient inhabitants of Mexico were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all ordinances, human sacrifices were deemed the most acceptable. At the dedication of the great temple at Mexico, it is reported there were 60 or 70,000 human sacrifices. The usual amount of them was about 20,000.

The city of Mexico is said to have contained nearly 2000 small temples, and 300 which were adorned with steeples. The whole empire of Mexico contained above 40,000 temples, endowed with very considerable revenues. For the service in the grand temple of Mexico itself, above 4000 priests were appointed; and the

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number in the whole empire as
sided to have amounted to near-
by a million. The whole priest-
hood, except that of the con-
quered nations, was governed
by two high priests, who were
also the oracles of the kings.
Beside these services in the temple,
their duty was to instruct
youth, to compose the calen-
ders, and to paint the mytho-
logical pictures. The Mexica
had also priestesses but they
were not allowed to offer up sac-
rifices. They likewise had
monastic orders, especially one,
into which no person was admitt-
ed under sixty years of age.

Notwithstanding the vast de-
population of America, a very
considerable number of the na-
tive race still remains both in
Mexico and Peru. Their set-
tlements in some places are so
populous as to merit the name
of cities. In the three audi-
ences into which New Spain is
divided, there are at least two
millions of Indians; a pitiful
remnant indeed of its ancient
population; but such as still
forms a body of people, su-
perior in number to all the
other inhabitants of this vast
country.

The sun, as the great source
of light, of joy, and fertility in
the creation, attracted the prin-
cipal homage of the native Per-
ruvians. The moon and stars,
as co-operating with him, were
entitled to secondary honours.
They offered to the sun a part
of those productions which his
genial warmth had called forth
from the bosom of the earth,
and reared to maturity. They
sacrificed, as an oblation of gra-
titude, some of the animals who
were indebted to his influence
for nourishment. They pre-
vented to him choice specimens
of those works of ingenuity
which his light had guided
the heart of man in forming.
But the fires never stained his
altars with human blood, nor
could they conceive that their
beneficent father, the sun, would
be delighted with such horrid
victims.

The savage tribes of Guiana
believe the existence of one su-
preme Deity, whose chief attri-
butc is benevolence; and to
him they ascribe every good
which happens. But as it is
against his nature to do ill, they
believe in subordinate malevo-
lent beings, like our devils, who
occasion thunders, hurricanes,
and earthquakes, and who are
the authors of death and dis-
cases, and of every misfortune.

The natives of Amazonia
have a vast variety of idols,
whom they consider as subordi-
nate to one supreme Being; but
of that being they have very
confused notions. They stand
in great awe of their priests,
and hold them in the utmost
veneration. They have a par-
ticular house, or rather hut, for
the celebration of their ceremo-
nics, and this is to them what
others call a church or temple.
Here the priests address them-
selves to their gods, and receive
answers from their oracles.

[Critical Review, vol. i. p. 312.]
[Robertson’s History
of America, p 300.]
[ibid. vol. ii. p. 309—10.]
[Mauna, vol. i. p. 150.]
When they go to war they apply to their priests for assistance against their enemies, and the first thing the priests do is to curse them. Upon their going out to war they hoist at the prow of their canoes that idol, under whom anspees they look for victory, but, like too many called Christians, they never pray to their gods, except in cases of difficulty, when they feel their need of divine assistance or support.

IN DWELLING SCHEME. See Pre-existent.

*INFIDELS, or unbelievers in divine Revelation, and consequently in Christianity, may be divided into two great classes—Deists and Atheists, which see.

*INGHAMITES, the followers of Mr. Ingham, a respectable gentleman of the north of England, who was educated at Queen's College, at the same time as Mr. Hervey, and in 1732 joined the Society of the first Methodists at Oxford. He accompanied the Mess. Wesleys on their first voyage to Georgia, but, returning the next year, attached himself to the United Brethren. Some time after this, strolling in the north of England, he formed several churches on the Independent plan. But in 1739, Mr. J. and some of his coadjutors met with the writings of Messrs. Glass and Sandeman, and adopting some of their notions, both as to doctrine and discipline, began to split into parties, and many went over to their Communion.

Some thousands, however, adhered to Mr. Ingham, of which there are still considerable remains. They admitted members by lot, after a public declaration of their experience, which introduced much confusion and contentions. Mr. J. pleaded very strongly for the doctrine of imputed righteousness; but objected to the systematic language generally adopted in speaking of distinct persons in the Trinity. He practiced infant baptism, and approved many things in the writings of Mr. Sandeman; but did not think with him, that a plurality of Elders was necessary to Church ordinances.

*INVISIBLES, a name of distinction given to the disciples of Osiander, Tauler, Hylrippus, Swaynefield, &c. because they denied the perpetual visibility of the church.

JOACHIMITES, a denomination which appeared about the commencement of the thirteenth century; so called from Joachim, abbot of Sora, in Calabria. He foretold the destruction of the church of Rome, and the promulgation of a new and more perfect gospel, in the age of the Holy Ghost, by a number of poor and austere ministers, whom God was to raise up and employ for that purpose. For he divided the world into three ages, relative to the three dispensations of religion which were to succeed each other. The two imperfect ages; viz. the age of the old testament, which was that of the Father.
and the age of the new, which was under the administration of the Son, were, according to his doctrine, now past; and the third age, even that of the Holy Ghost was near at hand.\

They were fond of certain fanciful tenets, as 3 states of the church—3 manners of being—3 sorts of men, &c. a circumstance very common to weak and superstitious minds.

JOHNSONIANs, the followers of Mr John Johnson, (many years a Baptist Minister at Liverpool) of whom there are still several congregations in different parts of England.

The following positions are extracted from Mr. Johnson's writings:

1. That true Faith is not "a Duty which God requires of Man," but a grace of "so different a nature that it is not possible to be made a duty, or [nor] possible to be required of any created being"; Consequently faith is not, in his view, a requirement of the law of God, nor does the law "require any thing properly relating to eternal salvation:" it is not that unbelief, which is the reverse of this, (or the want of faith) a sin, but a "vacancy," or mere "necssity."

2. That Faith, though "an active principle," is not an act, or "action," or "work" of the soul of man, but "the operation of God," which would seem to follow, that it is not the soul which believes, but this principle of grace within him.

3. That the holiness of the first man, Adam, was inferior to that of the angels, much more to that of the saints who are raised above the angels: that the first man being "earthy" not only in his body, but his whole person, his holiness could be "only such a resemblance of, and nearness to God, as an earthy nature was capable of."

4. That Gospel Ministers are not to preach the Law, * nor other "moral duties," nor to exhort persons to faith, repentance, love, holiness, &c., which blessings profited alone from the grace of God, but nor "to caution and warn them against sinful practices, to teach and instruct them in the regulation of their lives." Our Commission (says Mr J.) is not to preach the Law, but the gospel."

5. That the blessings of spiritual grace and eternal life being secured in Christ prior to the fall, were never lost; and consequently, could not be "restored." Adoption not rising out of salvation, but, on the contrary, salvation from adoption, as being included in it. "So that," says Mr J. "I cannot conceive any reason, according to the original constitution of things, why grace and glory might not have taken place upon God's elect, according to his everlasting love in adoption, supposing sin or salvation never [had] a being."

* Mosheim, vol. iii. p. 66.
† Faith of God's elect, p. 10.
‡ Ibid. p. 22.
§ Ibid. p. 55.
¶ Ibid. p. 40.
∥ Th. p. 44.
¶¶ Th. p. 63.
∥∥ Th. p. 268.
†† Th. p. 257.
‡‡ Th. p. 209.
§§ Th. p. 60, 60.
These opinions, peculiar and extravagant as they may appear, and have been represented, yet seem naturally to arise out of Mr. J's high supranational creed; they do not however accord with the strange and inconsistent account given of them by the Anonymous correspondent of Mr. Evans. It is possible, indeed, that Mr. J's followers may have been more inconsistent and erroneous than himself; yet that, maintaining such hyper-Calvinistic principles, they should at the same time reject the doctrine of the Trinity, the pre-existence of Christ, original sin, the immortality of the soul, &c. seems utterly inconceivable, and demands something more than anonymous authority.

ISHRANIキ, i.e. the multitude of the elect, a name assumed by certain dissenters from the Russian church, otherwise called Naroverti, i.e. believers in the ancient faith; but generally called by the members of the establishment Rasboliti, or schismatics. See those names, and also the Russian Church.

JUDAIZING CHRISTIANS.
The rise of this denomination is placed under the reign of Adrian. For when this emperor laid waste Jerusalem to its foundations, and enacted severe laws against the whole body of the Jews, the greatest part of the Christians who lived in Palestine, to prevent their being confounded with them, abandoned the Mosaic rites, and chose a bishop named Mark, a foreigner by nation, and an alien from the commonwealth of Israel. Those who were strongly attached to the Mosaic rites, separated from their brethren, and founded at Petra, a country of Palestine, and in the neighbouring parts, particular assemblies, in which the law of Moses maintained its primitive dignity and authority.

There were, however, in the Apostolic age Judaising Christians, which set Christ and Moses upon an equal footing of authority; these were afterwards divided into two sects, widely different both in their rites and opinions, and distinguished by the names of Nazarenes and Ebionites, which see.

*JUMPERS, (The) are not to be considered as a distinct sect or denomination. They were not known in Wales until about 1760, when the Calvinistic Methodists had made some progress in the principality. Several of the first preachers in that connection, as Mr. Howell Harris and others, were naturally of very warm tempers, and at the same time fully devoted to their Master's service; of course their labours were abundant, and their address very affectionate and impressive. Solomon's truth being delivered in this manner had a wonderful effect on thousands. Many were truly converted. Such as were ignorant, and at the same time of a warm temper, under deep impressions gave way to their feelings: they cried out

* Brine's "Misakes of Mr. Johnson," 1765.
† Erskine's sketch, 18th Ed. p. 394-5.
loudly, some uttering one thing and some another, in the midst of the congregation; some clapped their hands, others shook hands one with another, and others, rejoicing at the discovery which the gospel makes of a Saviour, began to jump for joy. This was taken notice of, and by some considered as an indication of pious zeal. The custom spread like wild fire. Very soon jumping began to be considered as a proof that the people enjoyed the presence of God. Many weak preachers, (who at the same time were good and zealous men) amongst the Independents and Baptists, imitated the Methodists, and discovered their religious zeal by shouting and jumping.

Instances have been also known in South Wales, where the Clergy were methodically inclined, of this jumping in the Parish Churches, which is certainly not more indecorous than a practice the reader will find under the term dancing. This jumping is sometimes continued, with occasional singing or exhorting between, for hours, until the strength of the party is quite exhausted.

Some years since Mr. W. Williams, a blind Welsh poet, wrote in defence of this practice; and, among other precedents from scripture, quoted David's dancing before the ark, which was doubtless an instance of religious zeal; but there is another instance, perhaps, more strikingly similar, namely, that of Baal's priests who leaped up and down at his altar, vociferating at the same time, "O Baal, hear us!"

The gentleman who communicated most of these particulars, in a letter to the Editor from the principality, remarks farther that the Jumers are comparatively very few, even among the Methodists; and those are persons of very warm tempers, and animated manners.†

† See Evans's Tour through Wales, and Bingley's North Wales.

...KARAITES, or CARAITES, a Jewish Sect which adhered to the literal sense of the Old Testament, rejecting all Rabbinical traditions, and cabalistical interpretations. A considerable number of this sect is still found in Turkey; and other parts of the East.‡

KEITHIANS, a party that separated from the Quakers, in Pennsylvania, in the year 1691.

Calmet's Dict in Caraites. Bährage's Hist. of the Jews, Bk. 41.
They were headed by the famous Geo. Keith, from whom they derived their name. Those who persisted in their separation, after their leader deserted them and returned to England, practised baptism, received the Lord's supper, and kept the 7th day sabbath, whence they were called Quaker-Baptists, and Sabbath-takers; but they retained the language, dress, and manners of the Quakers.

*KILHAMITES*; thus the Methodists of the New connection are sometimes called, from Mr. Alex. Kilham, who was a considerable preacher among them, and act as Secretary to the Society. See Methodists.

*KIRK, The,* (or Church) of Scotland, is Calvinistic in doctrine, and Presbyterian in discipline; and has been so from the time of the celebrated John Knox, the famous Scotch Reformer, who flourished in the 16th century. The form of their worship is very simple, without a Liturgy, and without pomp. Scotland contains about 900 parishes, and as many benefices; they are provided for by patrons, and not, in general, elective by the people. See Presbyterian.

*KNIGHTS,* three orders of Knighthood were instituted in the 12th century for the defence of Christianity, and for the annoyance of Infidels. 1. The Knights of St. John of Jerusalem were designed to relieve and assist the vast number of Pilgrims who visited Jerusalem and the holy land. 2. The Templars (so called, from a palace adjoining Jerusalem) were purely a military order, who were to guard the roads and protect the Christians from the Mahometans. 3. The Teutonic Knights of St. Mary chiefly devoted their service to the care of the soldiers wounded in the holy wars. The two latter orders have been long extinct; but the former found an Asylum in the Isle of Malta.

KNIPPERDOLINGS, a denomination in the sixteenth century, derived from Bertrand Knupperdoling, who taught a literal Millennium; denied justification by faith, original sin, and infant baptism; maintained that every Christian has authority to preach and administer the sacraments; that all things ought to be in common, &c.

*KNUTZEN, Marz.* a wild enthusiast who attempted to found a sect called Consensians, who were to reject revelation, and be guided only by reason and conscience; but he failed in his design, and the sect was not established.

KTISTOLATRES, certain of the Monophysites, which maintained that the body of Christ, before his resurrection, was corruptible, like that of other men.

*KUHLMAN, Querimus,* a celebrated Fanatic in the 17th century. In early life he applied to literature, but when about 12,
LAB 249 LAC

became sick, and had a terrible vision, soon after which, meeting with the writings of Jacob Behmen, his mind was put into a flame of enthusiasm, and he commenced a prophet. After wandering through Europe, it is reported, he was burnt in Muscovy for sedition in 1639.*

* Scotch Theological Dictionary.

LABBADISTS, a denomination in the 17th century. Their founder, John Labadie, was a native of France, and remarked for his natural eloquence and warm enthusiasm. He was bred in the bosom of the church of Rome, but in 1650 turned Protestant, and soon after went to Geneva. He was, however, expelled both communions under the charge of irregularities in his moral conduct. Still he had the address to ingratiate himself with Elizabeth Princess Palatine, and other Ladies of rank and piety, by a zealous propagation of certain Mystic principles. Like other enthusiasts, he depreciated the scriptures as insufficient to lead men unto salvation, without certain supernatural illuminations; and taught that in reading the Bible we ought to give less attention to the literal sense of the words, than to the inward suggestions of the Spirit; and that the efficacy of the word depended much upon the preacher. He maintained farther that the faithful ought to have all things in common without subordination or distinction; that the contemplative life is a state of grace and union with God, and the very height of perfection—that the Christian, whose mind is contented and calm, sees all things in God, enjoys the Deity, and is perfectly indifferent about everything that passes in the world—that we can arrive at that happy state only by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer.* See Mystics.

* LACY, John, a man of independent fortune; and one of the great abettors of the French Prophets in the 17th century, with whom he associated, pretending also to prophecy. He joined with several others of both sexes in publishing, "A collection of Prophetical Warnings of the Eternal Spirit," predicting certain divine judgments, and, among the rest, the destruction of the English Metropoli. A strange and impious rhapsody, which, a few years since was reprinted by some of the disciples of Richard Brothers. Mr. Lacy and others pretended to work miracles; but their failure in attempting to

raise from the dead Dr Eames, brought the delusion to an issue. Some of the purer brethren preached the doctrine of having all things common; but Lay, having about 2000, a year, very forcibly related it.* See French Prophets—Prophets, false, &c.

LAY, worship of the. See Shamaran

LAMUILLANS, the followers of Lamphere, a Syrian monk, who in the 17th century taught that, as man is born free, a Christian, in order to please God, ought to do nothing by necessity, and that it is therefore unlawful to make vows, even of obedience. To this system he is said to have added certain tenets of the Carpentarians, &c.*

LATITUdINARIANS, a name which distinguished those in the 17th century who attempted to bring bishops, episcopalian, presbyterian, and Independents, into one communion, by compromising the difference between them. The chief leaders of this party were the great Chillingworth, and John Halts, to whom may be added More, Cudworth, Gale, Tillotson, and Whitecot. They were zealously attached to the church of England; but did not look upon episcopacy as indispensable to the constitution of the Christian church; hence they maintained that those who followed other forms of government and worship, were not on that account to be excluded from the communion, or to forfeit the title of brethren. They reduced the fundamental doctrines of Christianity to a few points. By this way of proceeding, they showed that neither the bishops, nor the presbyterian, nor the Independents, were Anabaptists, or the Presbyterians and Independents, who as generally adopted the doctrines of Calvin, and by reason to op, se each other with such animosity and bitterness, since the subjects of their debates were matters of an indistinct nature, with respect to salvation, and might be variously explained and understood without any prejudice to their eternal interests;*LAY BROTHERS, dilate persons who devote themselves to wait on the religious. They had their origin from the ancient Lollards or Lothards, who used to employ themselves in visiting the sick and dying, and attending them to their graves. See Lollards.

LEE, ANN, the Spiritual mother of the Shakers, which sec.

*LEADLEY, JANE, another English enthusiast, the founder of what was called the Philadelphia Church, which also see.

LIBERTINISM, a sect which arose in England about 1525, probably from the remains of the "Brethren of the Free Spirit," mentioned above. They published no books; but the doctrines they taught, accord-

* A copious account of the French and English Prophets, republished by D. Huggins, 2114.


‡ Mosheim, vol. IV, p. 359. Burnet's History of his own Times,

.186.
ing to Calvin and others were the following: 1. That the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions. 2. That consequently the distinctions of good and evil that had been established with respect to those actions, were false and groundless; and that men could not, properly speaking, commit sin. 3. That religion consisted in the union of the spirit, or rational soul, with the supreme Being. 4. That all those who had attained to this happy union by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites and passions, as all their actions were then perfectly innocent. 5. That after the death of the body, they were to be united to the Deity."

LOLLARDS, the followers of Walter Lollard, (or Wolter, the Lollard) who is said to have been an Englishman by birth; but he first propagated his doctrines in Germany, about the year 1316, after which he returned to England, a few years before Wicliff began to oppose the church of Rome. (See Wicliffites.) The Lollards rejected the sacrifice of the mass, extreme unction, and penances for sin; insisting that Christ's sufferings were sufficient to atone for the sins of those who believed in him. Walter Lollard afterwards returned to the continent, where he sealed his testimony with his blood, being burnt alive at Cologne in 1322.

Many societies of Lollards of both sexes, were formed in most parts of Germany and Flanders, where they were protected by the magistrates and inhabitants, on account of their usefulness to the sick; but whether they were really the disciples of Walter Lollard, may be questioned; the Alexians or Collectes, had obtained the name of Lollards, from the old German word lolden, lullen, or lullen, "to sing with a low voice;" to lull; because they intoned such as died of the plague, which at that period ravaged all Europe, and sung a dirge in a mournful tone, as they conveyed them to the grave. They obtained many papal grants, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitors, and subjected entirely to the jurisdiction of the bishops; and at last, for their further security, Charles Duke of Burgundy, in 1472, obtained a bull from Pope Sixtus IV., by which they were ranked among the religious orders, and delivered from the jurisdiction of their bishops; which privileges were yet more extended by Pope Julius II., in 1506.

* In England the followers of Wicliff were called by way of reproach, Lollards, from some likeness in their tenets, which were solemnly condemned by the Archbishop of Canterbury, and the council of Oxford; and those who adhered to them were for many years the subjects of cruel persecution.*

LUTHERANS, a denomination in the fourth century; so called from Lucius, bishop of Caesarea, a zealous Christian, who was on that account banished by Constantius, and afterwards refused to commune with the Catholic church, on account of their recuring back on their repentance, those who had apostatized to the Arians. They are said to have maintained that the soul was transmuted from the parents to the children.

LUTHERANS, those who follow the opinions of Martin Luther, an Augustinian, who was born at Eisleben, in Upper Saxony, in the year 1483. He possessed an invincible magnanimity, and an uncommon vigour and acuteness of genius. He took offence at the indulgences which were granted in 1517, by Pope Leo X., to those who contributed towards finishing St. Peter's church at Rome. Luther being then Professor of divinity at Wittenberg. These indulgences promised remission of all sins, past, present, and to come, however enormous their nature, to all who were rich enough to purchase them. At this Luther raised his warning voice; and in 95 propositions, maintained publicly at Wittenberg, Sept. 30, 1517, exposed the doctrine of indulgences, which led him to attack the authority of the pope. This was the commencement of that memorable revolution in the church which is styled the Reformation.

The capital articles which Luther maintained are as follow; to which are added a few of the Texts and arguments which he employed in their defence.

1. That the holy scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice. John v. 39. 1 Cor. iv. 16. 2 Tim. iii. 16—17. Reason also confirms the sufficiency of the scriptures; for if the written word be allowed to be a rule in one case, how can it be denied to be a rule in another?

2. That justification is the effect of faith, exclusive of good works; and that faith ought to produce good works purely in obedience to God, and not in order to our justification; for St. Paul, in his epistle to the Galatians, sternly opposed those who ascribed our justification (though but in part) to works: If righteousness come by the law, then Christ is dead in vain. Gal. ii. 21. Therefore it is evident we are not justified by the law, or by our own works, but by the works of faith, as Martin Luther maintained.

works; but to him who believes, sin is pardoned, and Christ's righteousness imputed.

3. That no man is able to make satisfaction for his sins, for our Lord teaches us to say, when we have done all things that are commanded, We are unprofitable servants. Luke viii. 10. Christ's sacrifice is alone sufficient to satisfy for sin, and nothing need be added to the infinite value of his atonement.

Luther also rejected tradition, purgatory, penance, particular confession, masses, invocation of saints, monastic vows, and other doctrines of the Church of Rome.

On the points of Predestination, Original sin, and Free-will, Luther coincided with Calvin, and sometimes expressed himself more strongly; but on matters of Church discipline they widely differed; likewise on the presence of Christ's body in the Sacrament. His followers also deviated from him in some things; but the following may be considered as a fair statement of their principles, and the difference between them and the Calvinists: (1) The Lutherans have bishops and superintendents for the government of the Church. But the ecclesiastical government which Calvin introduced was called Presbyterian; and does not admit of the institution of bishops, or of any subordination among the clergy. (2) They differ in their notions of the sacrament of the Lord's supper. The Lutherans reject transubstantiation; but admit that the body and blood of Christ are materially present in the sacrament, though in an incomprehensible manner; this they called consubstantiation. The Calvinists hold, on the contrary, that Jesus Christ is only spiritually present in the ordinance, by the external signs of bread and wine. (3) They differ in their doctrine of the eternal decrees of God respecting man's salvation. The modern Lutherans maintain that the divine decrees respecting the salvation and misery of men, are founded upon the divine presence. The Calvinists, on the contrary, consider these decrees as absolute and unconditional.

The Lutherans are generally divided into the moderate and the rigid. The moderate Lutherans are those who submitted to the Interim published by the Emperor Charles V. Melancthon was the head of this party, and they were called Adiaphorists. The rigid Lutherans are those who would not endure any change in their master's sentiments, of whom M. Flacius was the head.

The Lutherans are partial to the use of instrumental Music in their Churches, and admit statues and paintings, as the Church of England does, without allowing them any religious veneration, but the rigid Calvinists reject these, and allow only the simplest forms of Psalmody.

The modern Lutherans, about the close of the 17th century enlarged their liberality toward

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* This was a confession of faith enjoined only in the Interim, i.e., till a general Council should decide the questions in dispute.
other sects, and gave up the supposed right of persecution, confessing that Christians are accountable to God only for their religious faith; they admit also into their sacred Canon the Epistle of St. James, and the Revelation of St. John, which Luther rashly rejected because he could not explain them. The Lutherans are also subdivided into a variety of intermediate denominations, as Anabaptists, Calcestrum, Florians, Oecumenians, Syracruits, Ubiquitarians, and Zuinglians, of which some account will be found under their respective heads.


**MACARIANS, the followers of Macarius, an Egyptian Monk, in the 4th century, of austere morals, but somewhat tainted with the superstitious notions of Origen. The term is also applied to the disciples of another Macarius, a native of Ithaca, in the 9th century, who propagated the ridiculous notion, afterwards adopted by Averydillos, that only one soul animated the whole human race.*

MACEDONIANS, another denomination of the 4th century, so-called after Macedonius, the Semi-arian Bishop of Constantinople, Socrates, the Ecclesiastical Historian says, He considered the Holy Ghost as the "divine Energy diffused throughout the universe, and not a person distinct from the Father and the Son." An ambition had many partisans before it was condemned in the Council of Constantinople, in the year 381.†

*MAGDALENETTES, a name given to certain communities of Nuns, consisting chiefly of penitent prostitutes, in the 14th and 15th centuries. The propriety of giving this name to such character has been, however, denied by Mr. Hanway and others, since it is by no means certain that Mary Magdalen was a woman of bad character; and her having been a demoniac by no means implies it. See Hystoric.†

*MACI, or Magians, an ancient Persian Sect, who believed in two eternal principles, namely,Orminds, the source of all good, and Abominides, the fountain of all evil. The former they worshipped under the symbol of its purest emblem, a perpetual fire. Their priests

attained to such extraordinary skill in philosophy, that they were supposed to deal in symbolical arts, and hence arose the term Magicians. Their descendants in Persia are the Greeks of the present day. See Sura.

MAHOMETANS, or MOHAMMEDANS, derive their name and religious system from Mohammed, or Mahomet, who was born in Arabia late in the sixth century. He was endowed with a subtle genius, and possessed of great enterprise and ambition. He aimed at the introduction of a new religion, and began his spiritual project by accusing both Jews and Christians with corrupting the revelations that had been made to them from heaven. He maintained that the Prophets, and even Christ himself had foretold his coming, which he endeavored to make out, from the Arabic version of Deut. xxxiii. 2. Psalm l. 2. Isa. xxi. 7, and John xvi. 7, in some of which he pretended that he was literally named, as likewise in other parts of the original Gospels; and particularly that he was the Paraclete promised by our Saviour in the text last referred to.

According to the best Mahometan authors, his mission was revealed to him in a dream in the fortieth year of his age. From that moment, as they, Mahomet, under the influence of a holy terror, devoted himself to a solitary life. He retired to a grotto in the mountains of Mecca, which overlooks Mecca. He there passed his days and nights in fasting, prayer, and meditation. In the midst of one of these exertions, the angel Gabriel appeared to him with the first chapter of the Koran, and commanded him to read. Mahomet replied he was unable, upon which the angel repeatedly embraced him, and commanded him to read in the name of his Creator. A few days afterwards, playing upon the same mountain of Hira, Mahomet saw again the angel seated in the midst of thunder, on a glittering throne, with the second chapter of the Koran, and was addressed by him in the following words: "Oh thou who art covered with a celestial mantle, arise and preach!" Thus Gabriel, as the same writers, communicated by command of the Eternal to his prophet, in the last years of his life, chapter by chapter, the whole book of the Koran.

These pretensions to a divine mission drew on him a requisition from the inhabitants of Mecca, that he would convince them by working a miracle; but he replied, "God refuses these signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity." He declared that God sent him into the world not only to teach his will, but to compel mankind to embrace it. The magistrates of Mecca were alarmed at the progress of his doctrines; and, Mohammed, being apprised of their design to destroy him, fled to Medina. From this flight, which is regarded as the speech of Christ 622, his
followers compute their era, called in Arabic, hegira, or the flight.

The book in which the Mahometan religion is contained is called alcoran, or the koran, i.e. the reading; as we say the bible, which means the book, by way of eminence. The Mahometans believe that this book was taken from the great volume of the divine decrees, which has been from everlasting by God's throne, written on a table of vast dimensions, called "The Preserved Table." Its doctrines made a most rapid progress over Arabia, Syria, Egypt, and Persia; and Mohammed became the most powerful monarch of his time. His successors spread over great part of Asia, Africa, and Europe; and they still give law to a very considerable proportion of mankind. This rapid and extensive spread of the Moslem faith has not only been urged as an argument in its favor, but been brought into competition with the propagation of Christianity. Two circumstances however must be brought into consideration. Mahomet contrived by the permission of Polygamy and concubinage to make his creed palatable to the most depraved of mankind; and at the same time, by allowing its propagation by the sword, to excite the martial spirit of unprincipled adventurers: "The sword, (says he) is the key of heaven and hell:" "and whatsoever falls in battle his sins are forgiven at the day of judgment; and the loss of his limbs shall be supplied by the wings of angels and cherubins."

The great doctrine of the koran is the unity of God: to restore which point, Mohammed pretended, was the chief end of his mission; it being laid down by him as a fundamental truth that there was never, nor can be more than one true religion. For though particular laws or ceremonies are temporary, and subject to alteration according to divine direction; yet, the substance of religion being Truth, continues immutable. And he taught, that whenever this religion became neglected, or essentially corrupted, God informed and admonished mankind thereof by prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mohammed.

The koran asserts Jesus to be the true Messiah, the word and breath of God, a worker of miracles, preacher of heavenly doctrine, and exemplary pattern of a perfect life. Many Mohammedans deny that he was really crucified; but pretend that, to elude the malice of his enemies, he was caught up into paradise, and another person crucified in his stead; though this opinion is by no means universal. They believe that his religion was improved and completed by Mohammed, who was the seal of the prophets, and was sent from God to restore the true religion to its primitive simplicity; with the addition, however, of some peculiar laws and ceremonies.

The Mohammedans divide their religion into two general parts: faith, and practice. Their faith, or theory, is summed up in this confession: "There is but
and Mohammed in his prophecies. Under these two propositions are comprehended six distinct branches: Belief in God; in his angels; in his scriptures; in his prophets; in the resurrection and judgment; in God's absolute decrees.

The unity of God is the first principle of their faith. "There is no God but God, and him only we must adore." Of angels it is believed that they have pure and subtle bodies, created of fire, and that they have various forms and offices; some being employed in writing down the actions of men, others in carrying the throne of God, and other services. They reckon four angels superior to the rest: Gabriel, who is employed in writing the divine decrees—Michael, the protector of the Jews—Azrael, the angel of death—and Israti, who will sound the trumpet at the resurrection. They likewise assign to each person two guardian angels. The devil, according to the Koran, was once one of the highest angels; but fell through refusing to pay homage to Adam at the command of God

Beside angels and devils, the Mohammedans are taught to believe an intermediate order of creatures, which they call jinns, or genii; created also of fire, but of a greater fabric than angels, and subject to mortality. Some of these are supposed to be good, and others bad; and capable of future salvation or damnation, as men are.

As to the scriptures, they are taught by the Koran, that God in divers ages of the world gave revelations of his will in writing to his prophets, all of which were lost except the pentateuch, the psalms, the gospel, and the Koran, which were successively delivered to Moses, David, Jesus, and Mohammed; which last being the seal of the prophets, these revelations are now closed. The number of prophets, who have been from time to time sent into the world, they compute at 224 thousand.

Their next article of faith is the general resurrection and a future judgment. But before these, they believe there is an intermediate state, both of the soul and body. When a corpse is laid in the grave, two angels they suppose, come to examine it concerning the unity of God and the mission of Mohammed. If the body answer rightly it is suffered to rest in peace; if not, they beat it with iron maces, then press the earth on the corpse, which is gnawed and stung by 99 dragons, which some explain allegorically, as the slings of conscience.

As to the souls of the faithful, when they are separated from the body by the angel of death, they believe that those of the prophets are admitted into paradise immediately; that the souls of believers are judged with Adam in the lowest heaven; but that those of the wicked are confined in a dungeon under a great rock, to be there tormented till the general resurrection. In these points, however, they are by no means unanimous.

That the resurrection will be general, and extend to angels, genii, men, and animals, is the
received opinion of the Moham-
medans, and supported by the
authority of the Koran.*

* Mankind, say they, at the re-
surrection will be distinguished
into three classes, those who
go on foot, those who ride, and
those who creep. The first class
will consist of those believers
whose good works have been few,
the second of those who are more
acceptable to God, whence Ali affirms that the pr
sons, when they come forth from
their sepulchres, shall have ready
preparations for them white-winged
camels, with saddles of gold.
The third class will be compos-
ed of idolaters, whom God will
cause to make their appearance
with their faces on the ground.
When all are assembled to-
er, they will wait in thir
ranks and orders for the judg-
ment a very considerable time.
At length God will come in
the clouds, surrounded by angels
and will produce the books
wherein every man’s actions are
written. Some say that he will
judge all creatures in the space
of half a day, and others less.
At this tribunal, every action,
thought and word, will be weighed
in balances held by the angel
Gabriel, of so vast a size, that
its two scales are capacious
enough to contain both heaven
and earth. The trials being
over, all must pass the bridge at
Sorat, which is laid over the
middle of hell, and is described
to be finer than a hair, and
sharper than the edge of a sabre.
The wicked will miss their foot-
ing, and fall headlong into hell
hole.

In the Koran it is said that
hell has seven gates, for the mu-
sulmans, the christians, the jews,
the sabians, the magicians, the
pagans, and for hypocrites of all
religions. Here they will suffer
a variety of torments, which
shall be eternal, except to those
who have embraced the true
religion, who will be delivered
thereafter they have expiated
their crimes by their sufferings.
The righteous after having sur-
mounted the difficulties of their
passage, will enter paradise,
which they describe to be a most
glorious and delicious place,
un
habited by beautiful women or
hours, abounding with rivers of
milk, wine, and honey, &c.
Here the faithful will enjoy the
most exquisite delights, in a
state of eternal beatitude, where
the degree of felicity is propor-
tioned to the sincerity of their
faith, and the nature and num-
ber of their good works. Some
of their philosophers, however,
understand these descriptions
allegorically.

The last great point of faith
relates to God’s absolute de-
crees. The doctrine which they
call orthodox is, that whatever
comes to pass in the world,
whether it be good or bad, pro-
ceeds entirely from the divine
will, and is irrevocably fixed, and
recorded from all eternity in the
preserved tablet, and that God
hath secretly pre-determined,
not only the adverse and pros-
perous fortune of every person

* Sale’s Koran, p. 95, 97.
† Ibid, pp. 80—112.
in the world, but also has obedience or disobedience, and consequently has everlasting happiness or misery after death, which fate, or predestination, it is impossible by any foresight or wisdom to avoid. Notwithstanding this, some doctors of the Mohammedan law assert, that whose-ever denies free will, and attributes human actions to the sole influence of the Deity, runs against religion; and, if he persist in his error, becomes an infidel. They assert that in every circumstance of life, the divine assistance ought not to be unexplored through the intercession of the prophet, then every one should reflect, deliberate, and use that aid which prudence and experience may suggest. After these means have been employed, then they say, that human events may be attributed to the decrees of heaven, to which mankind ought ever to submit with the most unbounded resignation.

It is certain that Mohammed made great use of the doctrine of Predestination, or rather fate, for the advancement of his designs, encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution would not avert their inevitable destiny, or prolong their lives for not only the time, but the manner and circumstances of their death, have been unalterably fixed from all eternity. Hence the rigid Mussulman does every attempt to change the common order of things rebellion against the established laws of God, and views the plague (with his common in those parts) ravaging his country and destroying thousands and ten thousands in the streets, without exerting one effort to check its baneful passages.

Of the four practical duties required by the Koran, prayer is the first. Mohammed used to call prayer the pillar of religion, and the key of paradise. Hence he obliged his followers to pray five times every 24 hours, and always to wish before prayers.

The giving of alms is commanded jointly with prayer, the former being held of great efficacy in assuaging the latter to prevent with God.

Fasting is another duty enjoined as of the utmost importance. They are obliged to fast the whole month of Ramadan, from day light to sun set, and the reason given is because at that time the Koran was sent down from heaven.

The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it, may as well die a Jew or a Christian; they also practice circumcision as a divine institution, and keep their Sabbath on the lunity.

The negative precepts of the Koran are to abstain from vanity, gambling, drinking of wine, eating of blood, and swine's flesh.

The Mohammedans are no less divided in sentiment than are the Christians. The first

* White's Hampton Lect. p. 84. † Sale's Koran, p. 114—119.
division is into the followers of Abubekir and Ali, each of whom claimed the succession after Mahomet’s death; as Khalil or Vicar of the Prophet; just as the Pope pretends to be the successor of St. Peter. The adherents to the former are called Nabatai, because they adhere to the Sunna or Traditions of the sayings of the Prophet, in the same manner as the Rabbinists adhere to the Jewish Mishna. On the other hand the Juchtes, who adhere to Ali, respect these traditions, as the Karaites do those of the Jews. Between these parties subsists the greatest animosity, each charging the other with corrupting their religion, and anathemizing each other as the vilest heretics. These are divided into a variety of inferior sects, differing chiefly on the doctrines of fate and free-will, on the nature and duration of future rewards and punishments, and on certain rites and ceremonies; but the Christian reader would be little interested by particulars. The followers of Ali are chiefly to be found in Persia; and the subjects of the Great Mogul are, in great measure, Nestorians. These principles are all professedly derived, from the Koran, or Mohammedan Bible, repeatedly referred to above. On this Book we may offer a few beforehand remarks. It has been exulted as a masterpiece of eloquence; and eloquent passages in it are certainly rare; but most of them are evidently borrowed from the writings of Moses and the Prophets, and were written in a style similar to that of the Hebrew Scriptures. It has indeed been said, that Mohammed himself was grossly illiterate; but it is probable that a great part of his ignorance was rather pretended than real, in order to counteract the idea of his oracles being inspired. But if he really were himself ignorant, there were numbers of Jews and apostate Christians who would be ready to assist in such a design for gain; and some have been named as having done so. The most celebrated moral precepts were undoubtedly borrowed from our scriptures: and as to the extravagant figures and absurd fables with which the Koran abounds, though much may be allowed to the inventive genius of the pretended prophet, much also may be traced to the forged Gospels of the early Christians, and the Rabbinical fancies of the Masoretic Jews. This Book is also full of inconsistencies; and its commentators, not less numerous than those of Christianity, have been equally successful with the latter, in darkening the text they have attempted to explain.

This account, which would already be too long, were it not respecting the faith of 140 millions of the present race of mankind, shall be concluded with a brief summary of Muslem Theology, in the form of a Creed, said to be extracted from a Catechism lately published at Constantinople. “I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mahomet; the penta-
David, and the Gospel to Jesus. I believe in the prophets, and the miracles which they performed. Adam was the first prophet, and Mahomet the last. I believe that for the space of 50,000 years the righteous shall repose under the shade of the terrestrial Paradise, and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge Siret, which passes over the bottomless pit of hell; it is as fine as a hair, and as sharp as a saber. All must pass over it, and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the Prophets has in Paradise a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want, and the houris who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned, on the contrary, are tormented by fire, and by venomous and poisonous animals."

*MAID OF KENT. So was called Eliz. Barton, a celebrated impostor, who at the time of the Reformation in England, opposed its progress by pretended miracles, and revelations. She confessed her impostures, but threw the blame upon the priests who had employed her:

but she was condemned and executed for treason with several of her accomplices.†

*MANICHRENS, or MANICHRENS, a denomination founded in the third century, by one Manes, or Manemans. Being a Persian by birth, and educated among the magi, he attempted a coalition of their doctrine with the Christian system; or rather, the explication of the one by the other; and in order to succeed in the enterprise, affirmed that Christ had left the doctrine of salvation imperfect and unfinished: and that he was the Paraclete, or Comforter, whom the departing Saviour had promised to his disciples, to lead them into all truth. He rejected the old testament, the four gospels, and the acts of the apostles; said that the epistles of Paul were falsified in a variety of places, and wrote a gospel which he pretended was dictated to him by God himself, and distinguished it by the name of Er-teng.

Manes taught, that there are two principles from which all things proceed; the one a most pure and subtle matter, called light, and the other a gross and corrupt substance, called darkness. Each of these is subject to the dominion of an eternal superintending Being. He who presides over the light is called God; he who rules the darkness bears the title of Hyle, or a Demon. The ruler of the light is supremely beneficent,

† Burnett's Reform. abridged, p. 118.

good, and happy. The prince of darkness is in himself unhap-
py, and, desirous to render others partakers of his misery,
evil and malignant. These two beings have each produced an
immense multitude of creatures resembling themselves, and dis-
tributed them through their respective provinces.

The prince of darkness long knew not that light existed in
the universe; and no sooner did he perceive it, by means of
a war kindled in his dominions, than he endeavoured to subject
it to his empire. The ruler of
the light opposed his efforts,
at first with no great success:
for the prince of darkness seized
upon a considerable portion of
the celestial elements, even of
the light itself, and mingled
them in the mass of corrupt
matter. The ruler of the light,
then employed the living Spirit,
who succeeded better; but he
could not entirely disengage the
gaseous particles of the celestial
matter from the corrupt mass
through which they had been
dispersed. The prince of dark-
ness after his defeat produced
the first parents of the human
race. These consist of a body
formed out of the corrupt mat-
ter of the kingdom of darkness,
and of two souls, one of which
is sensitive and lustful, and is
attributed to the evil principle;
the other rational and immortal,
a particle of that divine light
which was carried away by the
army of darkness, and immersed
into the mass of malignant
matter.

Mankind being thus formed,
God created the earth out of
the mass of matter by that liv-
ing spirit who had vanquished
the prince of darkness, in order
to furnish a dwelling for the
human race; to deliver by de-
grees the captive souls from
their corporeal prisons; and to
extract the celestial elements
from the gross substance in
which they were involved. In
order to this design God pro-
duced two beings of eminent
dignity from his own essence,
Christ, and the Holy Ghost. The
former is supposed to be
that glorious intelligence which
the Persians called Mythra;
the brightness of the eternal
light, subsisting in and by him-
self, endowed with life, enriched
with infinite wisdom, and hav-
ing his residence in the sun.
The latter also a luminous, animated substance, diffused
throughout the atmosphere
which surrounds this terrestrial
globe. This genial principle
warms and illuminates the
minds of men, renders also the
earth fruitful, and draws forth
gradually from its bosom the
latent particles of celestial fire,
which it wafts up on high to
their primitive station.

After the supreme Being had
for a long time admonished the
captive souls, by the ministry
of the angels and holy prophets,
he directed Christ to descend
upon earth, in order to hasten
the return of those imprisoned
spirits to their celestial country.
In obedience to this command
Christ appeared among the
Jews, clothed with the shadowy
form of a human body, and met
with the real substance. He
taught mortals how to disen-
gage the rational soul from the
corrupt body, to conquer the
violence of malignant matter; and demonstrated his divine mission by stupendous miracles. On the other hand, the prince of darkness used every method to inflame the Jews against this divine messenger, and incited them at length to put him to death upon an ignominious cross; which punishment however, he suffered not in reality, but only in appearance, and in the opinion of men. When Christ had fulfilled the purposes of his mission, he returned to his throne in the sun, and appointed a certain number of chosen apostles to propagate his doctrines thro' the world. But before his departure, he promised that at a certain period he would send a messenger, superior to all others in communion and dignity, whom he called the Paraclete, or Comforter, who should add many things to the precepts he had delivered, and dispel the errors under which his servants laboured. This Comforter is Manes, who, by order of the Most High, declared to mortals the whole doctrine of salvation, without concealing any of its truths under the veil of metaphor.

Those souls who believe Jesus to be the Son of God, renounce the worship of the God of the Jews, who is the prince of darkness, obey the laws delivered by Christ, as they are enlarged and illustrated by Manes, and combat with persevering fortitude the lusts and appetites of a corrupt nature, derive from that faith and obedience the inestimable advantage of being gradually purified from the contagion of matter. The total purification of souls cannot indeed be accomplished during this life. Hence it is that the souls of men after death must pass through two states more of probation and trial, by water and fire, before they can ascend to the regions of light. They ascend, therefore, first into the moon, which consists of benign and salutary water; whence, after a instruction of fifteen days, they proceed to the sun, whose purifying fire removes entirely their corruption. The bodies, composed of matter, which they have left behind them, return to their first state, and enter into their original mass. On the other hand, those souls who have neglected the salutary work of their purification, pass after death into the bodies of animals of different kinds, where they remain till they have expiated their guilt, and accomplished their salvation. When the greatest part of the captive souls are restored to liberty and to the regions of light, then a devouring flame shall break forth at the divine command, from the caverns in which it is at present confin'd, and shall destroy the frame of the world. After this tremendous event, the prince and powers of darkness shall be forced to return to their primitive abode of anguish and misery, in which they shall dwell for ever; for, to prevent their renewing this war in the regions of light, God shall surround the mansions of darkness with an invincible guard, composed of those souls who have not finished their purifications.
These act in array, like a military band, shall fully prevent any of their wretched inhabitants from coming forth again to the light.

To support their fundamental doctrine of two principles, the Manicheans argue thus: If we depend only on one Almighty Cause, infinitely good, we cannot account for the existence of natural and moral evil; for it is impossible that the first man could derive the faculty of doing ill from a good principle, for evil cannot proceed but from a bad cause, therefore the free-will of Adam was derived from two opposite principles. He depended on the good principle for his power to perceive in ignorance, but his power to deviate from virtue owes its rise to an evil principle. Hence it is argued there are two contrary principles, the one the source of good, the other the fountain of all vice and misery.

Manes enjoined his followers to mortify and afflict the body, which he looked upon as essentially corrupt, and to divest themselves of all the passions and instincts of nature, but he did not impose this severe manner of living without distinction. He divided his disciples into two classes; one of which comprehended perfect Christians, under the name of the elect; the other the imperfect and feeble, under the title of hearers. The elect were obliged to an entire abstinance from flesh, eggs, milk, fish, wine, all intoxicating drink, and weeds; and to live in a state of the greatest penury, nourishing their emaciated bodies with only bread, herbs, pulse, and melons. The discipline of the hearers was milder; they were allowed to possess houses, lands, and wealth, to feed upon flesh, and to enter into the bond of conjugal life, but under conditions of moderation and temperance.

The general assembly of the Manicheans was headed by a presiding, who was considered as the representative of Jesus Christ. To him were joined twelve rulers, who were designed to represent the twelve apostles; and these were followed by 72 bishops, the successors of the 72 disciples. These bishops had presbyters and deacons under them, and all the members of these orders were chosen out of the class of the elect.

The Manicheans observed the Lord’s day, but fasted upon it. They likewise celebrated Easter, and had a regular church discipline and censors. They read the scriptures, they baptized in the name of the Father, Son, and Holy Ghost, and partook of the Lord’s supper.

The doctrine of Manes differs from the Gnostics in this respect: Instead of supposing evil to have originated ultimately from inferior and subordinate beings, he held the doctrine of two original independent principles; the one material, and supremely good; the other material, and the source of all evil; but actuated by a soul, or something of the nature of intelligence. This sect concealed themselves under various names during the
4th century; in the 6th they revived and spread much in Persia: in the 12th they were again revived under one Constantine, an Armenian, with many refinements and improvements, and subsisted down to the 15th century.*

**Marcellians**, a denunciation in the 4th century; so called from Marcellus, Bp. of Ancyra, who, in his zeal against the Arians, ran into the opposite error of Sabellius; considering the Son and Holy Spirit as emanations from the Father, which, after the economy of redemption was finished, should return, and be absorbed again into the divine essence. |*Marcite*, or **Marcians**, certain heretics of the 2nd century, the followers of one Marcus. See *Marcions*.

**Marcionites**, a sect in the 2nd century; so called from Marcion, successor of Cerdo, who made several additions to his doctrines. He taught men to believe in a God superior to the Creator, namely, the supreme God, the Father, invisible, inaccessible, and perfectly good. The Creator, who was the God of the Jews, made this lower and visible world. The supreme God had also a world of his making; but perfect, immaterial, and invisible. For he supposed if a good God had made this world, there would have been neither sin nor misery; but all men would have been holy and happy. He taught that Jesus was the Son of the good God, who took the exterior form of a man; and, without being born, he showed himself at once in Galilee as a man grown, and assumed the character of a Saviour.

According to this doctrine Christ had the appearance of a human body, but not the reality. They founded this opinion on angels appearing, under the old testament, in bodily forms, and on Phil. ii. 6-9; *Being in the form of God, he emptied himself, and took the form of a servant—the appearance, not the reality.* Marcion acknowledged that the prophets had promised a Saviour to the Jews, but pretended that this deliverer was not the Son of God. Hence he believed that there are two Christs; one who appeared in the time of Tiberius, for the salvation of all nations; another, the restorer of the Jewish state, who is yet to come. They supposed that the souls of the virtuous would enjoy eternal happiness; but they denied the resurrection of the body.

Marcion altogether rejected the old testament, and received but eleven books of the new; and of the gospels only Luke, and that with many alterations: he also rejected all the parts of the new testament which contain quotations from the old. The manners of this people...
were inoffensive and in some respects austere. They censured marriage, and praised virginity. They believed in a kind of necessity, and their zeal is charged with intemperance, rashly offering themselves to martyrdom.

MARCOSIANS, a branch of Gnostics in the second century; whose leaders were Marc and Colobaurus. The former is charged with being a Magician and an Astrologer. He seems to have been fond of mysteries. He spoke highly of Jesus Christ, but symbolized in many points with the Gnostics and Valentinians.

MARONITES, certain eastern Christians who inhabit Maronia, near Mount Libanus, in Syria. This denomination retained the opinions of the Monothelites till the twelfth century, when they were re-admitted, in the year 1182, to the communion of the church of Rome. As to their peculiar tenets before their reconciliation, they observed the Saturday as well as the Sunday Sabbath. They held that all souls were created together, at the beginning; and that those of good men do not enter into heaven till after the resurrection. They added other opinions, which were similar to those of the Greek church.

**MARTINISTS, a sect which sprung up at Moscow under Catherine II. of Russia. They received their name from one Martin, a French man, who drank into the spirit of Jacob Behmen, and introduced the doctrines of the Mystics into the cold regions of the north. They are particularly fond of hieroglyphics, and symbolical pictures.**

**MARTYRS, those witnesses for the Truth which have sealed their testimony with their lives, in distinction from the Confessors who, though they suffered in the cause of Religion, were not called to *resist unto blood.*

MASSALIANS, or Euchites, certain monks in the fourth century, which derived their name from a Hebrew word signifying *prayer,* it being their distinguishing tenet, that a man is literally to *pray without ceasing.* Hereupon they shunned society—avoided social religion and public ordinances, and retired into the woods, that they might wait solely and continually on prayer. They imagined that two souls resided in man; the one good, the other evil: and taught that it was impossible to expel the evil except otherwise than by constant prayer and singing of hymns; and that when this malignant spirit was cast out, the pure mind returned to God, and was again united to the divine essence, whence it had been separated. They boasted of extraordinary revelations, and adopted many opinions of the Manichean system. They were a kind of Mystics.**

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MATERIALISTS, or PHYSICAL NECESSARIES, certain Philosophers in the Christian church, who admitting the maxim, Ex sublunari fuit (from nothing nothing can arise) had recourse to a supposed internal matter, as a kind of substratum for the creation of material beings. In modern language, Materialists are those who deny the existence of spirit, conceive the soul of man to be material, or that thought is the result of corporeal organization. Of this class was the late Dr. Joseph Priestley, who considers man as consisting only of matter, disposed in a certain manner. At death the parts of this material substance are so disarranged, that the powers of perception and thought, which depend upon this arrangement, cease. At the resurrection they will be re-arranged in the same, or in a similar manner, as before; and, consequently, the powers of perception and thought will be restored. Death with its concomitant putrefaction and dispersion of parts is only a decomposition. What is decomposed may be recomposed by the being who first composed it; so that, in the most proper sense of the word, the same body which dies shall rise again, not with every thing adventitious and extraneous, as what we receive by nutrition; but with the same stamina, or those particles which really belonged to the germ of the organic body. But the following particulars contain a further development of Dr. Priestley's system. 1. That man is, no more than what we now see of him. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that almighty Being who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind is liable to be impaired, and even to become extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, says Dr. P. must be pronounced mortal too.

This system (it is added) gives a real value to the doctrine of the resurrection, which is peculiar to revelation; on this alone the sacred writers build our hope of future life; and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. See 1 Cor. xv. 10—32.

Farther, the scriptures which speak of the state of man at death, expressly exclude any trace of sense, thought, or enjoyment. See Psalm vi. 5; Job xiv. 7, 8, 9.

2. That there is some fixed law of nature respecting the well, as well as the other powers of the mind, and every thing else in the constitution of nature; and, consequently, that it is never determined without some real or apparent cause foreign to itself; i.e., without
some motive of choice: or, that motives influence us in some
definite and invariable manner; so that every volition, or choice,
is constantly regulated and de-
termined by what precedes it: and this constant determi-
ation of mind according to the
motive presented to it, is what
is meant by its necessary deter-
mination. The term necessary
being not here opposed to vol-
untary, but to contingent.
This fact being admitted, there
will be a necessary connexion
between all things past, pre-
sent, and to come, in the way
of proper cause and effect, as
much in the intellectual as in
the natural world: so that, ac-
cording to the established laws
of nature, no event could have
been otherwise than it has been,
was, or is to be. Thus the will,
in all determinations, is govern-
ed by the state of mind—this
state of mind is in every instance
determined by the Unity; and
there is a continued chain of
causes and effects, of motives
and actions, inseparably con-
ected, and originating from
the condition in which we are
brought into existence, by the
Author of our being.

It is universally acknowled-
ged, that there can be no
effect without an adequate
cause. This is even the foun-
dation on which the only pro-
per argument for the being of
a God rests. And the Nece-
sessary, asserts, that it, in any
generate of mind, with re-
spect both to dispositional and
motive, two different determi-
nations, or volitions, be possi-
bile, it can be on no other prin-
ciple than that one of them
should come under the descrip-
tion of an effect without a
cause; just as if the beam of a
balance might incline either
way, though loaded with equal
weights. And if any thing
whatever, even a thought in the
mind of man, could arise with-
out an adequate cause, any
thing else, the mind itself, or
the whole universe, might like-
wise exist without an adequate
cause.

The scheme of philosophical
necessity, therefore, implies a
chain of causes and effects, es-

blished by minute wisdom,
and terminating in the greatest
good of the whole universe;

evils of all kinds, natural and

moral, being admitted, as far
as they contribute to that end,
or are in the nature of things
inseparable from it. Vice is
productive not of good, but of
evil to us, both here and here-
after, though good may result
from it to the whole system:
and, according to the fixed
laws of nature, our present
and future happiness neces-
sarily depend on our cultivating
good dispositions. By our be-
ing liable to punishment for
our actions, is meant, on this
hypothesis, that it is wise and
good in the supreme Being, to
appoint that certain sufferings
should follow certain actions,
provided they be voluntary,
though necessary ones: a
course of voluntary actions and
sufferings being calculated to
promote the greatest ultimate
good.

Dr. P. distinguishes this
scheme of philosophical neces-
serity from the Calvinistic doctrine of predestination, in the following particulars:—

1. No Necessarian supposes that any of the human race will suffer eternally; but that future punishments will answer the same purpose as temporal ones are found to do, all of which tend to good, and are evidently admitted for that purpose.

2. The Necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the words, it depends entirely on himself, whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free-will; viz. the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4. The Necessarian rejects Original Sin, the deity and atonement of Christ, divine influences, and other points of Calvinism. He believes nothing of the actions of any man being necessarily sinful; but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things they do; and like-wise that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon these principles also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily impracticable and ineffectual.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are considered as essential parts of one system. The scheme of necessity is the immediate result of the materiality of man; for mechanism is the undoubtedly consequence of materialism; and that man is wholly material, is eminently subservient to the mere humanity of Christ. For if no man have a soul distinct from his body, Christ, (who in all other respects appeared as a man) could not have a soul which had existed before his body: and the doctrine of the pre-existence of souls, (of which the pre-existence of Christ is a branch) will be effectually overturned.* See Necessarians and Socinians.

*MELATONI, the disciples of Melito, who believing the Deity to be corporeal, supposed the creation of Adam in the "image of God," to refer to his bodily form.†

† MELCHITES, the Syrian, Egyptian, and other eastern Christians in the Levant, who (though not Greeks) follow the


† Ross's View of Religions, p. 211.
doctrines of the Greek church, except in some points which relate to ceremonies and ecclesiastical discipline. They were called Melchites, i.e. Royalists, by their adversaries, by way of reproach, on account of their implicit submission to the edict of the emperor Marcion, in favour of the council of Chalcedon.

**MELCHIZEDICHIANS**, a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power superior to Jesus Christ: for Melchizedek, they said, was the intercessor and mediator of the angels, as Jesus Christ was for men; and his priesthood was only a copy of that of the former. See Hierocles and Theodotus.

It may be remarked here that the Hutchinsonians believe that Melchizedek was no other than Jesus Christ himself.

**MELETIANS**, the followers of Meletus, an Egyptian bishop, who, being deposed for sacrificing to idols, affected great severity against apostates, and like the Novatians, refused to re-admit them on their repentance.

**MENANDRIANS**, a denomination in the first century, from Menander, a supposed disciple of Simon Magnus. He pretended to be one of the aliens sent from the pleroma, or celestial regions, to succour the souls that lay groaning under oppression; and to support them against the demons that hold the reins of empire in this sublunary world. But his notions are so extravagant that he was rather considered as a lunatic than a heretic.

*MENDAI, or MENDANEANS, otherwise called Christians of St. John, or Hemero-Baptists, which see.* These ambiguous Christians (says Mosheim) dwell in Persia and Arabia, and principally at Bassora, and their religion consists in bodily-washings performed frequently, and with great solemnity.

**MENDICANTS, or BEGGING FRATRES**, several orders of religious in popish countries, who, having no settled revenues, are supported by charitable contributions.

**MENNONITES**, a society of Baptists in Holland; so called from Menno Simson, of Friesland, who lived in the sixteenth century. He was originally a Roman priest, but joined a party of the Anabaptists, and becoming their leader, cured them of many extravagancies, and reduced the system to consistency and moderation. The Mennonites maintain that practical piety is the essence of religion, and that the surest mark of the true church is the sanctity of its members. They plead for universal toleration in religion; and debar none from their assemblies who lead...
pious lives, and own the scriptures for the word of God. They teach that infants are not the proper subjects of baptism; that ministers of the gospel ought to receive no salary; and that it is not lawful to take an oath, or wage war, upon any occasion. They also object to the terms person and trinity, as not consistent with the simplicity of the scriptures.

In their private meetings every one has the liberty to speak, to expound the scriptures, and to pray. They assemble (or used to do so) twice every year from all parts of Holland, at Rynsburg, a village two leagues from Leyden, at which time they receive the communion, sitting at a table in the manner of the Independents, but in their form of discipline they are said more to resemble the Presbyterians.

The ancient Mennonites professed a contempt of crudition and science; and excluded all from their communion who deviated in the least from the most rigorous rules of simplicity and gravity: but this primitive austerity is greatly diminished in their most considerable societies. Those who adhere to their ancient discipline are called Flemings, or Flandrians. The whole sect were formerly called Waterlandians, from the district in which they lived.

The Mennonites in Pennsylvania do not baptize by immersion, though they administer the ordinance to none but adult persons. Their common method is this: The person to be baptized kneeling, the minister holds his hands over him, into which the deacon pours water, and through which it runs on the head of the baptized; after which follow imposition of hands and prayer.

MEN OF UNDERSTANDING. This title distinguished a sect which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, named Egidius Cantor, and to William of Hildersen, a Carmelinite monk. They pretended to be honoured with celestial visions; and declared the approach of a new revelation more perfect than the gospel. They held that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; and that the pains of hell were to have an end.

This denomination seems to have been a branch of the Brethren and Sisters of the Free Spirit, and their system embraced some peculiarities both of the Mystics and Universalists.

METHODISTS, a name given in the seventeenth century to a new species of polemical doctors, who distinguished themselves by new and ingeniously methods of defending the

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† Mosheim, vol. ii. p 246.
Roman Catholic church against the attacks of the Protestants. The same name, and for the same reason, had been applied to certain ancient Physicians, who were celebrated for their skill and ingenuity.

Of late years the term has been applied to Ministers and private Christians, both in and out of the Establishment, who have been remarkable for their zeal and activity in the cause of vital goodness. More correctly taken, however, it applies to a large body of religious persons, neither strict Churchmen nor regular Dissenters, of whose use and history the following is a brief abstract.

This denomination was founded in the year 1729, by Messrs. John and Charles Wesley, and a Mr. Morgan. In November of that year, the former being then fellow of Lincoln College, he began to spend some evenings in reading the Greek Testament with his brother, Mr. Morgan, and Mr. Kinkham, of Merton College. Not long afterwards 2 or 3 pupils of Mr. John W. and one of Mr. C. W.'s obtained leave to attend these meetings. They then began to visit the sick, and the prisoners who were confined in the castle. Two years after they were joined by Mr. Ingham, Mr. Broughton, and Mr. Harvey; and in 1735 by the celebrated George Whitfield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name, it is said, from the exact regularity of their lives, or the correct method in which they disposed of their time.

In October 1735, Messrs. J. and C. Wesley, Mr. Ingham, and Mr. Delamotte, embarked for Georgia, in order to preach the gospel to the Indians. They were at first favorably received, but in a short time lost the affection of the people; and on account of some differences with the storekeepers, Mr. Wesley was obliged to return to England. He was, however, soon succeeded by Mr. Whitfield, whose repeated labours in that part of the world are well known.

On Mr. Whitfield's return from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed those of Arminius, and had written in favour of universal redemption and perfection, and very strongly against election.

The doctrines of the Calvinists and Arminians may be seen under these articles. The leading principles common to both are said to be "Salvation by faith only in Jesus Christ, perceptible conversion, and an assurance of reconciliation with God," but whether they both mean exactly the same things by these terms, may well be

† The late Dr. Free was so bitter an enemy to this denomination, that, overlooking the obvious meaning of the term in English, he would derive it from the Greek αριστοτειχος, Ephes. vi. 11, and explained to mean those who follow the devices of the Devil!
questioned. The Calvinists, when speaking of justification by faith alone, for instance, do not mean that we are justified by it as an act of our own, but as having respect to the righteousness of Christ. The imputation of faith, therefore, with them, is the same thing as the imputation of Christ's righteousness. But Mr. Wesley's views on this subject are as follows. "All I teach (says he) respects either the nature and condition of justification, the nature and condition of salvation, the nature of justification and saving faith, or the Author of faith and salvation.

1. "The nature of Justification: That Justification of which the Articles and Homilies speak, signifies present forgiveness, pardon of sin, and consequently acceptance with God. Rom iii. 25. I believe the condition of this is faith: Rom. vii. 5, &c. I mean not only that without faith we cannot be justified, but also that as soon as any one has true faith, in that moment he is justified. Good works follow this faith, (Luke vi. 43,) but cannot go before it.

2. "By Salvation I mean, not barely, according to the vulgar notion, deliverance from sin; but the renewal of our souls after the image of God, in righteousness and true holiness.

This implies all holy and heavenly tempers—all holiness of conversation.

3. "Faith is a divine, supernatural evidence, or conviction (αρετας) of things not seen—as being either past, future, or spiritual. Justifying faith implies a sure trust and confidence that Christ loved me and gave himself for me. And the moment a penitent sinner believes this God pardons and absolves him. And as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved."

4. "The Author of faith and salvation is God alone. He it is that works in us both to will and to do. He is the sole giver of every good gift; and the sole Author of every good work. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he hath done and suffered for us, so all power is in the Spirit of God. And therefore every man in order to receive unto salvation, must receive the Holy Ghost."

On no subject were Mr. Wesley's sentiments more excepted against by religious persons, than on that of perfection. Thus he explained to mean, "Such a degree of the love of God and the love of man; such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart..."

* This "witness of the Spirit" is differently understood. Some seem to consider it as a mere persuasion that the Person is converted; but the more judicious consider it necessary that persuasion should be founded upon evidence: so the Apostle reasoned, 1 John iii. 14. And it is certainly dangerous to trust to mere impressions.

† Further Appeal to men of Reason and Religion.
every contrary disposition towards God or man; and that this should be our state of mind in every situation, and in every circumstance of life." An attainment certainly highly desirable, but to which very few, except the weakest and most enthusiastic of Mr. W's followers, would pretend to have attained. Even this perfection, however, at its greatest height would not include absolute freedom from error or mistake, nor from (alas!) infirmities or temptations; nor does it imply perfection in degree, so as not to admit of continual increase —or growth in grace.

As to the Societies formed by Mr. Wesley, the only condition required of members, is "a desire to be saved from their sins;" and these are formed into small companies, or classes, of from 12 to 20 persons, one of whom is styled the Class leader, whose office it is to examine, to superintend, and to exhort. He usually meets his class once a week, and once a week he usually meets the minister and stewards to make his report. Several congregations connected, within the compass of 10 or 15 miles, form a Circuit, to which 2 or 3 preachers are appointed, one of whom is called the Superintendent; and once in the quarter the preachers meet and examine all the classes. Several circuits form a district, all the preachers of which meet annually and send minutes to Conference of their proceedings. The Conference is an annual meeting of the preachers at some one of their principal places, in rotation. This is their supreme court, from which lies no appeal.

The public worship of the Methodists is much like that of the dissenters; but at a few of their principal places they adopt the service of the Church of England. Once a quarter Watch-nights are held, and also Love-feasts, both of which are confined to members of their Society. The former are meetings for prayer and exhortation, usually continued till midnight. The latter friendly meetings at which, beside social worship, the members eat together a small piece of cake or bun, in token of brotherly communion, and drink water; on these occasions something is collected for the poor, and the whole concluded with prayer. These meetings are formed on the model of the ancient Agapes, or 'feasts of Charity' mentioned by St. Jude, ver. 12.

The zeal of both Mssrs. Whitfield and Wesley was very great, and their labours were abundant. They were both professed members of the church of England, though neither of them confined himself himself, in all respects, within its rules. The former was most distinguished for his powerful eloquence, which arrested the attention and overawed the mind: the latter for cool persuasive reasoning, and for a kind of legislative wisdom, which he exercised in forming his numerous followers into societies, and establishing such.
a connexion and subordination among them, as to give a greater stability to his denomination.

Since the death of Mr. Wesley, his people have been divided with respect to discipline. He himself had always professed a strong attachment to the church of England, and exhorted the societies under his care to attend her service, and receive the Lord's supper from the regular clergy. But some of the societies petitioned to have preaching in their own chapels during church hours, and the Lord's supper administered by the travelling preachers. This request he generally refused; but where it could be conveniently done, sent some of the clergy men who officiated at the new chapel in London to perform these sacramental services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take up the plan as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favour this change, several respectable preachers came forward, and by the writings which they circulated through the connexion, paved the way for a pacification; by which it was stipulated that in every place where a three-fold majority of class-leaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's supper administered to them.

The spirit of enquiry did not stop here; for it appeared to them agreeable both to reason and the custom of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church-officers, and give their suffrages in spiritual concerns. The subject produced a variety of arguments on both sides of the question. At a conference held at Leeds in 1797, there were delegates from many societies in various parts, who were instructed to request that the people might have a voice in the formation of their own laws, the choice of their own officers, and the distribution of their own property. The preachers proceeded to discuss two motions. Shall delegates from the societies be admitted into the conference? Shall circuit-stewards be admitted into the district meetings? Both these motions were negatived, and consequently all hopes of accommodation between the parties were given up. From hence a plan was proposed of a new connexion. - A regular meeting was formed, and Mr. William Thom being chosen president; and Mr. Alex. Kilham secretary, the meeting proceeded to arrange the plan for supplying the congregations which adhered to them with preachers. The president and secretary were also desired to draw up rules of church-government, that they might be circulated through the societies for their approbation. The plan being
drawn up and printed, was examined by select committees through the connection, and, with a few alterations, was accepted by their conference of preachers and delegates.

The preachers & people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members chase the class-leaders, the leaders' meeting nominates the stewards, and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, the reader is referred to a pamphlet, entitled, "General rules of the united societies of Methodists in the New Connexion."

The Calvinistic Methodists are not incorporated into a body as the Arminians are; but are chiefly under the direction or influence of their ministers or patrons. There are many congregations in London and elsewhere, who, though called Methodists, yet are in neither of the above connections. Some of these are supplied by a variety of ministers; and others, bordering more on the congregational plan, have a resident minister.

A distinct connexion, upon Mr. Whitfield's plan, was instituted and patronized by the late Lady Huntington, and which still subsists. See Huntington, Lady.

The Calvinistic Methodists are considered by the regular dissenters as unfriendly to the order and discipline of the New Testament. There are, however, a considerable number of dissenters who have thought it no dishonour to follow the Methodists, in so far as they have followed Christ; entering into their spirit with respect to zeal and accurate manner of preaching; and if many of the Methodists, on the other hand, have abated of their eccentricity, and learned of dissenters to respect sobriety, and the order of God's house, there is no cause for regret. By their constant intercourse they have no doubt had, and will continue to have, a very considerable influence on each other.

By the Minutes of the last conference in July 1814, it appears that the Numbers in the societies, continuing the connection of Mr. Wesley, are as follows; and these, it must be remembered, form at most but a moiety of their public congregations.

Great Britain ······ 173,886
Ireland ······ 29,388
France ······ 14
Gibraltar ···· 65
Sierra Leone ······ 96
Nova Scotia, Quebec, and Newfoundland ······ 1,570
West Indies ······ 17,092

America, (United St.) ······ 214,827

Total 436,947
Travelling Preachers, not included in the preceding account.
Great Britain ·········· 685
Ireland ·········· 114
Foreign Missionaries ·········· 56
Preachers in America ·········· 678

427,680

The New Connexion have about 20 circuits, 40 preachers, and 7000 members; nor do they seem likely to encrease, the parent Society having concealed some points which occasioned the separation. Their discipline borders on that of the Independents.

There seems to be no method of estimating the numbers of the Calvinistic Methodists with any tolerable accuracy; but it is probable that in England and Wales, they are at least equal to the Arminian, and in Wales considerably more numerous.

MILLENARIANS, or Chilists, a name given to all who believe that the saints will literally reign on earth with Christ a thousand years after the first resurrection, before the end of the world. The former appellation is of Latin origin, the latter of Greek, and both are of the same import.

The ancient Millenarians held that, after the coming of Antichrist, and the destruction which will follow, there shall be a first resurrection of the just alone—that all who shall be found upon earth, both good and bad, shall continue alive;

that Jesus Christ will then descend from heaven in his glory—that the city of Jerusalem will be rebuilt, in the manner described Rev. xxvi and Ezek. ch. xxxvi. Here they suppose the Lord Jesus will fix the seat of his empire, and reign a thousand years with the saints, patriarchs, and prophets, who will enjoy perfect and uninterrupted felicity, in a second Paradise, more glorious than that of Eden. This opinion is adopted in the Epistle of Barnabas, by Papias, Irenaeus, Justin Martyr, and many others of the ancient fathers; and is illustrated and confirmed by many learned moderns, from whom we shall subjoin an abstract of their opinions.

Dr. Thomas Burrow and Mr. Whiston concur in asserting that the earth will not be entirely consumed; but that the matter of which it consists will be purified, by the action of fire: from these materials, as from a second chaos, there will, by the will of God, arise a new creation: "new heavens and a new earth." The earth, and the atmosphere, will then be so restored as to resemble what they were in the paradisaical state; and consequently, to render it a most delightful abode for man. In proof of this hypothesis they urge the following texts:

Matt. xiii. 41—43.
Heb. i. 11, 12.
2 Pet. iii. 13, &c.

They suppose that the earth, thus beautified and improved,
shall be inhabited by those who inherit the first resurrection, and who shall have enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment, which shall occur when the thousand years mentioned in Rev. xx. 1-6 shall be expired.

Though Mr. Fleming does not entirely agree with the above, he interprets Rev. xx. 6, as referring to a proper resurrection, of which, he supposes, the event recorded in Matt. xxvii. 52, was a pledge. He conjectures that the most eminent saints of the old-testament times then arose, and ascended with Christ to heaven; agreeably to this, he apprehends that the saints who are to be subjects of the last resurrection, after appearing to some of the inhabitants of this earth, which may be the mean of reviving religion among them, will ascend to heaven in triumph. To this peculiar privilege of the martyrs, and some other eminent saints, St. Paul is supposed to refer, Phil. iii. 11.

Mr. Bay agrees that there will be a renovation of the earth; and though he does not suppose that the same animals shall be raised again, yet he thinks that other animals as well as vegetables, will be produced in higher degrees of beauty and perfection than ever before.

Dr. Cotton Mather supposed that the conflagration will take place at Christ's second personal coming, that after this great event God will create new heavens and a new earth. The raised saints will inhabit the new heavens, attending on our Saviour there, and receiving immense rewards for their services and sufferings for his sake. The new earth will be a paradise, and inhabited by those who shall be caught up to meet the Lord, and be with him in safety, while they see the earth flaming under them. They shall then return to the new earth, possess it and people it with an offspring who shall be sinless and immortal. The risen saints who shall inhabit the new heavens, and "neither marry nor be given in marriage," will be sent down from time to time to the new earth, to be teachers and rulers, and have power over nations; and "the will of God be done on earth as it is in heaven." This dispensation will continue for 1600 years. There will also be a translation from the new earth to the new heavens, either successively during the thousand years, or all at once, after the termination of that period.

Mr. Hetz, in a late publication, entitled, History the Interpreter of Prophecy, has advanced a new plan, of which the following is an imperfect sketch. He supposes that the Antichrist (or the many Antichrists) spoken of in the new testament, means a person or a succession of persons who were to arise in the world, and either deceitfully arrogate to themselves the place and office of Christ, or exercise adverse enmity to him and his religion—that there appear to be three great forms of Antichrist; viz. Popery, Mahome-
vanism, and Infidelity, which were to prevail a certain time for the trial and punishment of the corrupted church of Christ—that at the present period the Jundel form of antichrist is begun, and will continue to prevail while the Papal and Mahometan decline—that the rise, progress, and establishment of the Jundel power is predicted by the little horn of the beast in the visions of Daniel, and the second beast and his image in the Revelation of St. John. — Mr. Kett supposes, that when the Jundel power shall have reached its summit of dominion, when the Jews are collected into their own land; when the church, punished by tribulation, shall be made ready to receive her Lord, Christ shall personally appear, and finish the reign of Antichrist in all its various forms. The pest shall be raised from the dead, and a new kingdom of peace and everlasting happiness be established under the immediate government of the Redeemer, agreeably to the description in Dan. ii. 35. Rev. xxi. 4-6. and other passages. When this glorious period of the millennium shall commence, the New Jerusalem will be separated from the world as the garden of Eden, but the gates of entrance shall stand open: the world will continue a state of probation to all but those who arise from the dead; it will, however, be enlightened by the communication of those blessed instructors. At the expiration of the thousand years, Satan will be loosed, to deprive the nations without the city; but so soon as he shall attempt to disturb the peace of the saints, fire will descend out of heaven, and devour the incorrigible sinners. The final judgment, the resurrection of the wicked, the destruction of the world, the everlasting punishment of Satan and his followers, and the admission of the saints into eternal felicity in the heavens, will immediately succeed.

Dr. Gill, Bp. Newton, and many other eminent divines, adopt the literal interpretation of the Prophecies; but others of equal learning and piety, and more cautious, incline to a figurative interpretation of these sentences, as will be seen in the following instances.

Dr. Hiley supposes the millennium to refer entirely to the prosperous state of the christian church after the fall of Antichrist, and the conversion of the Jews—that then shall begin a glorious and undisturbed reign of Christ over the Jew and Gentile, to continue a thousand years—and as John the Baptist was Elias, because he came in the spirit and power of Elias; so shall this be the church of the martyrs and of those "who have not received the mark of the beast," because the spirit and purity of the times of the primitive martyrs shall return. He argues, that it would be a degradation to the glorified saints to dwell upon earth; and that it is contrary to the genius of the christian religion to suppose it built on temporal promises.

Mr. Warrington's scheme is, that the gospel, being intended
to restore the ruins of the fall, will gradually meliorate the
world, till, by a train of natural consequences, under the influ-
ence of divine providence and grace, it is restored to a paradisi-
cal state. He supposes that this plan is already advanced
through some important stages, among which he reckons (with
Dr. Sherlock) the amendment of the earth's natural state at
the drudge to have been a
considerable one. He con-
siders all improvements in
learning and arts, as well as
the propagation of the gospel
among the heathen nations, as
the process of this scheme; but
he apprehends much greater
advances are to be made about
the year of Christ 2000, when
the millennium will commence,
which shall be, according to
him, such a glorious state as
Dr. Whitby supposes; but with
this additional circumstance,
that, after some interruption
from the last effects of wicked-
ness by Gog and Magog, this
shall terminate in the still nobler
state of the new heaven and the
new earth, spoken of in Rev.
xxi. and xxii. When he sup-
poses that all natural and moral
evil, and death itself, shall be
vanquished from the earth; but
good men shall continue in the
highest rectitude of state, and
in the greatest imaginable de-
gree of terrestrial felicity, till the final coming of Christ and
universal judgment close this
delightful scene, perhaps sev-
eral thousand years afterwards.
Indeed he seems to apprehend
that the consummation of all
dings will not happen till ab-
out the year of the world
the end of the great
year, as the Platonicus called it,
when the equinoxes shall have
revolved.

Mr. Leusman agrees with
Dr. Whitby in supposing the
scripture description of the mil-
leum to be figurative, repre-
senting the happy state of the
church on its deliverance from
the persecution and corruption
of the third period. He sup-
posed the book of Revelation,
after the fifth chapter, to be a
prophecy representation of the
most remarkable events which
were to befal the christian
church from that time to the
end. He divides the remain-
der into seven periods; the
first, represented by the seals,
shows the state of the church
under the heathen Roman em-
perors from the year 85 to 323
—the second, that of the trump-
sets, relates to what was to
happen in the christian church,
from 337 to 750, when the Mah-
ometan conquests ceased in
the West—the third represents
the state of the church and
world in the time of the last
head of the Roman government,
i.e. under the popes, for 1260
years; viz. from 758 to 986;
each of the vials which are
poured out, he reckons to de-
note some great judgment up-
on the papal kingdom; the
sixth and seventh vials he sup-
poses are yet to come, and that
the seventh will complete the
final destruction of Rome—the
Earth is that of a thousand
years, or the millennium, in
which the church will be in a
most prosperous state, a.d.
2000 to 3000; so that the
seventh child is to be a kind
of sabbath—the fifth is the renewed mission of the enemies of the church for a short time, not defined, but which is to end in their final extermination and ruin, (chap xx 7—10)—the sixth is the general resurrection and final judgment, (chap xx 11—15) which terminate on the seventh grand period in which the saints are represented as living in a state of everlasting triumph and happiness in the happy world. (chap xx 1—3.)

Dr. Bellamy supposes that the millennium will be a glorious reign of Christ's spiritual reign on earth when universal peace shall prevail, wars, famines, and all desolating judgments, cease. A new order of things shall flourish, and all human interferences, and oppressions be abolished. Then the globe will be inhabited by a number of inhabitants immensely greater than ever dwelt upon it at one time; and if all those shall, as the scripture asserts, know the Lord, from the least to the greatest, for 1000 years together, it will naturally come to pass that there will be more saved in that thousand years, than ever before dwelt upon the face of the earth, from the foundation of the world.

Some understand the thousand years as the Resurrection, (according to other prophetic numbers in that book) a day for a year, which would extend the period of the Millennium, (as the scripture now contains 360 days) to 360,000 years, in which there might possibly be millions saved to one which has been lost.

All the above systems respecting the millennium admit the eternity of future punishment, the plan of the late Mr. Winchester terminates in the universal restoration of all intelligent creatures.

The author supposes that, as an introduction to the millennium the power and empire of the Turks shall be weakened, to make way for the return of the Jews to their own land, which event is expressly foretold in Ezek xxxvii 25—8, and many other passages that after their return, their enemies shall come against them in vast numbers, called by the names of Gog and Magog, Ezek xxxvii 1—7—that they shall make and plunder the city of Jerusalem, and bring the Jews to the brink of destruction, that at the height of their triumph, Christ, the manifested Jehovah, shall appear in the clouds of heaven, according to Zech xxv 4—that his appearance shall effect the conversion of the Jews, who shall receive him as the true Messiah. They shall look upon him whom they have pierced, (Rev i 7) The dead saints shall then be raised, the living saints changed, and both caught up to meet the Lord in the air, and descend with him to reign on earth, when the glorious millennium.

* * * To this period Dr. Priestley inclines in his Theological Institutes; and Mr. Towers, in his "Illustrations of Prophecy."
mum shall commence. In that period the Jews shall be again acknowledged as the people of God; the twelve tribes settled in their own land, and the government of the Saviour, and be a holy and happy people, Jerusalem shall be rebuilt in greater splendour than ever; all nations shall yearly repair to this city to worship the Lord (Zech. xiv. 16 20.) There shall be a glorious temple erected (Ezek. xi. 41, 2.) in which the Lord Jesus shall hold his court; from thence he shall send his saints through the whole earth, to instruct and bless mankind. At this blessed period Satan shall be bound; the curse shall be removed from the earth; the obstructions which hinder the success of the gospel removed, all be united in one religion, war, famines, earthquakes, tempests, and pestilence, shall cease; the inhabitants of the world be more numerous than ever, and all kinds of spiritual and temporal blessings be the portion of mankind. At the end of the millennium Satan shall be loosed to deceive the nations of the earth: a mighty army, with this great apostate at their head, shall march in a hostile manner against the camp of the saints; but fire shall immediately descend from heaven to devour them. This army is described by the Gog and Magog of St. John, which our author supposes different from the Gog and Magog mentioned by Ezekiel. This destruction will be immediately followed by the resurrection of all the dead, and the day of judgment. After this the Lord, with all the redeemed, shall ascend to heaven, and the conflagration shall take place, by which the earth shall be reduced to a globe of fire, and be the final stage of punishment; where the wicked shall endure the pangs of the second death, and be tormented for ages of ages after the day of judgment. At length the renovation of the heavens and earth shall take place, according to various prophetic passages, particularly Isaiah lxxv. 17. 2 Pet. iii. 13. Rev. xxi. 1, 2. After the new heavens and earth are prepared, as a new stage for the wonders of God's redeeming love, the Holy City, or New Jerusalem, shall descend as the residence of the saints during those ages in which the great work of redeeming lost sinners is carried on. The saints shall reign with Christ, and be kings and priests, till all fallen intelligences are restored, sin and misery cease, and holiness and happiness be absolutely universal and complete. This is expressed in Rev. xxi. 1. 9. See Universalists.
MINGRELIANS, or Gorchians, like the Iberians, a branch of the Greek Church, deeply sunk in ignorance and superstition, and, who have little left of Christianity beside the name. Their religion is called The Catholic; their Priests are very mercenary and depraved; and their whole religion consists in a few ceremonies indecently performed.

MODALISTS. See Presbyterians and Sabellians.

MOHAMMEDANS. See Mahometans.

MOLANISTS, the followers of Lewis Molina, a Spanish Jesuit, professor of divinity in the University of Eborae, in Portugal. In the year 1598 he published a book, showing that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced an hypothesis to remove the difficulties attending the doctrines of predestination and liberty. He asserted that the decree of predestination to eternal glory was founded on a previous knowledge and consideration of the merits of the elect; that the grace from whose operations these merits are derived is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity foresees that it will be efficacious. This kind of prescience, (scientia media,) is that fore-knowledge of future contingents which arises from a perfect acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.

MOLOKANS, an obscure sect of Russian Dissenters, so called from eating milk on their fast days, which are usually Saturday. They have a tradition of certain Miracles of Christ not recorded in the gospels, and are said to use certain Religious Pictures peculiar to themselves.

MONKS, (monachi) certain persons who secluded themselves from the world to make the stricter profession of Religion; they were distinguished antiently into 3 classes. Solitaries are those which lived alone, and remote from Town and from human Society. Convictores lived in community with others in Monasteries and Convents. Sarabantes were strolling monks who lived without any fixed rule or settled residence; whence the Mendicants, or begging friars, which are divided into Capucins and Franciscans.

Monks are distinguished by their habits, as black, white, grey, &c. or by the Saint whom they take for their patron or model, as Benedictine, Benedictines, Benedictines, Franciscans, &c.

Before the Reformation, and in the several countries since, these Monks have been extremely...

* Memor. vol. iv. p. 256. N. B.
‡ Echternach's Greek Ch. p. 334.
numerous, and very inimous to Society, though very useful tools of the Church of Rome.

MONARCHISTS, so called from believing one person only in the Godhead. See Patr- persons.

MONOPHYSITES, maintained that the divine and human natures of Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures. They flourished in the 5th century.

MONOPHILITITES, a denomination so called from teaching that two natures in Christ's person had but one will. Their founder was Theodore, bishop of Pharan, in Arabia, in the 6th century; who maintained the following positions: 1. That in Christ there were two distinct natures, which were so united (though without the least mixture or confusion) as to form by their union only one person.—(2.) That the soul of Christ was endued with a will, or faculty of volition, which is still retained after its union with the divine nature.—(3.) That this faculty of volition in the soul of Christ was not absolutely inactive, but that it co-operated with the divine will.—(4.) That therefore in a certain sense there was in Christ but one will, and one manner of operation.†

MONTANISTS: a denomination which arose in the second century; so called from Montanus, who pretended to be the Pater Noster, or Comforter:

† Mosheim, vol. i. p. 425.

whom Christ at his departure promised to send his disciples, to lead them into all truth, which promise other Christians understand of the Holy Ghost. He declared that he was sent with a divine commission, to give to the moral precepts delivered by Christ and his apostles the binding touch that was to bring them to perfection. He was of opinion, that Christ and his apostles made, in their precepts, many allowances for the manners of those among whom they lived, and that the condescending indulgence rendered their system of moral laws an exact and incomplete. He therefore nuncupated the necessity of multiplying laws, prohibited second marriages as unlawful, maintained that the church should refuse absolution to those who had fallen into the commission of enormous sins, and condemned all care of the body, especially all nicety of dress, and all female ornaments. He also gave it as his opinion, that philosophy, arts, and whatever savoured of polite literature should be banished from the Christian church. He looked upon these Christians as guilty of a heinous transgression, who, saying their lives by flight from the persecuting sword, or who renounced them by money from the hands of their cruelest and mercenary judges.

It seems extraordinary that Montanus should assume to himself the name of the Paraclete, but it appears probable.
he did this under the persuasion of the Holy Spirit commonly dwelling in him; and it is certain that both himself and the Prophets and Connectors connected with him, Priscilla and Maximilla, affected extases, and to be under a sacred influence of the Spirit's influence. And it was, probably, the appearance of these sacred influences, and their extraordinary zeal, which drew Tertullian, the Latin father, from the bosom of the church into their communion. For though possessed of natural eloquence, Tertullian was evidently a weak man, and inclined to enthusiasm. It does not appear, however, that these visions and revelations were intended to supercede the scriptures, or to support doctrinal heresies; for they related chiefly to matters of ecclesiastical discipline, and some enlargements on the subjects of sacred prophecy. On all the great points of doctrine, at least during Tertullian's time, they seem to harmonize with the orthodoxy of the Roman Church.

This denomination had separate assemblies. They were first called Catachlysmians, from the place where they had their principal abode; they were also styled Pseudoians, from the village where their leader resided.

MORAVIANS: See United Brethren.

MUGGLETONIANS, a denomination which arose in England about the year 1657; so called from their leader, Henry Muggleton, a journeyman tailor, who, with his associate Reeves, set up for great prophets, and declared that their message was wholly spiritual, and that whoever despised or rejected it, committed the unpardonable sin against the Holy Ghost. They asserted, that they were the Lord's two last witnesses spoken of Rev. xi. 3, &c. who should appear a little before the coming of Christ, and the end of the world. Reeves was to act the part of Moses, and Muggleton to be his mouth. Among other things, they defined the doctrine of the Trinity, and affirmed that God the Father came down from heaven and suffered in a human form; and that Elijah was taken up in a whirlwind to heaven, for the purpose of representing him while he remained on earth. Like other weak enthusiasts they published their own shame in a tarrage of blasphemy and nonsense; and the Editor of this Edition remembers a small remnant of the sect meeting on the Sabbath afternoon at a public house at Islington, about forty years ago.

MUSSELMANS, true believers, i.e. in the Mission of Mohammed. See Mahometans.

MYSTICS: This is a name not confined to any particular division of christians, but has
been generally given to those who maintain that the scriptures have a mystical sense which must be sought after, and who, laying but little stress on outward forms, profess to aspire after a pure and sublime devotion--an inflamed and passive contemplation, through silent and inward attention to the operations of the Spirit of God upon the mind. They are said to derive their origin from Dionysius the Areopagite, who was converted to Christianity in the first century, by the preaching of Paul at Athens. To support this idea, they attributed to this great man various treatises, which others ascribe to a Grecian Mystic of much later date, who is supposed to have written under his venerable name.

Mysticism is, however, of a much earlier date, and subsisted both in the East and among the Jews, assuming a variety of forms according to the genius and temper of its disciples. In the Christian church this denomination appeared in the third century, increased in the fourth, and in the fifth spread into the eastern provinces. In the year 824 the supposed works of Dionysius kindled the flame of Mysticism in the western provinces. In the twelfth century they took the lead in expounding the scriptures; in the thirteenth they were the most formidable antagonists of the scholastic; towards the close of the fourteenth they propagated their sentiments in almost every part of Europe; in the fifteenth and sixteenth many persons of distinguished merit embraced their tenets; and in the seventeenth the rational principle of Mysticism was adopted by the Behmenists, Rancigualists, Quakers, and Quakers.

The ancient Mystics were distinguished in their profession pure, sublime, and perfect devotion, with an inflamed love of God; and by their aspi-ration to a state of passive contemplation.

The first principles of these sentiments have been supposed to proceed from the well-known doctrine of the Platonic school, which was adopted by Origen and his disciples, that the Divine Nature was diffused through all human souls; or, in other words, that the faculty of reason, from which proceeds the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could by labour or study excite this celestial flame in their own breasts; and therefore disapproved of the attempts of those who, by abstract reasonings, endeavoured to discover the hidden nature of truth.

On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited, and of instructing men in the knowledge of divine things. "They who behold in the fiftenth and sixteenth human affairs, who, the
their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to God when the spirit is thus disengaged from the impediments which prevent this happy union; and in this blessed frame they not only enjoy unspeakable raptures from communion with the supreme Ruler, but also are invested with the inestimable privilege of contemplating, truth unclouded, in its native purity, while others behold it as a veiled and delusive sun. The apostle tells us that "the Spirit makes intercession for us." Now if the Spirit prayeth, a man must reason with himself to his impulses by regulating his state of motion."

As the late Rev. Mr. Law, who was born in 1687, makes a distinguished figure among the modern Mysars, a brief account of the outlines of his system may be acceptable. He supposed that the material world was the region which originally belonged to the fallen angels. At length the light and Spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the Trine God, a living mirror of the divine nature, formed to enjoy communion with Father, Son, and holy Ghost, and to live on earth as the angels did in heaven.

He was endowed with immortality; so that the elements of this outward world could not have any power of amusing on his body; but by his fall he changed the light, life, and spirit of God, for the light, life, and spirit of the world. He danced the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we do to the influences of this world when the soul leaves the body, and all the influences and operations of the elements of this life were open on him, as they are in any animal, at his birth into this world; he became an earthly creature, subject to the dominion of this outward world, and stood only in the lowest rank of animals. But the goodness of God would not leave man in this condition. Redemption from it was immediately granted; and the bruise of the serpent brought the life, light, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in paradise. No son of Adam can be lost, except by turning away from the savour within himself. The only religion which can save us must be that which can raise the light, life, and spirit of God in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it.

* "Nature (as Mr. Law) is the manifestation of the holy Trinity in a human life of fire, light, and spirit."
to be a member of the animal kingdom till it have the animal life. Thus all nature joins with the gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life be born in him. Nothing can be our righteousness or recovery, but the divine nature of Jesus Christ derived to our souls.

The Mystics, however, are far from orthodox in all points, particularly on the doctrine of Justification: placing then dependence on internal righteousness, or Christ formed within them, they undervalue the imputed righteousness of Christ and his atonement. Among these Mystics, however, says Dr. Hawes, I am persuaded some were found, who loved God out of a pure heart sincerely, and though they were indigested and reviled for professing a disinterestedness of love without other motives and as professing to feel in the enjoyment of the temple itself an abundant reward, their holy and heavenly conversation will carry a stamp of true religion upon it, when all their Jesuitical opposers, with the time-serving Bossuet at their head, will be weighed in the balance and found wanting. Among these Mystics the great Abp. of Cambray, Leaton, held a most distinguished character. See Quarterly.

* Hawes's Church Hist. vol. ii. p. 172.

NAZARENES, a name originally given to Christians in general, on account of Jesus Christ being of the city of Nazareth; but was afterwards restrained to a denomination in the first and second centuries, which blended Christianity and Judaism together. They held that Christ was born of a virgin, and was also in a certain manner united to the divine nature. They refused to abandon the ceremonies prescribed by the law of Moses: but were far from attempting to impose the observance of those ceremonies upon gentile Christians. They rejected those additions that were made to the Mosaic institutions by the Pharisees and doctors of the law; but admitted the Scriptures both of the Old and New Testament. They also used a special gospel which was called indigen-
minately, "The Gospel of the Nazarenes or Hebrews," and which is supposed by some to be the gospel St. Paul refers to in Gal. i. 6. If so, it was probably afterwards corrupted by the Ebionites; but many think that Paul only referred to the gospel which he preached, and that the gospel of the Nazarenes was a Hebrew or Syrian version of St. Matthew.

NECESSARIANS, or NECESSITARIANS; an appellation given to those who maintain that moral agents act from necessity. Some suppose the necessity to be mechanical, and others moral. Mechanical necessity follows Materialism: moral necessity results from the presumption that there is a power existing distinct from matter. Dr. Priestley's scheme of mechanical, or philosophical necessity, has been delineated under the article Materialists, on account of its connexion with the doctrine of Materialism.

The following is a sketch of the sentiments of some of the most celebrated advocates for moral necessity.

Mr. Leibnitz, an eminent German philosopher, who was born in 1646, is a distinguished writer on this subject. He attempted to give Calvinism a more pleasing and philosophical aspect. He considered all the worlds which compose the universe as one system, whose greatest possible perfection is the ultimate end of creating goodness. As he laid down this great end as the supreme object of God's government, and the scope to which all his dispensations were directed, he concluded that it must be accomplished; and hence the doctrine of necessity, to fulfill the purposes of predestination; a necessity physical and mechanical in the motions of material and immaterial things; but moral and spiritual in the voluntary determinations of intelligent beings, in consequence of propellent motives which produce their effects with certainty, though those effects are contingent, and by no means the offspring of an absolute and blind fatality.

Mr. Leibnitz observes that, if it be said that the world might have been without sin and misery, such a world would not have been the best; for all things are linked together in each possible world. The universe, whatever it may be, is all of a piece, like an ocean: the least motion produces its effect to any distance, though the effect becomes less sensible in proportion to the distance. God having settled every thing beforehand, having foreseen all good and evil actions, &c. every thing did ideally contribute before its existence to his creating plan; so that no alteration can be made in the universe, any more than in a number, without destroying its essence, or its numerical individuality; and therefore, if the least evil which

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+ Back's Theol. Dict.
happens in the world were wanting, it would not be that world which, all things duly considered, the all-wise Creator has chosen and accounted the best. Colours are lightened by shadows, and a dissonance well placed renders harmony more beautiful. Does any one sufficiently prize the happiness of health who has never been sick? Is it not generally necessary that a little evil should render a good more sensible, and, consequently, greater.

Pres. Edwards's scheme of moral necessity is as follows. That the will is in every case necessarily determined by the strongest motives, and that the moral necessity may be as absolute as natural necessity, i.e., a moral effect may be as perfectly connected with its moral cause, as a naturally necessary effect is with its natural cause. He rejects the notion of liberty, as implying any self-determining power in the will, any indifference or contingency, and defines liberty to be the power, opportunity, and advantage, which any one has to do as he pleases. This liberty is supposed to be consistent with moral certainty, or necessity. He supports his scheme by the connexion between cause and effect, by God's certain foreknowledge of the volitions of moral agents, which is supposed to be inconsistent with such a contingency of those volitions as excludes all necessity. He shows that God's moral excellence is necessary, yet virtuous and praise-worthy: that the acts of the will of the human soul of Christ are necessarily holy, yet virtuous, praise-worthy, and rewardable; and that the moral instability of sinners, consisting in depravity of heart, instead of excusing, constitutes their guilt.

Lord Kames has the following hypothesis.—That, comparing together the moral and material world, every thing is as much the result of established laws in the one as in the other. There is nothing in the whole universe which can properly be called contingent, but every motion in the material, and every determination and action in the moral world, are directed by immutable laws, so that, while these laws remain in force, not the smallest link in the chain of causes and effects can be broken, nor any one thing be otherwise than it is. That, as man must act with consciousness and spontaneity, it is necessary that he should have some sense of things possible and contingent. Hence the Deity has wisely unplanted a delusive sense of liberty in the mind of man, which fits him to fulfil the ends of action to better advantage than he could do, if he knew the necessity which really attends him.

Lord Kames observes that, in the material world, it is found that the representations of external objects and their qualities, conveyed by the senses, differ sometimes from what philosophy discovers these objects and their qualities to be. Were man endowed with a microscope eye, the bodies which surround him would appear as
different from what they do at present as if he were transported into another world. His ideas, upon that supposition, would be more agreeable to strict truth, but they would be far less serviceable in common life. Analogous to this in the moral world, the Deity has implanted in mankind the delusive notion of liberty of indifference, that they may be led to the proper exercise of that activity for which they were designed.

The Baron de Montesquieu, in his Persian Letters, observes, that as God makes his creatures act just according to his own will, he knows every thing he thinks fit to know. But though it is in his power to see every thing yet he does not always make use of that power; he generally leaves his creatures at liberty to act or not act, that they may have room to be guilty or innocent. In this view he renounces his right of acting upon his creatures, and directing their resolutions; but when he chooses to know any thing he always does know it, because he need only will that it shall happen as he sees it, and direct the resolutions of his creatures according to his will. Thus he fashions the things which shall happen from among those which are merely possible, in fixing by his decrees the future determinations of the minds of his creatures, and depriving them of the power of acting or not acting, which he has bestowed upon them.

Pres. Edwards makes the following distinction between his and Lord Kaunis's ideas of necessity:—(1.) Ed. K. supposes such a necessity with respect to men's actions, as is inconsistent with liberty. Mr. E. thinks that the moral necessity he defends is not inconsistent with the utmost liberty which can be conceived.—(2.) K. supposes that the terms unavoidable, impossible, &c. are equally applicable to the case of moral and natural necessity. E. maintains that such a necessity as attends the acts of the will may with more propriety be called certainty, it being no other than the certain connexion between the subject and predicate of the proposition which affirms their existence. — (3.) K. supposes that if mankind could clearly see the real necessity of their actions, they would not appear to themselves or others praise-worthy, culpable, or accountable for them. E. asserts that moral necessity is perfectly consistent with praise and blame, rewards and punishments. Lastly, E. allies with Mr. E. in supposing that praise or blame rests ultimately on the disposition or frame of mind.

As, in the account of Dr. Priestley's sentiments, the manner in which he distinguishes philosophical necessity from the Calvinistic doctrine of predestination is inserted; perhaps those who are fond of speculating on this subject will be gratified by viewing, on the other hand, the following discrimination made by Dr. Emmons, of America, between the Calvinistic idea of necessity and Dr. Priestley's.

It has long been a subject of controversy between Arminians
and Calvinists, whether moral agents can act of necessity. Upon this subject Dr. P. labours to prove the doctrine of necessity from the general principle, that no effect can exist without a cause. "Every volition, he argues, must be an effect. Every effect must have a cause, every cause must necessarily produce its effect: therefore every volition, as well as every other effect, must be necessary. But though he agrees with Calvinists in their last principles and general mode of reasoning, yet in one point he differs from them totally: for he thinks that motives, which are the cause of volitions, must operate mechanically, which, they suppose, totally destroys the freedom of the will. He is constrained to maintain the mechanical operation of motives, by his maintaining the materiality of the soul. "Every thing (he says) belonging to the doctrine of materialism is, in fact, an argument for the doctrine of necessity; and consequently the doctrine of necessity is a direct inference from materialism."

"Whether man is a necessary or a free agent is a question that has been debated by writers of the last Eminence. Hobbes, Collins, Hume, Leibnitz, Kaims, Hartley, Priestley, Edwards, Crombie, Toplady, and Beilarmain, have written on the side of Necessity; while Clarke, King, Law, Hook, Butler, Price, Bryant, Wollaston, Horsley, Beccari, Gregory, and Butterworth, have written against it. To state all their arguments in this place would take up too much room; suffice it to say, that the Anti-necessarians suppose that the doctrine of Necessity charges God as the author of sin; that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue no good; produces the use of means, and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences; and observe that the Deity sets no more immorally in decreasing vicious actions, than in permitting those irregularities he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, does not take away freedom. The actions of a man may be, at one and the same time, free and necessary. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man and died; yet he acted freely. That necessity does not render actions less morally good is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because a necessary one; and the obedience of Christ cannot be good, because it was necessary. That it is not a gloomy

doctrine they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being; that his kingdom ruleth over all, and that he doth all things well.


NATIVE SOBES, (The) natives of Abon, universally believe in a supreme Being, and have some ideas of a future state. They address the Almighty Being by a fetiche, or charm, as a subordinate, mediatorial deity. They prescribe evil in general, and all their misfortunes, to the devil, whom they so fear as to tremble at the mention of his name.

The word fetiche, in a strict sense, signifies whatever represents their divinities, but the precise ideas of the negroes concerning their lesser gods, are not well adjusted by authors, or even among the most sensible of themselves — At Cape Coast there is a public guardian fetiche, the highest in power and dignity. This is a perpendicular rock, which projects into the sea from the bottom of the cliff on which the castle is built, making a sort of covert for landing. Beside this superior fetiche, every separate canton, or district, has its peculiar fetiche, inferior to that of Cape Coast. A mountain, a tree, a large rock, fish, or peculiar fowl, is raised to this high distinction, and the honour of being the national divinity. Among trees the palm has the pre-eminence, this being always desired; and in particular that species of it called amonam; because it is the most beautiful and numerous. They pay profound adoration to these fetiches, and have great confidence in their power. But the fetiche of one province is despised in another.

The fetiches of Whidah may be divided into three classes; the serpent, tall trees, and the sea. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large round head, beautiful piercing eyes, a short pointed tongue, resembling a dart; its pace slow and solemn, except when it seizes on its prey, then very rapid; its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colours, upon a light grey ground: it is amazingly familiar and tame. Rich offerings are made to this deity; priests, and priestesses appointed for its service; it is invoked in extremely wet, dry, or barren seasons; and, in a word, on all the great difficulties and occurrences of life. The ideas the negroes entertain of a future state are various. Some maintain, that immediately upon the death of

any person, he is removed into another world, where he assumes the very character in which he lived in this, and supports himself by the offerings and sacrifices his friends make after his departure. It is said that the great body of negroes do not entertain any ideas of future rewards and punishments annexed to the good or evil actions of this life. A few, however, have some notion of a future state, which consists in being wafted away to a famous river, situated in a distant inland country, called Bosmanquè. Here their God interrogates them concerning the life they have led; whether they have religiously kept the holy days dedicated to fetiche; abstained from all meats, and inviolably kept their oaths. If they can answer truly in the affirmative, they are conveyed over the river to a land abounding in every luxury and human delight. If, on the contrary, the departed have sinned against any of the above capital points of their religion, then their God plunges him into a river, where he is buried in eternal oblivion. Others believe in a kind of metempsychosis, where they shall be transported to the land of white men, altered to that complexion, and endowed with a soul similar to theirs. But this is the doctrine only of those who think highly of the intellectual faculties of the white men.

The negroes who inhabit the kingdom of Benin acknowledge a supreme Being, whom they call Orisa, but think it needless to worship him, because, being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the devil, whom they consider as the cause of all their calamities. They do not think of any other remedy for their most common diseases, but that of applying to a sorcerer to drive him away. Such of them as believe in the devil paint his image white.†

The negroes in Loango are said to acknowledge a supreme Deity, called Zambi, who is considered as the great cause of whatever is good and beautiful in the world. By his name they swear their most sacred oaths, the violation of which they think would be immediately followed with sickness. Him they love, but without worshiping him; and reserve their worship for a malignant deity, (or devil) called, Zambi-an-hu, whom they greatly fear, as is above stated. In order to appease him they abstain from some dish or other, and in order to please him they spoil their fruit-trees. — They think the soul survives the body, but have no distinct notions of its future residence and fate.

A late traveller, Mr. Park, has given the following sketch of the religion of these pagans.

† The belief of one God, and a future state of rewards and punishments, is entire and universal among the Africans.
It is remarkable, however, that (except on the appearance of a new moon) the pagan natives do not think it necessary to offer up prayers and supplications to the Almighty. They represent the Deity indeed as the creator and preserver of all things; but, in general, they consider him as a being so remote, and of so exalted a nature, that it is idle to imagine the feeble supplications of wretched mortals can reverse the decrees, or change the purposes of unerring wisdom. If they be asked for what reason they do they offer up a prayer on the appearance of the new moon? the answer is, that custom has made it necessary; they do it because their fathers did it before them. The concerns of the world, they believe, are committed by the Almighty to the superintendence and direction of subordinate spirits, over whom they suppose certain magical ceremonies have great influence.

A white bowl, suspended from the branch of a particular tree, a snake's head, or a few handfuls of fruit, are offerings which the negroes often present to precipitate the wrath, or to conciliate the favour of these tutelary agents. But it is not often that they make their religious opinions the subject of conversation; when interrogated in particular concerning their idea of a future state, they express themselves with great reserve; but endeavours to shorten the discussion, by observing that no man knows any thing about it.

NEOMOMIANS, the advocates of a new law, the condition whereof is imperfect (the sincere and persevering) obedience.

Neonomianism is supposed to be an essential part of the Armenian system. "The new covenant of grace which, thru' the medium of Christ's death, the Father made with men, consists, according to this system, not in men being justified by faith, as it appreheeds the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, imputes, or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life." This opinion was condemned at the synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the end of the 17th century a controversy was agitated amongst the English dissenters, in which the one side, who were partial to the writings of Dr. Gissp, were charged with Arminianism; and the other, who favored those of Mr. Baxter, were accused of Neonomianism. Dr. Daniel Williams, who was a principal writer in opposition to the former, gives the following as a summary of his faith in reference to these subjects:—"I. God has eternally elected a certain definite

number of men, whom he will insensibly save. 2. These very elect are not personally justified until they receive Christ, and yield up themselves to him; but they remain condemned whilst unconverted. 3. By the ministry of the gospel there is a sacred offer of pardon and glory, upon the terms of the gospel, to all that hear it; and God thereby requires them to comply. Ministers ought to use these and other gospel benefits as motives, assuring men that, if they believe they shall be justified, if they repent, their sins shall be blotted out; but whilst they neglect these duties, they cannot have a personal interest in the benefits. 5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the gospel becomes effectual for conversion. 6. When a man believes, yet is not that faith, much less any other work, the matter of that righteousness for which a sinner is justified, it is the imputed righteousness of Christ alone, which gives the believer a right to these and all saving blessings. By both this and the faith head, it appears that all boasting is excluded, and we are saved by free grace. 7. Faith alone receives the Lord Jesus and his righteousness, and the subject of this faith is a converted, penitent soul; hence we are justified by faith alone, and yet the imputation are not forgiven. 8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power will preserve them from a total, or a final apostasy. 9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourn here with fear, because his warfare is not accomplished, and it is time, that if he "draw back," God "will have no pleasure in him."—10. The moral law, is so in force still, that every precept constitutes duty, even to the believer. Every breach thereof is deserving of death. The law brings death by its curse on every unbeliever; and the righteousness by which we are justified before God, is a righteousness adequate to that law, which is Christ's alone; and this is so imputed to the believer as that God deals judicially with him according thereunto. 11. Yet such is the grace of the gospel that it promises, in and by Christ, a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law.

Dr. Williams maintains the conditionality of the covenant of grace; but admits with Dr. Owen, who also uses the term condition, that "Christ undertook that those who were to be taken into this covenant should receive grace, enabling them to comply with the terms of it, fulfill its conditions, and yield the obedience which God required therein." On this subject Dr. Williams

further says, "The question is not whether the first, (viz. regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm; though that grace be dispensed ordinarily in a due use of means." The following objection, among others, was made by several ministers in 1692 against Dr. Williams's Work above quoted: "To supply the room of the moral law, vacated by him, he turns the gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness; making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness."

To this he answers: "The difference is not (1.) Whether the gospel be a new law in the Socinian, Popish, or Arminian sense! This I deny. Nor (2.) Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, merititit qualification, or any part of that righteousness for which we are justified at God our Creator's bar? This I deny in places innumerable. Nor (3.) Whether the gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differing him from his unbelieving brother? This I deny. (4.) Nor whether the gospel be a law that allows sin, when it accepts such graces as true, tho' short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ? This I deny. (5.) Nor whether the gospel be a law, the promises whereby entitle the performers of its conditions to the benefits as of debt? This I deny.

"The difference is: -(1.) Is the gospel a law in this sense; viz. God in Christ thereby commandeth sinners to repent of sin, and receive Christ by a true operational faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved? Also threatening, that if any shall die impotent rejecters of his grace, they shall perish without relief, and endure sore punishment than if these offers had not been made to them? (2.) Hath the gospel a sanction i.e. doth Christ therein enforce his commands of faith, repentance, and perseverance, by the foresaid promises and threatenings, as motives to our obedience? Both these I affirm, and they deny; saying the gospel in the largest sense is an absolute promise, without precept and condition. (4.) Do the gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld, and the contrary evils inflicted for the neglect of such graces, render those graces the

* Gospel Truth stated, p. 61.
condition of our personal title to those benefits? This they deny, and I affirm, &c."

It does not appear to have been a question in this controversy, whether God commands sinners to repent and believe in Christ, nor whether he promises life to believers, and threatens death to unbelievers; but whether it be the gospel, under the form of a new law, that thus commands or threatens, or the moral law on its behalf; and whether its promises to believing render such believing a condition of the things promised — In another controversy, however, about forty years afterwards, it became a question whether God did by his word (call it law or gospel) command unregenerate sinners to repent and believe in Christ, or do anything else which is spiritually good. Of those who took the affirmative side of this question, some attempted to maintain it on the ground of the gospel being a new law, consisting of commands, promises, and combinations; the terms or conditions of which were repentance, faith, and sincere obedience. But those who last engaged in the controversy, tho' they allowed the encouragement to repent and believe to arise merely from the grace of the gospel, yet considered the formal obligation to do so as arising from the moral law, which, requiring supreme love to God, requires a previous, in any revelation which he shall at any time make known.

Nestorians, a denomination which arose in the fifth century, from Nestorius, bishop of Constantinople. They maintained that the union of Christ's divinity with his humanity, is a union of will, operation, and benevolence; but the divine Word is perfect in his nature and person. The human nature, united to him is likewise perfect humanity, in its nature and person; neither of them is changed, or under any alteration. Therefore, there are two persons in Jesus Christ, and two natures, united by one operation and will. They conceived that, as there were two distinct natures in Christ, the divine and human, though both were united (as they express it) under one aspect; yet, properly, it was the human nature only which obeyed and suffered, which was born and died. They, therefore, justly object to calling the Virgin Mary the Mother of God, so warmly contended for by the church of Rome; but which is equally objected to by Protestants.

In the Nestorian controversy, the contending parties seem to have been all of one opinion as to the doctrine of the Trinity, in opposition to the Arians; and held the co-equality of the three divine persons. The Nestorians are a branch of the Greek Church, and reside chiefly in Mesopotamia, Syria, and


the Levant. Many also reside in India, where they are called the Syrian Christians, which see.*

*NETOY SOCHINS, a sect of Russian Dissenter, said to be very ignorant, and much divided in opinion, they go under the general name of Spasa SOCHINS, or the Union for Salvation. They believe that Antichrist is already come in the person of the Pope perhaps, and has put an end to everything holy in the Church.†

NEW JERUSALEM CHURCH, a society founded by Baron Swedenborg, son of Jasper, a Lutheran Bp. of West-Germany; he was born at Stockholm in the year 1688, and died at London in 1772. He early enjoyed all the advantages of a liberal education, having studied with great attention on the academy of Upsal, and in the universities of England, Holland, France, and Germany. His progress in the sciences was rapid and extensive, and at an early period in life he distinguished himself by various publications in Latin on philosophical subjects. His studies led him to refer natural phenomena to spiritual agency, and to suppose that there is a close connexion between the two worlds of matter and spirit. Hence his system teaches us to consider all the visible universe with everything that it contains, as a theatre and representation of the invisible world from which it first derived its existence, and by connexion with which it continually subsists.

Baron Swedenborg's great genius and learning, accompanied with the purity of his character, attracted the public notice. Hence he received various literary and political honours. All these, however, he considered of small importance, compared with the distinguished privilege of having, as he supposed, his spiritual sight opened, to converse with spirits and angels in the spiritual world. He first began to receive his revelations in London. He asserts that on a certain night a man appeared to him in the midst of a strong shining light, and said, 'I am God the Lord, the Creator, and Redeemer. I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write.' He affirms that after this period his spiritual sight was so opened that he could see in the most clear and distinct manner what passed in the spiritual world, and converse with angels and spirits in the same manner as with men. Accordingly, in his systematical concerning heaven and hell, he relates the wonders which he saw in the invisible worlds; and gives an account of various, and heretofore unknown particulars, relating to the peace, the happiness, the light, the order of heaven, together with the forms, the func-

mons, the habitations, and even the garments of the heavenly inhabitants. He relates his conversation with angels, and describes the condition of Jews, Mahometans and Christians of every denomination, in the other world.

Baron Swedenborg called the principles which he delivered, "The Heavenly Doctrines of the New Jerusalem," for, according to his system, the New Jerusalem signifies the new church upon earth, which is now about to be established by the Lord, and which is particularly described, as to its glory and excellency, in Rev. xxv. and many other parts of the sacred word. The holy city, or New Jerusalem, he interprets as descriptive of a new dispensation of heavenly truth, breaking through, and dissipating the darkness which at this day prevails on the earth.

The following extract contains the general outlines of the Baron's theological system.—

1. That the sacred scripture contains three distinct senses, called celestial, spiritual, and natural; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.—2. That there is a correspondence (or analogy) between all things in heaven and all things in man; and that this science of correspondence is a key to the spiritual or internal sense of the sacred scriptures, every page of which is written by correspondences; that is, by such things in the natural world as correspond unto, and signify things in the spiritual world.—3. That there is a divine Trinity of Father, Son, and Holy Ghost, or in other words, of the all-creating Divinity, [Divinum a quo] the divine human, and the divine proceeding, or operation; but that this trinity consisteth not of three distinct persons, but is united as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who therefore is the God of heaven, and alone to be worshipped; being Creator from eternity, Redeemer in time, and Regenerator to eternity.—

4. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath, but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all who believe on the incarnate God and keep his commandments.

5. That there is an universal influx from God into the souls of men. The soul, upon receiving this influx from God, transmits it through the perceptive faculties of the mind to the body. The Lord with all his divine wisdom, consequently with all the essence of faith and charity, enters by influx into every man, but is received by every man according to his state and form. Hence it is that good influxes from God
are changed by the evil nature of their recipients into their opposites; good, into evil, and truth into falsehood.—8. That we are placed in this world, subject to the influences of two most opposite principles, of good from the Lord and his holy angels, of evil from hell or evil spirits. While we live in this world our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers, in consequence of which we are at perfect liberty to turn to either as we please: that without this fire still in spiritual things regeneration cannot be effected. If we submit to God we receive real life from him; if not, we receive that life from hell which is called in scripture spiritual death.—7 That heaven and hell are not arbitrary appointments of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions grounded on sincere love to God and man; and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love, and the love of the world, without being brought under the regulations of heavenly love, by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.—8. That there is an intermediate state for departed souls, which is called the world of spirits; and that very few pass directly to either heaven or hell. This is a state of purgation to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.—9 That throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships, and such as differ in these respects are separated, so that every society in heaven consists of similar members.—10. That man immediately on his decease rises again in a spiritual body, which was inclosed in his material body, and that in this spiritual body he lives as a man of eternity, either in heaven or in hell, according to the quality of his past life.—11 That those passages in the sacred scripture, generally supposed to signify the destruction of the world by fire, &c., commonly called the last judgment, must be understood, according to the above-mentioned science of correspondences, which teaches, that by the end of the world, (or consummation of the age,) is not signified the destruction of the world, but the end, or consummation, of the present Christian church, both among Roman Catholics and Protestants of every description, and deno-

* An ingenious author, who has embraced the doctrines of the New Jerusalem church, thus explains this subject. "It may be expedient to observe that there is a last judgment, both particular and general, as it relates to an individual of the church, or to the church itself, etc."
mination: that this consummation, which consists in the total falsification of the divine truth, and adulteration of the divine good of the word, has actually taken place, and, together with the establishment of a new church in place of the former, is described in the Revelations, in the internal sense of that book, in which the new church is meant, as to its internals, by the new earth; also by the New Jerusalem descending from God out of heaven.

It is a leading doctrine of Baron S. in his explanation of the other books of scripture, that one of the principal uses for which the word is given is, that it might be a medium of communication between the Lord and man; also that earth might be thereby conjoined with heaven, or human minds with angelic minds; which is effected by the correspondences of natural things with spiritual, according to which the word is written; and that in order to its being divine, it could not be written otherwise: that hence, in many parts of the letter, the word is clothed with the appearances of truths accommodated to the apprehensions of the simple and unlearned; as, when evil passions are attributed to the Lord, and where it is said that he withholdeth his mercy from man, forsakes him, casts into hell, doth evil, &c.; whereas such things do not at all belong to the Lord, but are so said in the same manner as we speak of the sun's rising and setting, and other natural phenomena, according to the appearance of things, or as they appear to the outward senses. To the taking up such appearances of truth from the letter of scripture, and making this or that point of faith derived from them the essential of the church, instead of explaining them by doctrines drawn from the genuine truths, which in other parts of the word are left naked, Baron S. ascribes the various dissensions and heresies that have arisen in the church, and which, he says, could not be prevented consistently with the preservation of man's free agency, both with respect to the execution of his will, and of his understanding. But yet, he says, everyone, in whatever heresy he may be with respect to the understanding, may still be reformed and saved, provided he shuns evils as sins, and does not conform heretical falses in himself; for by shunning evils as sins the will is reformed; and by the will the understanding, which

lectively considered. The last judgment, as it relates to an individual, takes place with every one when he dies; for then he passes into another state of existence, in which, when he cometh into the full exercise of the life which he had procured to himself in the body, he is judged either to death or to life; i.e. to hell or to heaven. The last judgment, as it relates to the church collectively considered, takes place when there is no longer any genuine love and faith in it, whereby it ceaseth to be a church. See Note on Swedenborg's Doctrine concerning the Lord, by Mr. Hill.
then first emerges out of darkness into light; that the word, in its lowest sense, is thus made the medium of salvation to those who are obedient to its precepts, while this sense serves to guard its internal sanctities from being violated by the wicked and profane, and is represented by the cherubim placed at the gates of Eden, and the flaming sword turning every way to guard the tree of life.

His doctrine respecting differences of opinion in the church is summed up in these words: "There are three essentials of the church, an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the word, and the life which is charity. Conformable to his life, i.e. to his charity, is every man's real faith. From the word he hath the knowledge of what his life ought to be, and from the Lord he hath reformation and salvation. If these three had been held as essentials of the church, intellectual dissensions would not have divided it, but would only have varied it as the light various colours in beautiful objects, and as various jewels constitute the beauty of a king's crown."

The moral doctrines of the New Jerusalem church are comprised under general heads, collected from Swedenborg's writings, and prefixed to some proposals published in England for the organization and establishment of a society. Under those general heads it is proposed to promote marriages on the principles of the new church; which are, that true conjugal love consists in the most perfect and intimate union of minds, which constitutes one life, as the will and understanding are united in one; that this love exists only with those who are in a state of regeneration; that after the decease of conjugal partners of this description they meet, and all the more natural loves being separated, the mental union is perfected, and they are exalted into the wisdom and happiness of the angelic life.

Baron Swedenborg founded his doctrines on the spiritual sense of the word of God, which he declared was revealed to him immediately from the Lord out of heaven. As his language is peculiar, his reasoning cannot be abridged so as to be rendered intelligible to the generality of readers. Those who are desirous of further information are referred to the authorities cited below.

Those who embrace the tenets of Baron Swedenborg are numerous in England, Germany, Sweden, and other countries. Societies are also formed in different parts of Europe for spreading his doctrines; and where societies have not been formed, there are individuals who admire his writings and embrace his sentiments. In England they are several Chapels, in which used a Liturgy formed on the model of that of the Church of England, but many of this denomination adhere strictly to the establishment, some of whose ministers (strange as it may seem!) are converts to
the Baron's testimony. But the Editor refrains from offering any remarks on a system, which he has not even a hope of comprehending.* See Swedenborgians.

NEW PLATONICS: See Ammonians.

NICOLAITANS, a sect that arose in the first century, and boasts its origin from Nicholas, one of the seven first deacons of Jerusalem, but is very severely censured by the Lord Jesus Christ himself, in the book of Revelation, chap. ii. 6. "The works of the Nicolaitans, which I hate." By this expression it should seem that their heresy was rather practical than theoretical; and they stand charged in history with sensuality and profaneness: particularly, with allowing a community of wives. Whether Nicholas himself countenanced such conduct, or whether they abused his name to sanction it, is not now easily to be ascertained; but the latter seems very probable. The Nicolaitans of the 2nd century were Gnostics; but there seems some doubt whether they were the same sect.† They are supposed afterwards to have degenerated to the Caunites, or Cainians.

NOETIANS, a denomination in the third century, the followers of Noetus, an obscure Enthusiast of mean abilities, and one of the founders of the Patrignazzians, which see.†

* NOMINALISTS, a party of the Schoolmen, who followed the doctrine of Aristotle, with respect to universal Ideas, in opposition to the Realists, which see.

* NON-CONFORMISTS, dissenters from the Church of England; but the term applies more particularly to those ministers who were ejected from their livings by the Act of Uniformity in 1662: the number of whom was nearly 2000. The celebrated Mr. Locke says, "Bartholomew day (the day fixed by the Act of Uniformity) was fatal to our church and religion; by throwing out a very great number of worthy, learned, pious, and orthodox dissenters, who could not come up to this, and other things in that Act. And it is worth your knowledge, that so great was the zeal in carrying on this church-affair, and so blind was the o-


bedience required, that if you compare the time of passing the Act with the time allowed for the clergy to subscribe the book of Common Prayer thereby established, you shall plainly find, it could not be printed and distributed so as one man in forty could have seen and read the book, they did so perfectly assent and consent thereto.” For the grounds of Non-conformity see Dissenters and Puritans.

*NON. RORS, the remains of the ancient Episcopal Church of Scotland, who at the Revolution of 1688 adhered to the banished family of the Stuarts, and refused to take the Oaths of allegiance to King William. But at the death of the last pretender in 1788, the denomination became extinct, and the laws against them have been since repealed. The Episcopal Church of Scotland is now considered as a branch of that of England, and is governed by eight Bishops, one of whom is styled Primate.†

NOVATIANS, a denomination in the third century, who derive their name from their founders Novat and Novation; they first a priest of the Church of Carthage, the other of that of Rome.

This denomination laid it down for a fundamental tenet, that the church of Christ ought to be free from every stain; and taught, that he who had once fallen into any moral offence could not again become a member of it, though they did not refuse him the hopes of eternal life. Hence they looked upon every society which re-admitted those to their communion who, after baptism had fallen into heinous crimes, as unworthy the title of a Christian church. They separated from the Church of Rome, because she admitted to communion those who had fallen off in time of persecution, to which they objected from Heb. vi. 1—8. They likewise obliged such as came over to them from the general body of Christians to submit to baptism a second time, as a necessary preparation for entering into their society.

This denomination also condemned second marriages, and esteemed communion for ever to such as practised them. They assumed to themselves (as is pretended) the title of Cathari, or puritans.†

*NOVOJENTZI, a party of the "Old Believers" among the Russian Dissenters, or Raskolniks, who recommended marriage very strongly, in opposition to those who prefer Celibacy.||

* See Palmer’s Nonconformists Memorial, preface p. vi. vii.

|| Pinkerton’s Greek Church, p. 333.
NUNS, religious women in the primitive and Roman Church, who devote themselves, under a solemn vow, to Celibacy and a recluse life. See Monks.

ECONOMISTS, a party of French Philosophers who congratulated themselves both with the King (Louis xvi) and the people under pretence of promoting economy in the state, while their main object, according to the Abbe Barruel, was to subvert Christianity, by circulating the writings of Voltaire, Diderot, and other Infidels.

OPHIANS, OPHITES, or SERPENTARIANS, seems to be the name of several sects, so called from their reverence, and in many cases worship, of the serpent. Mr. Bryant thinks this almost universally prevailed in the eastern world, and names many countries which adopted it, particularly Egypt.† The cause seems to have had its origin in the opinion that the serpent was "more subtle than any (other) beast of the field," and this was certainly true of the Great Tempter of mankind, "the old Serpent," who persuaded our first parents that eating of the forbidden fruit was the way to make them wise. It is not difficult to account, therefore, for the Serpent being an early emblem of wisdom.

It should seem there were Ophites among the apostate Jews, who preferred the Tempter to the Saviour, and cursed the name of Jesus. It is likely that these borrowed their Idolatry from Egypt, and might have heard that Christ came to bruise the head of the serpent which they worshipped. These were called Simonians.

There were also Ophites who were a sort of mongrel Christians, and perhaps reverenced the Serpent as a type of Christ,† (as the brazen Serpent is still considered, John xix. 14, 15,) and might make models of this, as their more orthodox brethren did of the Cross. And if they kept a dancing serpent in a box, for some mysterious purpose, it is no more than is done in some countries to the present day; but there is no good authority for saying they suffered it to entwine the sacramental bread. The Ophites by many Authors are considered as a kind of Gnostics.

All these Ophites seem to have thought, that the Serpent was the instrument of human seduction; and of the fall; but a learned writer of the present day (Dr. A. Clarke) is of opinion

† Lardner's Heretics, p. 339—8.
that it was an animal of the Simia or monkey species. Another learned writer, however; (Mr. Bellamy) has refuted this opinion, and endeavoured to demonstrate that it was a Crocodile! Satan might certainly have notions very different from us, but a monkey and a crocodile are two of the last creatures that a man of common sense would have thought likely to tempt a woman!*

"ORATORY, priests of the. There were two congregations of Religious which assumed this name; the one founded in Italy by Philip de Neri in 1549; who also founded an hospital for Pilgrims to Rome so large that in one year (1600) it lodged successively 470,000 persons. The other, called " the Oratory of Jesus," was founded in France, and its chief object was "neither learning nor Theology;"—but to cultivate "the virtues of the Ecclesiastical life!"

**ORIENTAL PHILOSOPHY.** The oriental philosophers endeavoured to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being; the formation of this philosophy into a regular system has been attributed to Zoroaster, an ancient Persian philosopher, who adopted the principle generally held by the ancients, that 'from nothing nothing can be produced.' He supposed spirit and matter, light and darkness, to be emanations from one eternal source.

The active and passive principles he conceived to be perpetually at variance; the former tending to produce good, the latter evil; but that through the intervention of the supreme Being the contest would at last terminate in favour of the good principle. According to Zoroaster, various orders of spiritual beings, gods, or demons, have proceeded from the Deity, which are more or less perfect, as they are at a greater or less distance, in the course of emanation, from the eternal fountain of intelligence; among those the human soul is a particle of divine light, which will return to its source and partake of its immortality; and matter is the last, or most distant emanation from the last source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in that state is the cause of evil; but, being gradually refined, it will at last return to the fountain from whence it flowed.†

Those who professed to believe the oriental philosophy, were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded; the one presiding over light, the other over matter, and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. Others maintained that the being which presided over matter was not an eternal principle.

• Dr. Clarke's Bible in Gen. iii. 1, &c., and Bellamy's Ophion.
† Scotch Theolog. Dict.
‡ Enfield.
but a subordinate intelligence; one of those which the supreme God produced from himself. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and at last to create the human race. A third sect entertained the idea of a triumvirate of beings, in which the supreme Deity was distinguished both from the material evil principle, and from the Creator of this subliminary world.*

From blending the doctrines of the oriental philosophy with Christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose, which united Judaism with Christianity. Many of the pagan philosophers, who were converted to the Christian religion, exerted all their ingenuity to accommodate the doctrines of the gospel to their own schemes of philosophy. In each age of the church, new systems were introduced, till, in process of time, we find the Christian world divided into that prodigious variety of sects which is exhibited in these pages.

ORIGENISTS, a denomination in the third century, who derived their opinions from Origen, a very learned presbyter of Alexandria, and a man of uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He pretended that many evils arise from adhering to the literal and external part of scripture, and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense.

The peculiar tenets ascribed to Origen, are the following:
1. A pre-existent state of human souls, prior to the Mosiac Creation, and perhaps from eternity, which souls were clothed with ethereal bodies suited to their original dignity. See Platonic.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state, for no other supposition appeared to him sufficient to account for their residence in these gross material bodies. See John iv. 2, 3.

3. That the soul of Christ was created before the beginning of the world, and united to the divine word in a state of pristine glory. See Phil. ii. 5—7. This text, he thought, must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of light and glory, to take upon him the form of a servant. It was this Messiah who conversed with the patriarchs under a human form; it was he who appeared to Moses upon the holy mount: it was he who spoke to the prophets under a visible appearance, and it is he who will at last come in triumph upon the

* Mosheim, vol. i. p. 70, 71.
clouds, to restore the universe to its primitive splendour and felicity. See \textit{Pre-existent}.

4. That at the resurrection mankind will be again clothed with ethereal bodies. For the elements of our terrestrial composition are such as most fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the supreme Goodness, who made all things assure us, he made all things good at first, and therefore his recovery of us to our lost happiness (which is the design of the gospel) must restore us to far better bodies and happier habitations; which is evident from 1 Cor. xvi. 42. 2 Cor. v. 1, and other texts of scripture.

5. That after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence as will vindicate his sovereign goodness and wisdom from all disparagement. Tho’ sin has extinguished, or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system: and since created spirits are emanations from God, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon the souls of men a central tendency towards himself—an essential principle of re-union to their great original.

6. That the earth after its conflagration shall become habitable again, and be the mansion of men and other animals, and that in eternal reностей. Heb. i. 10—12, where speaking both of the heavens and earth, the inspired writer says, “as a vesture shalt thou change them, and they shall be changed,” &c. The fashion of the world passes away like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire. See \textit{Millenarianism}.

Origen is also charged with Arianism, and it must be acknowledged that his expressions were not always correct; yet the orthodox will by no means give him up, but impute those expressions either to the corruption of heretics, or to his unhappy defect of judgment. “Had the justice of his judgment (says Mosheim) been equal to the immensity of his genius, the servour of his piety,
his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomium must have fallen short of his merit."

*ORTHODOX, sound in the faith, a term generally applied by the established Church in every age and country to its own creed, and denied to all doctrinal dissenters from it."

OSSIANIANS, or Ossians; see Hebr. poetry.

OSSIANDRIANS, a denomination among the Lutherans, founded in 1550, by Andrew Osiander, a celebrated German divine, of high Calvinistic principles, similar to Crisp, Hussey, and others, charged with leaning to Antinomianism. One of his positions was—that believers being made partakers of Christ's divine righteousness by faith, God can behold no sin in them, that in themselves the chief of sinners. A position which, however capable of a good meaning, is also liable to much abuse.

* Mosheim, vol. i. 270, New Ed.

† Ibid. vol. iv. p. 46.

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*PAGANS, Heathens, and particularly those who worship Idols. The term came into use after the establishment of Christianity, the cities and great towns affording the first converts, the Heathen were called Pagans (from Pagan, a Village) because they were then found chiefly in remote country places but we use the term commonly for all who do not receive the Jewish, Christian, or Mahometan Religions. The Pagans may be divided into the following classes—

1. The Greeks and Romans, and others who admit their refined system of Mythology.

2. The more ancient nations, as the Chaldseans, Phenicians, Sabians, &c.

3. The Chinese, Hindoos, Javanese, &c.

The Barbarians, as the Negroes of Africa, and the Indians of North and South America.

The objects of Worship among the Pagans are various and diverse, as 1. The heavenly bodies, and particularly the Sun and Moon. 2. Imaginary beings, as Demons, Genii, &c. 2. The Spirits of departed princes, heroes, and philosophers; or, lastly, almost every object of the animate and inanimate Creation. The more refined, indeed, considered animals or images as only the representations of their gods, who were supposed to reside in them; or as the medium of their worship. But the vulgar, the multitude, looked no farther than the material images: and it must be remarked, that however high they might look, if not to the great supreme, they were
equally Idolators, whether they worshipped the Sun, or Apollo, or a departed ghost, or an ev. a tree, or a stone.

The rites of Paganism were as various and ridiculous as the objects of their worship. In general they had some idea of the necessity of an atonement for their sins, and that "without shedding of blood there is no remission." In many cases, and on all emergencies, they were apprehensive that the sacrifice must be of equal dignity with the sinner, and hence among many nations both ancient and modern, from the worshippers of Moloch, to the South Sea Islanders, the practice (sometimes carried to great enormity) of human sacrifices, which have stained the altars of almost all the nations upon earth.*

The peculiarities of many nations have been already noticed in these pages and others are yet to follow. See the articles Celts, Chinese, Druids, Greeks, Graecians, Egyptians, Hindoos, Japanese, Indians, Mexicans, Negroes, Sahans, Samans, (or Schemans) &c. &c.

*PANTHEISTS, a sort of Philosophical Atheists who considered the Universe as an immense Animal, "whose body nature is, and God the soul." This was the system of Orpheus and other early Greeks, and seems to have been the original of the doctrine of two co-eternal principles in the Oriental Philosophy, which see. From this springs the grand error of the Gnostics and Manicheans, and in modern times, of Spinosists and Tho. Hobbes.† See Spinosists. FAPISTS, those who receive the Pope (Papa) of Rome as the head of their Church. See Rome & Catholics. PARMITHANITES. See Donatsists.

PASAGINNIA, a denomination which arose in the 16th century, called Plat. a The Covenanted. Then distinguishing tenets were (1.) That the observation of the law of Moses, in every thing, except the offering of sacrifices, was obligatory upon Christians. 2. That Christ was no more than the first and purest creature of God, which was the doctrine of the semi-aries. They had the utmost aversion to the church of Rome.||

**FASIIURGIO, SOGLASIA, a sect of Russian dissenters founded by a Shepherd, whose principal peculiarities were, that Marriage is a bond indissoluble by any human power; and that it is said to carry fasting to that excess as to injury or destroy life.**

PASSALORYNYCITIES, a branch of the Montanists, who held, that, in order to be saved, it was necessary to observe a perpetual silence; whereas they are said (no doubt in ridicule) to have kept their fingers constantly upon their mouths, and dared not open it even to say their prayers; and from this circumstance arose the name of this denomination.

Patriarchal Religion, (The) was natural Religion in its first and purest state after the fall: but it was not natural religion only; since we know that to the antient Patriarchs were made many divine Revelations by the prophets, as Enoch and Noah; by angels, as in the case of Sodom; and by the Son of God himself. See Pre-existent. The Patriarchs were the heads of numerous families, among whom they reigned as princes, and officiated as priests. See Acts ii. 29; vii. 8, 9. Heb. viii. 4. The same term in Ecclesiastical History is applied to Primates or Archbishops.

Patricians, the followers of Patricius, in the second century, who taught that the substance of the flesh is not the work of God, but of an evil being, on which account it is pretended, they bore such hatred to their own bodies as sometimes to kill themselves. See Marcionites.

Patripassiani, or Patripassians, a sect which arose in the latter part of the second century, and received their name from the following principle. They believed but one person in the Deity, (the Father,) and yet admitted that our Saviour was divine; hence their doctrine strongly implied the incarnation and sufferings of the Father. I raxcas was esteemed the founder of this sect, and is called a Sabellian; but Lardner thinks he was rather in the Indwelling Scheme. See Pre-existent.† Of the same sentiment seem to have been the Noetians and Monarchians.

Paulians, or Paulianists, the followers of Paul of Samosata, bishop of Antioch, in the 3rd century, who taught that the Son and the Holy Ghost exist in God, in the same manner as the faculties of reason and activity do in man: that Christ was born a mere man, but that the reason, or wisdom, of the Father descended into him, and wrought miracles, and that, on this account Christ might, tho' improperly, be called God.‡

Paulicians, a sect of Gnostics formed in the seventh century by two brothers, Paul and John, of Jerusalem, from the former of whom they derive their name.

The tenets attributed to this sect are:—1. That the inferior and visible world is not the production of the supreme Being.—2. That the evil principle was engraven by darkness and fire, not self-originated nor eternal.—3. That, though Christ was the Son of Mary, yet he brought from heaven his human nature, i.e. perhaps his human soul.—4. That he was clothed with an ethereal, and impassible body, and did not really expire on the cross.—5. That the bread and wine which Christ is said to have administered to his disciples at his last supper, is to be figuratively taken.—6. They rejected the Old Testament, and epistles of St. Peter.||

Such is the account given by

† Lardner's Heretics, p. 414, 15.
‡ Mosheim, vol. i. p. 248.
Mosheim and other Ecclesiastical Historians; but very different is the character given of them by Mr. Milner. He supposes the Paulicians took their name from the Apostle himself, whose writings they particularly studied. The founder of the sect was, according to him, one Constantine, who assumed the name of Sylvanus. The errors charged upon them he considers as the culminations of their adversaries, except as to the sacrament; and that their moral character was irreproachable. It is agreed on all hands that they refused to worship the Virgin Mary and the Cross; and Mr. Milner adds, that they rejected image worship and acknowledged one Mediator only. They had no hierarchy, but their ministers claimed a perfect equality; and they were not distinguished by any sacrificed vestments. Their founder suffered martyrdom, and the denomination were for 150 years the subjects of a cruel persecution.

PEDO- (or PEDO) BAPTISTS, all who practise infant baptism. They believe that baptism is to be administered to believers and their children, and that the infants of Christian parents belong to the visible church of Christ.

That the visible church is one and the same body, both under the Law and gospel: for the Gentiles are grafted into the same stock from which the unbelieving Jews were broken off: Rom. xi. 17. That the Gentiles should be fellow-heirs of the same body, and partners of the promise in Christ by the gospel. Matt. xxii. 43. Eph. ii. 11, &c.

The covenant made with Abraham was the covenant of grace: for God preached before the gospel unto Abraham, that the blessing of Abraham might come on the Gentiles through Jesus Christ. Gal. iii. 8—14. Christians, being the spiritual seed of Abraham, are under the same covenant, and entitled to the same privileges, which they may justly claim also for their infants. Acts ii. 39.

Baptism is now used in the room of circumcision. For 1. Circumcision was appointed to be the token of the covenant of grace: it was a sign and seal of the righteousness of faith, the same thing which is signified by Christian baptism.—2. Circumcision was appointed to be the sacred symbol of initiation into the visible church. So baptism is a seal of initiation into the visible church.—3. The same inward grace is signified both by circumcision and baptism. Rom. vii. 22, 29. To be a Jew inwardly, by being circumcised with the circumcision of the heart, and to be a Christian inwardly, by being washed with the washing of regeneration, (Titus iii. 5.) is one and the same thing. Baptism is also called the circumcision of Christ, Col. ii. 11.

2. Infant baptism, they say,
was the approved practice of the apostles. For the scriptures give us an account of the baptism of whole households; as the jailor and his household, Lydia and her household, and the household of Stephanas: and some of these, it is presumed, must have contained children.

The Pedobaptists also conclude that sprinkling was the practice of the apostles, because such great numbers were converted and baptized, where the circumstances, shortness of time, and situation of place, render it unlikely that they were baptized by immersion. To baptize both sexes naked would be confessedly improper, and the circumstances of the case forbid the idea of their being provided with dresses.

3. The Pedobaptists practise baptism by affusion, or sprinkling, which, they think scriptural, from the import of the original word, which, they say, signifies washing, and is used in scripture for washing things which were not dipped in water. (Luke xi. 28 Matt. vii. 4.) The influences of the Spirit, represented in baptism, are often expressed by pouring, or sprinkling; as the renewing of the Holy Ghost, which he has poured out, or shed, on us abundantly. Acts vi. 46. Titus iii. 6.

4. Among the Pedobaptists, some assert rather that the baptism of Christ by John is not an instance for christian imitation, called a Saviour. Christ was not baptized in change; neither did he submit to baptism as an example to the Jews; nor was his baptism a token of being washed from sin. But his baptism was a conformity to the law of priestly consecrations; for it answered to the washing of the high priest at his admission to the priesthood.

That the baptism of John was not Christian baptism they conclude because,—1. The grand design of John’s baptism was the manifestation of Christ; but Christian baptism is used for different purposes.—2. John’s baptism began and ended under the legal dispensation. The gospel kingdom did not begin till Christ rose from the dead. John’s baptism was completed before the death of Christ, and consequently fell short of new testament times, for where a testament is, there must also of necessity be the death of the testator. Heb. ix. 16, 17 —3. The holy Trinity was not named in John’s baptism. This is plain, because there is an account that some were baptized by John, and yet had not heard of the holy Ghost. (Acts xix. 2, 5.) The consequence inferred is, John’s baptism was not christian baptism.

Some Pedobaptists, however, take a more simple view of this subject. Considering Baptism as an act of religious worship, they represent adult Baptism as an act of self-dedication, and the Baptism of their children as the dedication of their off-

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spring to the Lord. And they observe that many Baptists, on
the birth of their children, dedicate them to God in the same
manner, except only that they omit the use of water. As to
Immersio, they admit that it was frequently, and perhaps
generally, practised in the Apostolic times; but they sup-
pose the mode no more essential in this than in the sister
ordination of the Lord's supper; and this they consider equally
valid under the different forms in which it is administered and
received, whether sitting, standing, or kneeling—and whether
the elements consist of unleavened bread, and wine lowered
by water, as in the primitive church; or as with us, leavened
bread, and wine of various sorts, according to circumstances—or
whether the time be in the morning, at noon, in the after-
noon, or evening.

PELAGIANS, a denomination in the fifth century, so
called from Pelagius, a monk, who looked upon the doctrines
which were commonly received concerning the original corrup-
tion of human nature, and the necessity of divine grace to en-
lighten the understanding and purify the heart, as prejudicial
to the progress of holiness and virtue, and tending to establish
mankind in a presumptuous and fatal security. He maintained
the following doctrines:—1. That the sin of our first parents
was imputed to them only, and not to their posterity; and that
we derive no corruption from their fall, but are born as pure
as Adam when he came out of the hands of his Creator.—2.
That mankind, therefore, are capable of repentance and am-
endment, and of arriving to the highest degrees of pieté and
virtue, by the use of their natural faculties and powers;
that, indeed, external grace is necessary to excite their en-
deavours, but that they have no need of the internal succours of
the divine Spirit.—3. That Adam was by nature mortal;
and, whether he had sinned or not, would certainly have died.
—4. That the grace of God is given in proportion to our
merits.—5. That mankind may arrive at a state of perfection in
this life.—6. That the law qualified men for the kingdom of
heaven, and was founded upon equal promises with the gospel.*

*PENITENTS, certain fra-
ternities of Religious of Both
Sexes among the Roman Ca-
tholics. The Male Penitents
are distinguished by the colour
of their garments, White, Black,
Blue, &c. The black Penitents
(called the Brethren of Mercy,
instituted 1488) attended ori-

Baptism. Fish's Japheth's Dwelling in the Tent of Shem. Lewis's
Covenant Interest of the Children of Believers. Towgood's Baptism
of Infants a Reasonable Service. Strong's Demonstration of
Outward Christian Baptism. Fish's and Crane's Baptism of Jesus
Christ not to be imitated by Christians. Edwards's Candid Reasons.

* Musheim, vol. i. p. 412. Milner's Church Hist. vol. ii. p. 393,
&c.
unnals to their execution. The female Penitents are chiefly reformed Prostitutes, as the Penitents of St. Magdalen, at Paris and Marseilles, the Convents of the name of Jesus at Seville, &c.*

PERPLAZIANS; See Montanists.

PEREMAZANOTSCHELINS, or Re-anointers, a sect which separated from the Russian Church of Vloda about 1770. They are very numerous at Moscow, and agree in almost every thing with the Starobels, except that they re-anoint all who join them from other communions.†

PERFECTIONISTS, those who hold it possible to attain perfection in the present life. See Methodists.

PERSEES, a sect in India descended from the ancient Persians, who worshipped fire. See Gauus and Magoons.

PETROBRUSSIANS, a denomination which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines:—1. That no persons were to be baptized before they came to the full use of their reason.—2. That it was an idol superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that such churches had no peculiar sanctity attached to them.—3. That the crucifixes deserved the same fate.—4. That the real body and blood of Christ were not exhibited in the eucharist, but were only represented in that holy ordinance by their figures and symbols.—5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead.‡—6. That Crucifixes and other instruments of superstition should be destroyed.

Peter de Bruys (says Dr. Hawkes) "involved against the vices and superstitions of the times, and boldly attacked the tyranny and abuses of Rome as Antichristian. The enraged clergy stirred up the populace, and he was burnt alive, not judicially, but in a tumult raised by the priests."||

PHARISEES, the most celebrated of all the Jewish sects, which is supposed to have subsisted above a century before the appearance of our Saviour. They separated themselves, not only from the gentiles, but from all other Jews; but their separation consisted chiefly in certain distinctions respecting food and religious ceremonies; and does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect united.§ The dissensions between the schools of Hillel and Shammai, a little before the christain era, increased the number and power of the Pharisees: Hillel and Shammai were two great and eminent teachers in the Jewish schools. Hillel was born a hundred and twelve years before Christ. Having acquired

profound knowledge of the most difficult points of the law, she became master of the chief school in Jerusalem, and laid the foundation of the Talmud. Shamai, one of the disciples of Hillel, deserted his school, and formed a college, in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. See Karaites. These schools long disturbed the Jewish church by violent contests: the party of Hillel was at last victorious.

The Pharisees, by their apparent sanctity of manners, had rendered themselves extremely popular among the multitude; and the great, who feared their artifice, were obliged to court their favour. Hence they obtained the highest offices both in the state and priesthood, and had great weight both in public and private affairs. It appears from the frequent mention which is made by the evangelists of the Scribes and Pharisees in conjunction, that the greatest number of Jewish teachers, (for they were the scribes) were at that time of this sect.

The principal doctrines of the Pharisees are as follow:—That the oral law, which they suppose God delivered to Moses by an angel on Mount Sinai, and which was preserved by tradition, is of equal authority with the written law:—That by observing both these laws a man may not only obtain justification with God, but perform meritorious works of supererogation:—That fasting, almsgiving, ablutions, and confessions, are sufficient atonements for sins:—That thoughts and desires are not sinful, unless they are carried into action. This denomination acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body.

It is somewhat doubtful, however, what the Pharisees meant by the last doctrine. According to Josephus it was no more than a Pythagorean resurrection, that of the soul, by its transmigration into another body, and being born anew with it. From this resurrection, he says, they excluded all who were notoriously wicked; being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the body, which the souls of those who committed them were next sent into.

There seems indeed to have been entertained amongst the Jews in our Saviour's time a notion of the pre-existence of souls. How else could the disciples ask concerning the blind man, "Who did sin, this man or his parents, that he was born blind?" (John ix. 2.) And when they told Christ that "some said he was Elias, Jeremiah, or one of the prophets." (Matt. xvi. 14.) the meaning seems to be, that they thought he was come into the world


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with the soul of Elias, or some other of the old prophets, transmigrated into him.

It does not appear, however, that these notions were at all peculiar to the Pharisees; and still less, that in them constituted their doctrine of the resurrection. It is a well-known fact that the resurrection of the body was commonly believed among the Jews; even in the most degenerate period of their history. This is manifest from the story of the seven brethren, who, with their mother, were put to death by Antiochus Epiphanes in one day; (1 Macc. vii. 33, 44.) to which story the writer of the epistle to the Hebrews, in chap. xi. 35. clearly alludes, saying, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." And when Martha, the sister of Lazarus, was told that her brother should rise again, she answered, "I know that he shall rise again in the resurrection at the last day; (John xi. 23, 24.) which imports that this doctrine was at that time a well-known and acknowledged truth. Luke also says expressly, that the Pharisees confess the resurrection. (Acts xxiii. 3.) And Paul, speaking before Felix of his hope towards God, says, "Which they themselves (the Pharisees) also allow, that there shall be a resurrection both of the just and unjust." (Acts xxiv. 15.) If the doctrine of the resurrection, as held by the Pharisees, had been nothing more than the Pythagorean transmigration, it is beyond all credibility that such testimony would have been borne of it.

The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the Jewish authors. According to the latter, they fasted the second and fifth days of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint-stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits; adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows.—The Talmudic books mention several distinct classes of Pharisees, among whom were the Truncated Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the Mortar Pharisee, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Thus did they study to captivate the admiration of the vulgar; and under the veil of singular piety, they often disguised the most licentious manners."


122, 419.
and doctrines, gained a considerable number of disciples, among whom were some persons of learning. This woman was of opinion that all denominations among Christians would cease, and the kingdom of the Redeemer became glorious, if all who bear the name of Jesus, without regarding the forms of doctrine and discipline which distinguish particular communions, would join in committing their souls to the guidance of the Holy Spirit, by his divine impulses and suggestions. She went further, and declared that she had a divine commission to proclaim the near approach of this glorious event. This address she delivered with the utmost confidence, that her Philadelphia Society was the true kingdom of Christ, in which alone the divine Spirit resided and reigned. She also maintained the doctrine of Universal Salvation. See Leaside and Universalists. Another sect of Universalists was founded by Mr. Dr. Rayley at the Philadelphia Chapel, in Windmill Street, near Finsbury Square, London; and have been therefore called by Mr. Evans, Philadelphia Universalists. See Heliogautus.

*PHILIPISTS; the followers of Philip Melancthon, the amiable reforms, were sometimes so called.

*PHILISTINES, an ancient nation situated on the borders of Canaan, remarkable for their Idolatry, and particularly for the worship of Dagon, whose image however could not stand before the Ark. See 1 Sam. chap. v.

*PHILOPHONISTS, See Truthseekers.

*PHILOPOFTCHINS, a Russian Sect, nearly resembling the Theodosians, which see. They are remarkably abstemious, and the married people call one another brethren and sisters.

*PHILOSOPHISTS, another name for the sect of the Illuminati, and particularly for the Fudgel triumphate who plotted the ruin of Christianity, Voltaire, Diderot, and D'Alembert. The former being weary (as he said) of hearing that 12 men propagated Christianity thro' the world, was determined to show that far less were sufficient to overturn it. The private watchword of the party was, Brassez' infame, 'Crush the wretch'—meaning Christ, the great object of their hatred and aversion.

PHOTINIMANS, the followers of Photinus, bishop of Sirmium, in the 4th century. He taught that Jesus Christ was conceived of the holy Ghost and born of the Virgin Mary;—that a certain divine emanation, or ray of divinity (which he called the Word) descended upon this extraordinary man;—that, on account of the union of the divine Word with his human nature, Jesus was called the Son of God, and even God himself. They also taught that the holy

† Pinkerton's Greek Church, p. 382.
‡ See Barruel's Memoirs of Jacobinism.
Ghost was not a distinct person, but a celestial virtue proceeding from the Deity.∗

∗PURIANS, or Catachlysmians, a small party of Montanists who resided in Phrygia. See Montanists.

PICARDS, the Adamites of the 15th century, a set of wild enthusiasts, who went naked in their religious assemblies. It is generally believed that such a sect existed also in the primitive Church; but Lardner refuses to believe it, because they are not mentioned by any writer earlier than Eusebius, and by him only from uncertain report.†

PIETISTS, a denomination in the seventeenth century, which owed its origin to the pious and learned Spencer, who formed private societies at Frankfort, in order to promote vital and practical religion, and published a book, entitled, "Pious desires," which greatly promoted this object. His followers laid it down as an essential maxim, that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love. Hence they proposed an alteration of the schools of divinity, which consisted in the following points:

1. That the systematical theology which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expressions, should be totally abolished.—2. That polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected.—3. That in all mixture of philosophy and human learning with divine wisdom, was to be most carefully avoided.—4. That, on the contrary, all those who were designed for the ministry should be accustomed from their early youth to the perusal and study of the holy scriptures, and be taught a plain system of theology, drawn from these unerring sources of truth.—5. That the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example.‡

But it was not on preachers only, but on all their members, that exemplary piety and practical religion were enjoined. Like the Society of Friends, and others, they renounced all vain amusements, and attended meetings of devotion. At length, however, wild and unworthy characters crept in among them; and, at the same time, the spirit of the world stirred up contention and persecution, and soon brought them into dispute.

∗LILLGRIMs, in Ecclesiastical History, are certain persons who undertook, from religious motives, long and painful journeys to the Holy Land, Rome, or the shrines of certain saints. The former became so
numerable in the middle ages that, on their account chiefly, the Holy War was undertaken. See Crusaders.

PLATONISTS. The Platonic philosophy is denominated from Plato, who was born about 428 years before Christ. He founded the old academy on the opinions of Heraclitus, Pythagoras, and Socrates; and by adding the information he had acquired to their discoveries, he established a sect of philosophers who were esteemed more perfect than any who had before appeared in the world.

The outlines of Plato's philosophical system were as follow:—That there is one God, eternal, immutable, and immaterial: perfect in wisdom and goodness; omniscient, and omnipresent. That this all-perfect Being formed the universe out of a mass of eternally pre-existing matter, to which he gave form and arrangement. That there is in matter a necessary, but blind and refractory force, which resists the will of the supreme Artificer; so that he cannot perfectly execute his designs: and this is the cause of the mixture of good and evil which is found in the material world. That the soul of man was derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture. That the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil. That when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode. That those souls were sent down to earth to be imprisoned in mortal bodies; hence arose the depravity and misery to which human nature is liable. That the soul is immortal; and by discouraging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, it may be prepared to return to its original habitation. That matter never suffers annihilation; but that the world will remain for ever: and that by the action of its animating principle, it accomplishes certain periods, within which everything returns to its ancient place and state. This periodical revolution of nature is called the Platonic, or great year.

The Platonic system makes the perfection of morality to consist in living in conformity to the will of God, the only author of true felicity; and teaches that our highest good consists in the contemplation and knowledge of the supreme Being, whom he emphatically styles the good.† The end of this knowledge is to make men

--- Enfield's Hist. of Philosophy, vol. 1, p. 227, 228.† Plato believed that in the divine nature there are two, and probably three hypostases.—The first be considered as self-existent, calling him, by way of eminence, the Being (70 ευ) or (70 ο) the
resemble the Deity as much as is compatible with human nature. This likeness consists in the possession and practice of all the moral virtues.*

After the death of Plato many of his disciples departed from his doctrines. His school was then divided into the old, the middle, and the new academy. The old academy strictly adhered to his tenets. The middle academy partially receded from his system, without entirely deserting it. The new academy, founded by Carneades, an African, almost entirely relinquished the original doctrines of Plato, and verged towards the sceptical philosophy.

**Plotinists**, the disciples of Plotinus, a celebrated platonic philosopher, the disciple of Ammonius, who founded the sect of the Academists, the popular philosophy during the first ages of Christianity. See Academists and Ammonians.

**Pneumatomachians**, See Macedonians.

**Polytheists**, those who worship many gods. See Pagans.

**Pomoryans**, certain Russian sectaries, who believe that Antichrist is already come; reigns in the world unseen. That is, spiritually; and has put an end in the church to everything that is holy. They are zealous in opposing the innovations of Nikon, with regard to the church books; prefer a life of celibacy and solitude, and rebaptize their converts from other sects.† See Russian Church.

**Popery**, the system of the Papists or Roman Catholics, which see.

**Poppotchins**, the great body of the Russian dissenters, including all those sects which admit the ordination of the Mother Church, but differ from each other in certain particulars of little moment. Most of their ministers are bred up in the establishment.‡

**Praxeans**, the founder of the Monarchians, or Patri-passians, as they were called by the Orthodox, but it does not appear that he ever allowed, in any proper sense, that the Fathers suffered! His system seems very nearly to have resembled that of the indwelling scheme. See Pre-existents.

**Praeadamites**. This denomination began about the middle of the sixteenth century.

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† Pinkerton’s Greek Church, Vol. I, p. 299.
‡ Lardner’s Heretics, p. 418–419.
Their principal tenet is, that there must have been men before Adam, and they reason thus: 1. They argue from Rom. v. 12—14. The apostle says, ‘Sin was in the world till the law;’ meaning the law given to Adam: But sin, it is evident, was not imputed, though it might have been committed, before his time; for ‘sin is not imputed where there is no law.’—2. The election of the Jews is supposed to be a consequence of the same system: it began at Adam, who is called their father, or founder. God is also their Father, having espoused the Judaical church. The gentiles are only adopted children, as being Pre-Adamites.—3. Men, 1. e. the gentiles, are said to be made by the word of God. (Gen. i. 26, 27.) Adam, the founder of the Jewish nation, (whose history alone Moses wrote) is introduced in the second chapter as the workmanship of God’s own hands, and as created apart from other men.—4. Cain, having killed his brother was afraid of being killed himself! By whom he married! &c. what wife could he get?—He built town! What workmen did he employ? The answer to all these questions is in one word, Pre-Adamites.—5. The deluge only overflowed the country inhabited by Adam’s posterity, to punish them for joining in marriage with the Pre-Adamites, and following their evil courses.—6. The improvements in arts, sciences, &c. could not make such advances towards perfection, as it is represented they did between Adam and Moses, unless they had been cultivated before.—Lastly: the histories of the Chaldeans, Egyptians, and Chinese, whose chronology (as founded on astronomical calculations) is supposed infallible, demonstrate the existence of men before Adam.†

Thus have some vainly reasoned. How little dependance can be placed on those early histories may be seen in Sulkingflect, and more modern writers, particularly Sir Wm. Jones. The other calculations proceed on this obvious error, that Adam had no more children than are registered in the Bible; whereas the probability is, that at the death of Abel Adam’s children and grandchildren amounted to more than 1200 at the least.†

PREDESTINARIANS, a name given in the ninth century to the followers of Godofchulus, a German monk, whose sentiments were as follows: 1. That the Deity predestinated a certain number to salvation, before the world was formed.—2. That He predestinated the wicked to eternal punishment in consequence of their sins, which were eternally foreseen. —3. That Christ came not to save all men individually, and

* Observe, the plural number is here used, in contradistinction to the founder of the Jewish nation, who is called Adam, in the singular. † Herbelot’s Bibliotheque Orient. p. 36. Picart’s Religious Ceremonies. Blount’s Oracles of Reason. Basnage’s History of the Jews. Origines Sacrae. bk. 1. ‡ Dr. Adam Clarke’s Comment. in Gen. iv. 11.
that none shall perish for whom he shed his blood. — That since the fall, mankind can exercise free-will only to do that which is evil. The term Predestinarian has since been applied to all doctrinal Calvinists, who hold, for substance, the same opinions. See Calvinists.

PRE-EXISTENTS, a name which may not improperly be applied to those who hold the doctrine of Christ's pre-existence. This name comprehends two classes: the Arians, who defend Christ's pre-existence, but deny that he is a divine person; and others on the Calvinistic side, who assert both his divinity, and that his intelligent, created soul, was produced into being, and united by an ineffable union to the second person of the Trinity, before the heavens and the earth were created.

Under the article Anans, the reader has been presented with a view of the system of Arians and its immediate followers. The sentiments of the celebrated Dr. Richard Price will be brought to view under the article Unitarians. In this place we shall offer a short sketch of the hypothesis which was maintained by Dr. Samuel Clarke.

This learned man held, that there is one supreme Cause and Original of all things; one simple, uncompounded, undivided, Intelligent Agent, or Person; and that from the beginning there existed with the first and supreme Cause, (the Father,) a second Person, called the Word, or Son, who derived his being, attributes, and powers, from the Father. He is therefore called the Son of God, and the Only-begotten, for generation, when applied to God, is only a figurative word, signifying immediate derivation of being and life from him.

To prove that Jesus Christ was generated (or produced) before the world was created, the doctor adduces the following considerations: The Father made the world by the operation of the Son. (John i. 3—10. 1 Cor. viii. 6. Eph. iii. 9, &c.) That all Christ's authority, power, knowledge, and glory, are the Father's, communicated to him, Dr. C. endeavors to prove by a variety of scriptures. The Son, before his incarnation, was with and in the form of God, and had glory with the Father. (John i. 4. v. 5. Phil. ii. 5.) The Son, before his incarnation, made visible appearances, and spake and acted in the name and authority of the invisible Father.

Dr. Clark calls Christ a divine person, solely on account of the power and knowledge which were communicated to him by the Father. He indeed owns that Christ is an object of religious worship; but then he confines it to a limited sense:

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The worship paid to Christ terminates in the supreme God.  

3. The doctrine of the pre-existence of Christ's human soul has been held by several divines; as, Mr. Fleming, Dr. Goodwin, and many others who profess to maintain the proper divinity of Christ. The following sketch of the hypothesis of the late pious and ingenious Dr. Watts is selected from the rest.  

He maintained one supreme God, dwelling in the human nature of Christ, which he supposed to have existed the first of all creatures; and speaks of the divine Logos as the wisdom of God, and the Holy Spirit as the divine power, which, he says, is a scapular person, i.e. spoken of figuratively in scripture, under personal character.†

In order to prove that Christ's human soul existed previous to his incarnation, the following arguments are adduced.  

1. Christ is represented as his Father's messenger, or angel, being distinct from and sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God; yet such a one, in whom Jehovah had a peculiar indwelling, or with whom the divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, his divine nature could not properly divest itself of any glory. (John xvii. 4, 5. 2 Cor. viii. 5.)

3. It seems needful that the soul of Christ should pre-exist, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. The divine nature is incapable of suffering.

4. The covenant of redemption between the Father and the Son, is represented as being made before the foundation of the world. To suppose that the divine essence, which is the same in all the three personalities, should make a covenant with itself seems highly inconsistent.

5. Christ is the angel to whom God was in a peculiar manner united, and who in this union made all the divine appearances related in the old testament. See Gen. iii. 8. xvii. 1. xxviii. 12. xxixii. 24. Exod. ii. 2. and a variety of other passages.

6. The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty; he was surrounded with some splendid appearance; such as often was seen

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Notes:

† Clarke's Scripture Doctrine of the Trinity. Doddridge's Lect.

Dr. Watts says, in his preface to the Glory of Christ, that true and proper Deity is ascribed to the Father, Son, and Holy Spirit. The expression, Son of God, he supposes, is a title appropriated exclusively to the humanity of Christ.
at the door of the tabernacle, and fixed its abode between the cherubims. It was by the Jews called the shabath; i.e. the habitation of God. Hence he is described as "dwelling in light, and clothed with light as with a garment." In the midst of this brightness there seems to have been sometimes a human form. It was probably of this glory that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when "his garments were white as the light," and at his ascension into heaven, when a bright cloud received him; and when he appeared to John, (Rev. i. 13) and it was with this he prayed that his Father would glorify him.

7. When the blessed God appeared in the form of a man, or angel, it is evident that the true God resided in this man, or angel; because he assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as true and proper God, and paid him the highest worship and obedience. He is properly styled "the angel of God's presence"—and of the covenant. Isa. liii. Mat. vi. 1.

8. This same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and transacted the affairs of the ancient church.

9. The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship, belonging to God. Hence we infer that the angel who, under the old testament, assumed such titles, and ascepted such worship, was that angel in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ himself.

10. Christ represents himself as one with the Father; John vi. 30, xiv. 10, 11. There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called God-Man in one complex person.

Dr. Watts supposes that the doctrine of the pre-existence of the soul of Christ, explains several dark and difficult scriptures, and discovers many beauties and prophecies of expression in the word of God, which on any other plan he unobserved. For instance: in Col. ii. 16, &c., Christ is described as "the image of the invisible God, the first-born of every creature." His being the image of the invisible God, cannot refer merely to his divine nature; for that is as invisible in the Son as in the Father; therefore it seems to refer to his pre-existent soul in union with the Godhead. Again, the "Godhead," is said to "dwell bodily in Christ," Col. ii. 9, and from
hence this has been called the indwelling scheme.

This system (says Dr. Price, speaking of Dr. Watts's sentiments) differs from Ariantism, in asserting the doctrine of Christ's consisting of two beings, one the self-existent Creator, and the other a creature, made into one person by an inevitable union and indwelling, which renders the same attributes and honours equally applicable to both. This system, however plausible it appears, is not without great and important objections; and many are of opinion it only shifts the difficulties it was intended to remove. See Trinitarianus.

PRESBYTERIANS, from the Greek Presbuteros, a denomination of Protestants: so called from their maintaining that the government of the church, appointed by the new testament, was by presbyters and ruling elders, associated for its government and discipline. The Presbyterians affirm, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters—that all ministers, being ambassadors, are equal by their commission; and the elder, or presbyter, and bishop, are the same in name and office, and the terms synonymous, for which they allege Acts xx. 28. Tit. i. 5—7. 1 Tim. v. 12. Heb. xiii. 7—17. and 1 Pet. v. 2, 3.

From the time of the Reformation to that of the Revolution, the Scotch Church was torn with contentions respecting her form of Church Government; the court professing Bishops' Holy Orders, and the people Presbyterianism, and each prevailed by turns: but on King William's accession, Presbyterianism was finally settled, to be the established Religion, and has so continued ever since. Then form of Church government is as follows:—

The Kirk-session, consisting of the minister and lay elders of the congregation, is the lowest ecclesiastical judicature. The next is the Presbytery, which consists of all the pastors within a certain district, and one ruling elder from each parish.

The provincial Synods (of which there are 15) meet twice in the year, and are composed of the members of the several presbyteries within the respective provinces.

From the Kirk-sessions appeal lies to the Presbyteries— from these to the Synod— and from them to the General Assembly, which meets annually, and is the highest ecclesiastical authority in the kingdom. This is composed of delegates from each presbytery, from every royal Borough, and from each of the Scotch Universities, and the King presides by a commission of his own appointment.


Watt's Life of Christ, prefixed to his Practical Works, 3 vol. 8vo. Abrahamic Taylor's Answer to Dr. W.
The Scotch ordain by the "laying on of the hands of the Presbyterian," before which persons may be licensed to preach as probationers, but cannot administer the Sacraments. The Clergy are maintained by the state, and nominated to livings by patrons, as in other establishments.

Of the Presbyterians in England some preserve their connection with the Scots Kirk, and others with the Recluse. (See Relief Kirk, Seceders, Burghers, &c.) But those properly called the English Presbyterians, have no connection with the Scotch Kirk, though they preserve their forms of worship; nor do they adopt their creeds and catechisms (which are confessedly Calvinistic) but are avowed Arminians, and generally Armanians or Sacramentals.

PRCNAMISTS, a party so called from Proclus, who became the head of the Donatists, which see.

PRISCILLIANISTS, a denomination in the fourth century, the followers of Priscillian, by birth, and bishop of Abila. He is said to have adopted the principal tenets of the Manicheans; it is more certain that he was cruelly persecuted, even unto death for his opinions. This sect stands charged with practising in some instances dissimulation; but their morals were generally correct and austere.†

off its mysteries. At length convinced of the delusion, he published a full account (which has been lately reprinted) under the title of, "A brand snatched from the burning," &c.

"It is not unknown (says Mr. K.) among thousands in and about this city, that near eleven years since there arrived here several persons from France, who were generally called French Prophets. The business they came upon (as they declared) was to pronounce the speedy approach of Judgments of the Lord upon the wicked of the earth, to call all mankind to a speedy repentance; for that God was about to make a division between the precious and the vile, the latter of which, with Babylon [meaning London] was to be totally and finally destroyed, as forerunners of the kingdom state of Christ on earth, which was immediately to ensue thereon.

"This was the chief purport of the pretensions as described by these prophets, under very violent and strange agitations, or shakings of the body; loud and terrific hiccups, and throbs, with many odd and very surprising postures,"—of which he gives the following specimen:

"John Cavaller (one of the French Prophets) on a sudden being under great agitation, was flung along upon the ground with a sort of violent force, showing several strange postures, such as boys in their play call bounding the Sea-Crab, walking on his hands, with his legs erect, &c. There were several men, English and French, who sat at a Table, taking down in writing what was spoken, and they afterwards read it to the assembly."

As to the style of these prophecies, they were generally in the first person, addressed to individuals:—sometimes in dialogue—often incoherent and unintelligible, and sometimes even ludicrous.

The following extract from the "Warnings of the Eternal Spirit," by his servant Lacy (above referred to) is broadly intimated to refer to London.

"Tis concluded: no revoke, no respite, the sentence is past. Wo! wo! to thee, O sensual, covetous, backslidden, imperious, filthy, profane or self-righteous, presuming, deasoned to my warning! I pour upon thee, O—a horrible tempest. Smoke shall darken thee. Ashes, the falling down, ordinary flames mounting up. O! many of thy adjacent countries shall weep, saying, The glory of our land is departed. Pale, lurid, in flames the sun shall behold thee. A dark night shall make thee like an oven.—Palaces waste, temples, halls, wherein neither my law or gospel is much regarded, fallen. Yea! I will give them further notice by the hands of my messengers, and some symptoms forerunning. This is not all the way I will scourge her with. O Death, Death, Death! reign thou also! Delivered the 31st of July 1707."

About the time that Brothers predicted the destruction of our metropolis, the above was reprinted in a small pamphlet to circulate among its inhabi-
The motive cannot be difficult to conjecture.

PROTESTANTS, a name first given in Germany to those who adhered to the doctrine of Luther; because, in 1529, they protested against a decree of the emperor Charles V. and of the Diet of Spire, (which prohibited all further reformation) declaring that they appealed to a general council. The name has since become a common denomination for all the sects which separate from the church of Rome.† See Lutherans, Calvinists, Arminians, &c.

PSEUTYRIANS, a party of the Arians, in A. D. 360, who maintained that the Son was created.¶ See Arians.

PTOLEMAITES, a branch of the Valentiniants, so called from Ptolemy, their leader, who differed from his Master both in the number and nature of the "sons."

PURITYANS, (Cathari) has been a common term of reproach applied to the friends of "pure religion and undiluted." In the middle ages it was applied to a branch of the Paulicians (See Cathars) who are charged with the heresies of the Manicheans; but whose principal crime, according to Muller, was their aversion to the Church of Rome. (See Paulicians.) This able historian says, "They were a plain, unassuming, harmless, and industrious race of Christians; condemning, by their doctrine and manners, the whole apparatus of the reigning idolatry and superstitition; placing true religion in the faith and love of Christ, and retaining a supreme regard for the divine word."§

In England the term Puritan was applied to those who wished for a farther degree of reformation in the Church than was adopted by Queen Elizabeth, and a purer form of discipline and worship. It was a common name given to all who, from conscientious motives, tho' on different grounds, disapproved of the established religion, from the reformation to the act of uniformity in 1662. From that time to the revolution in 1688, as many as refused to comply with the established worship, (among whom were about 2000. clergymen, and perhaps 500,000 people) were denounced Nontconformists. From the passing of the act of toleration on the accession of William and Mary, the name of Nonconformists was changed to that of Protestant Dissenters. See Dissenters.

The greater part of the Puritans were Presbyterians. Their objections to the English establishment he principally in forms and ceremonies. Some, however, were Independents, and some Baptists. The objections of these were much more fundamental; disapproving of all national churches and

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† The Voice of Truth, or thoughts on the destruction of a great City.
‡ Dict. of Arts and Sciences, vol. ii. p. 249, 250.
§ Robertson's Hist. of Charles V. vol. ii. p. 249, 250.
¶¶ Milner's Church Hist. vol. iii. p. 368.
disavowing the authority of human legislation in matters of faith and worship.

The severe persecutions carried on against the puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. Thither, as into a wilderness, they retired from the face of their persecutors and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half, they became an independent nation. The different principles, however, on which they had originally divided from the church establishment at home, operated in a way that might have been expected, when they came to the possession of the civil power abroad. Those who formed the colony of Massachusetts having never relinquished the principle of a national church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island, and Providence Plantations. The very men (and they were good men too), who had just escaped the persecutions of the English prelates, now, in their turn, persecuted others who dissented from them, until, at length, the liberal system of toleration established in the parent country at the revolution, extending to the colonies, in a good measure put an end to these unlovely proceedings.

Neither the puritans, nor the nonconformists, appear to have disapproved of the doctrinal articles of the established church. At least the number who did so, was very small. While the great body of the clergy had, from the days of Abp. Laud, abandoned their own articles in favour of Arminianism, they were attached to the principles of the last reformers; and by their labours and sufferings the spirit of the reformation was kept alive. But after the revolution many of the Presbyterians first veered towards Arminianism, then revived the Armin hypothesis, and by degrees settled in Socinianism. Some of the Independents, on the other hand, leaned to the Antinomian doctrines; but the rise of Methodism in the latter part of the last century greatly revived and increased the dissenting interest.

PYRRHONISTS, the disciples of Pyrrho, the sceptical philosopher. See Sceptics.

PYTHAGOREANS, the followers of Pythagoras, a celebrated Greek Philosopher, who flourished about 500 years before the Christian era. His distinguishing doctrine was that of the Metempsychosis, which he learned among the philosophers of India. This doctrine refers to the transmigration of the human soul after death into the bodies of various animals, till it returns again to its own

This notion led to the rejection of animal food,

* Neni's History of the Puritans, 2 vol. 8vo. Palmer's Nonconformists' Memorial. Brook's Lives of the Puritans, 3 vol. and Hodge and Bennett's History of Dissenters, 4 vol. 8vo.
and inculcated a merciful treatment of the brute creation. The symbols of this philosopher were, highly mysterious, and have never been completely developed.

Lucy, Perthenas, in Pythagoras.

Quakers. See Friends.

Quartodecimani, a denomination in the second century, so called because they maintained that Easter day was always to be celebrated, conformably to the custom of the Jews, on the 14th day of the moon of March, whatever day of the month that happened to be.

Quietists, the followers of Michael de Molinos, a Spanish priest who flourished in the seventeenth century. They were so-called from a kind of absolute rest and quietude, which the soul is supposed to be in when arrived at that state of perfection which they call the natural life.

The principles of this denomination are as follow:—That true religion consists in the present calm and tranquility of a mind removed from all external and finite things and centered in God, and in such a pure love of the supreme Being, as is independent of all prospect of interest or reward.

To prove that our love to Deity must be disinterested, they allege that the Lord hath made all things for himself, as saith the scripture; and it is for his glory that he wills our happiness. To conform, therefore, to the great end of our creation, we must prefer God to ourselves, and not desire our own happiness but for his glory; otherwise we shall go contrary to his order. As the perfections of the Deity are intrinsically amiable, it is our glory and perfection to go out of ourselves, to be lost and absorbed in the pure love of infinite beauty.

Madam Guion, a woman of fashion in France, (born A.D. 1646) was a warm advocate of these principles. She asserted that the means of arriving at this perfect love, are prayer and the self-denial enjoined in the gospel. Prayer she defines to be the entire bent of the soul towards its divine origin.

Fenelon, the amiable archbishop of Cambray, also favoured these sentiments in a celebrated publication, entitled, "The Maxims of the Saints." The distinguishing tenet in his theology, was the doctrine of the disinterested love of God, for his own excellencies, independent of his relative benevolence:

an important feature also in the theological system of Madame Guion and the Mystics. See "Bourguignonists" and Mystics.

QUINTILIANS, a branch of the Montanists, who derived their name from the Prophetess Quintilia. Their distinguishing tenet was, that women ought to be admitted to perform the sacerdotal and episcopal functions: grounding their practice on Gal. iii. 28. They added that Philip, the deacon, had four daughters who were prophetesses, and were doubtless of their sect. In their assemblies, it was usual to see the virgins enter in white robes, personating prophetesses.† See Montanists.


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RABINISTS, those Jewish Doctors which admit the Cabbala, or traditions of the Elders. See Cabbalists.

RACOVITANS, a term sometimes applied to the Polish Unitarians, on account of their Seminary at Racow, and of their adopting the Racovian Catechism. See Socimans.

RANTERS, a denomination in the year 1648, who set up the light of nature, under the name of Christ in men. With regard to the church, scripture, ministry, &c. their sentiments were the same with the Seekers. See Seekers.

RASKOLNIKS or Schismatics, a general name for Dissenters from the Russian Established Church, but they call themselves Sturovertsi, or believers of the old faith, because they adhere to the old Manuscript formularies of the Greek Church, and reject the printed formularies of the patriarch Nikon, who in the 17th century revised the ancient forms, and (as they say) corrupted them, and then had them painted by Authority, for the use of the Russian Establishment. It appears, however, that there were Dissenters in Russia long prior to this period, and within 450 years after the introduction of Christianity. These were called Strigolniks (which see) but the modern Dissenters (which partly arose out of these, in the time of Nikon are divided into two prin-

Calamy's Abridgment of Baxter's History, vol. i. 310.
cial classes, the Popofichins, and the Bezpopofichins. The former are divided into the Starobredna, Dnecnofichins, Epofanofichins, and Tschanabolki, each of which is allowed a place in this Dictionary.

The Bezpopofichins (which were omitted above) include no less than 13 different sects, which either have no regular priests, or refuse to acknowledge those ordained in the established church. See Dukoborts, Pomoryans, &c.

*REALISTS, a party of the Schoolmen who concieve that universals are realities, and have an existence — a parte ver; whereas the nominalists conceive of them only as ideas existing in the mind. Under the denomination of Realists were comprehended the Scotists and Thomists, and all other sects of Schoolmen, except the followers of Ocham. Among School-divines the term has been used to distinguish the orthodox Trinitarians, from the sects accounted heretical.†

*RECUSANTS, Popish; such as refuse to acknowledge the King's Supremacy. See Roman Catholics.

*REFORMED CHURCH, all the Churches may be considered as more or less reformed who have separated from the Church of Rome, but the term is more frequently applied to the Protestant Churches on the Calvinistic plan, to distinguish them from Lutherans.‡

*REFORMERS, a term usually applied to those great and illustrious men who introduced the Reformation from popery in the 16th century, as Luther, Calvin, Zwingli, Melancthon, and many others, whose sentiments will be found under the denominations which bear their respective names.

The English Reformers were the Pliates and other eminent Divines, who introduced the Reformation into this country, under the reigns of Henry VII., and Edward VI.; and again under that of Queen Elizabeth. The various disputes which have been raised, relative to the Doctrine of the Church of England, have made it of importance to ascertain the sentiments of these Divines; since it is agreed the Doctrines of the Church of England must be those of its venerable founders. This enquiry has been particularly urged as to the question of the Calvinism of Church of England, of which the affirmative has been maintained by Mr. Toplady, Sir R. Hill, and Dr. Haweis, and more recently in a very able but temperate manner by Mr. Overton, while the negative side of the question has been as strenuously maintained by the great body of the English Clergy who are Arminians, and particularly by Dr. Kipling, Mr. Daubeny, and the present Bishop of Lincoln. The established standard of Doctrines is to be found in the Articles and Homilies of the Church. Of the Homilies, the first Book (Mr. Adam sages) was chiefly drawn up by Cranmer,
Latimer, and Ridley, and the second by Bp. Juell (or Jewell.) The Articles were drawn up by the same persons as the Homilies, and repeatedly revised and confirmed by the Convocation. That Cranmer and Ridley were Calvinists, there is clear and abundant evidence, as also many other active members of the Convocation: but on the universality of Christ's Death, Latimer and some others of the Reformers (as afterwards Abp. Usher,) took what is called the Arminian side of the Question, which has occasioned some apparent inconsistency, and led the controversy. It may be remarked, however, that some of the most judicious Calvinists of the present day—avowedly such as Election and predestination—do not think it necessary to restrain the benefit of Christ's Death to the Elect only, but believe that he made "a full, proper, and complete satisfaction for the sins of the whole world;" howbeit, that satisfaction will avail only such as "receive the atonement" by faith in Jesus Christ.

*REFUGEES; a term first applied to the Protestants who fled from France, on the restoration of the Edict of Nantes; see Huguenots: but has been more recently applied to the French who fled their country at the time of the Revolution there.

*REFLEX KIRK, a denomination of Dissenters from the Scotch Establishment, so far only as respects the right of Patronage; their congregations claiming the privilege of choosing their own Ministers. This schism in the Scotch Church was formed in 1752, when Mr. Gillespie was deposed from his living for refusing to sanction the ordination of a preacher who was disagreeable to his congregation. This exclusion served only to make him popular, and being soon joined by several other ministers who took part with him, they formed the "Presbytery of Relief," and the denomination continued increasing until, a few years since, they formed a Synod including about 60 congregations, and 30,000 members.

*RELIANS, a follower of Mr. James Relly, who maintained the doctrine of Universal Restoration, upon high Arminian principles. Mr. R., first appeared as a preacher in connection with Mr. Whitfield, and was very popular; but adopting the principles of Universal Salvation, he was of course separated from the connection, and some of his adherents followed him, and even lately, a remnant of them assembled at Philadelphia Chapel, in Windmill Street, near Finsbury Square.

A Mr. Murray also, one of this Society, emigrated to America, and there preaching the


† Adam's Religious World displayed, vol. iii. p. 323.
same doctrine, founded Societies of Philadelphian Universalists, but whether they took that name from the Chapel in London, or from the Metropolis of Pennsylvania, I am not able to ascertain.

REMONSTRANTS, Armenians; so called from their remonstrating against the Synod of Dort in 1610. Grotius and Episcopius were at the head of this party. See Armenians and Calvinists.

RESTORATIONISTS. See Universalists.

RHINSBURGHERS, a party of Memnonites, said to be Unitarians, who attend the general meetings of the sect twice a year at Rhinsburg, near Leyden. See Colignyists.

ROGERIANS, so called from John Rogers, their chief leader. They appeared in New England about 1677. Their distinguishing tenet was, that worship performed the first day of the week is a species of idolatry which they ought to oppose, and in consequence of this notion they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.

ROMAN CATHOLICS, or members of the Church of Rome, otherwise called Papists, from the Pope being admitted as the supreme head of the Universal Church, the successor of St. Peter, and the fountain of theological truth and ecclesiastical honours. He keeps his court in great state at the palace of the Vatican, and is attended by 70 Cardinals as his privy counsellors, in imitation of the 70 disciples of our Lord. The Pope's authority in other kingdoms is merely spiritual, but in Italy he is a temporal sovereign; Lewis XV., and the Alhes having lately restored him to his throne, and to those temporalities of which he was deprived by Buonaparte and the French Revolution. On resuming his government Pope Pius VII. has restored the order of Jesuits and the Inquisition, so that the Roman Catholic religion is now re-instated in its ancient splendour and authority.

The principal dogmas of this Religion are as follow:

1. That St. Peter was deputed by Christ to be his Vicar, and the head of the Catholic Church, and the bishops of Rome; being his successors, have the same apostolical authority. For our Saviour declares in Matt. xii. 18. "Thou art Peter and upon this rock will I build my church," by which rock they understand St. Peter himself, as the name signifies, and not his confession, as the Protestants explain it. And a succession in the church being now supposed necessary under the new testament, as Aaron had his succession in the old, this succession can now be shown only in the clan of St. Peter at Rome: therefore the bishops of Rome are his true successors.

2. That the Roman Catholic Church is the mother and mistress of all churches, and can—

* Backus's Hist. vol. i. p. 413.
not possibly err in matters of faith: the church has the Spirit of God to lead it into all truth;_ The gates of hell shall not prevail against it._ (Matt. xvi. 18.) and Christ (who is himself the Truth) has promised to the pastors and teachers of the church to be with them always, even to the end of the world. (Matt. xxviii. 10.) A promise which the protestants apply to the faithful in general, and not to any particular communion.

3. That the scriptures are received upon the authority of the Church; but are not sufficient to our faith without apostolical traditions, which are of equal authority with the scriptures. For St. Peter assures us that, in St. Paul's epistles, there are some things hard to be understood, which they who are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. 2 Pet. iii. 16. We are directed by St. Paul to stand fast, and hold the traditions which we have been taught, whether by word or by epistle. 2 Thess. ii. 15.

4. That seven sacraments were instituted by Jesus Christ; viz. baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace.—To prove that confirmation, or imposition of hands, is a sacrament, they argue from Acts viii. 17._Penance is a sacrament, in which the sins we commit after baptism are forgiven; and which they think was instituted by Christ himself when he breathed upon his apostles after his resurrection. John xx. 23.—In favour of extreme unction, or anointing the sick with oil, they argue from James i. 14, 15. the text as it is rendered in the vulgate: Is any sick among you? Let him call for the priests of the church, and let them pray over him, anointing him with oil, &c. The sacrament of holy orders is inferred from 1 Tim. iv. 14:—That marriage is a sacrament they think evident from Eph. v. 32: _This is a great mystery, representing the conjunction of Christ and his church._ Notwithstanding this they expound obedience upon the clergy, because they do not think it proper that those who, by their office and function, ought to be wholly devoted to God, should be diverted from those duties by the distractions of a married life. 1 Cor. xiii. 32, 33.

5. That in the mass, or public service, there is offered unto God a true and propitiatory sacrifice for the quick and dead; and that in the sacrament of the eucharist, under the forms of bread and wine, is really and substantially present the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is a conversion made of the whole substance of the bread into his body, and of the wine into his blood, which is called transsubstantiation; according to our Lord's words to his apostles, _This is my body, &c._ Matt. xxviii. 26, wherefore it becomes with them an object of adoration. Farther, it is a matter of discipline, not of doctrine, in the
Roman church, that the holy receive the eucharist in one kind, that is in bread only.

6. That there is a purgatory; and that souls kept prisoners there do receive help by the suffrages of the faithful. For it is said in 1 Cor. xi. 15, If any man’s work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire; which they understand of the flames of purgatory. They also believe that souls are released from purgatory by the prayers and alms which are offered for them, principally by the holy sacrifice of the mass. They call purgatory a middle state of souls, where those enter who depart this life in God’s grace, yet not without some less stain, or guilt of punishment, which retards them from entering heaven.

7. That the saints reigning with Christ (and especially the blessed Virgin) are to be honored and invoked, and that they do offer prayers unto God for us, and their relics to be had in veneration. These honors, however, are not divine, but relative, and redound to the divine glory. See Rev. v. 8, v. ii. 4, &c.

8. That the images of Christ, of the blessed Virgin (the mother of God) and of other saints, ought to be retained in churches; and honour and veneration to be given to them, even as the images of sherildums were allowed in the most holy place.

9. That the power of indulgences was left by Christ to the church, and that the use of them is very beneficial to christian people; according to St. Matt. xvi. 19. By indulgences they do not mean leave to commit sin, nor pardon for sins to come; but only releasing, by the power of the keys committed to the church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to their guilt and eternal punishment, have been already remitted through repentance and confession; and by virtue of the merit of Christ and of all the saints.

The church of Rome receives the Apostles’, the Nicene, and Athanasian creeds; with all other things delivered, defined, and declared by the councils, and general councils, and particularly by the council of Trent, held in 1516, in opposition to the doctrines of Luther and Calvin, since which time no general council has been held.

The ceremonies of this church are numerous and splendid, as the sign of the cross, holy water, blessing of bells, incense and burning of wax tapers by day light with the most splendid vestments, and the most costly crucifixes of silver and gold, images and paintings, &c. They also observe a variety of holy days, as the festivals of Christ and of the saints, &c. The Pope also grants a jubilee, i.e. a general indulgence, every twenty-fifth year, or oftener upon special occasions.  

That this is the general doctrine of the Roman Catholic Church will not be disputed, though there are many shades of difference, according to the different degrees of light afforded in different countries or circumstances, but the great cardinal point of the Catholic religion appears to be implicit faith, or a steadfast determination to believe whatever is taught by the Church or the highest ecclesiastical authorities. According to this principle a correct creed is not of so much importance as a disposition at all times to submit on faith to authority, and to believe as the Church believes, without examination or demur.

But the Political opinions of the Catholics have been considered of more importance to the welfare of Protestant states, and in the general question of toleration. It has been said that the Pope claims a dispensing power as to oaths of allegiance, and a paramount authority beyond all temporal powers. That the Jesuits and some other Catholic priests have taught this, and that some ambitious Popes have acted upon this principle can hardly be denied, but that these claims are now relinquished, and the right denied by intelligent Catholics, should seem indisputable from the following circumstances.

In the year 1788, when the Committee of English Catholics waited on Mr. Pitt respecting their application to Parliament for a repeal of the penal laws, he proposed several questions “on the existence and extent of the Pope’s dispensing power, which were transmitted to the Universities of Paris, Louvain, Alcala, Domoay, Salamanca, and Valledobd, and the following is said to be their unanimous reply.

“1. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, has not any civil authority, power, jurisdiction, or pre-eminence, whatsoever, within the realm of England.

“2. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, cannot absolve or dispense with his Majesty’s subjects from their oaths of allegiance, upon any pretext whatsoever.

“3. That there is no principle in the tenets of the Catholic faith, by which Catholics are bound in not keeping faith with heretics, or other persons differing from them in Religious opinions, in any transaction either of a public or a private nature.”

As to the persecution of heretics it is admitted that formerly this was held to be lawful, not by Catholics only, but by all the sects in Christendom; but that the Catholics now hold such opinion they “most explicitly deny;” and it is in ge-

neral denied by all sects and parties, except among the most ignorant and illiberal; and may it be never more maintained!

The number of Catholics in Great Britain is estimated at about 80,000; and in Ireland at about three million to two of protestants. In the whole of Christendom the same writer estimates their number at about 80 millions to 65 millions of Protestants. *

*ROSECRUCIANS, certain hermetical Philosophers, who, in the fourteenth century, formed a secret Society, pretending to the knowledge of the Philosopher’s stone, and other wonderful mysteries derived from the Egyptians, Chaldeans, and Magi. Among them most celebrated professors they reckon Jacob Behmen, the Mystic, Dr. Rob. Fludd, an English Physician, and many others of eccentric genius and learning, who confounded the mysteries of Alchemy, Chemistry, and Theology, into a system of darkness, visible only in the obscure technical terms of those pseudo-sciences. The term Rosicrucian is of chemical derivation, from Ros, dews, and Cross, the cross; because they considered dew as the chief solvent of gold, and the cross as an emblem of light, those letters being all formed out of the figure of a cross.† The Rosicrucians have been sometimes confounded with the Free Masons, who pretend also to mystic secrets; but not being initiated, we consider them rather in the light of friendly con-vivial societies, with which we have no concern.

*RUSIAN CHURCH. The Russians like other nations were originally pagans, and worshipped fire (which they considered as the cause of thunder) under the name of Perun, and the earth under the name Volata, at the same time, having some notions of a future state of rewards and punishments. Christianity was first professed by the Princess Olga, who was baptized at Constantinople. She recommended it to her grandson Vladimir, and who was baptized in 988, it was adopted by the nation generally; and from that time the Greek Church has been the established Religion throughout Russia, and Greek literature greatly encouraged. During the middle ages, however, the doctrine of transubstantiation and some other popish peculiarities were covertly introduced; and by the irruption of the Mongol Tatars, in the 15th century, a stop was put to learning and civilization for full two centuries; but on the accession of the present dynasty in 1613, civilization and Christianity were restored, and schools established for the education of the Clergy.

The Russian Clergy are divided into regular and secular, the former are all monks, and latter are the parochial
Clergy. The superior clergy are called Archbishops, but the title of Metropolitan, or Bishop, is personal, and not properly attached to the see, as in the western church. Next alter the Archbishops rank the black clergy, including the chiefs of Monasteries and Convents, and after them the Monks. The secular priests are called the white Clergy, including the Protoses (or proto-popes) priests and deacons, together with the Readers and Sacristans. These amounted, in 1805, throughout the empire, to 98,736. The white Clergy must be married before they can be ordained, but must not marry a second time; but are at liberty then to enter among the black clergy, and a way is thus opened for their accession to the higher orders. The whole empire is divided into 36 dioceses (or eparchies) in which are 453 cathedrals, and 26,698 churches.

The Churches are divided into 3 parts—the altar, where stands the holy table, crucifix, &c., which is separated from the body of the church by a large screen (ikonostas) on which are painted our Saviour, the Virgin, the Apostles, and other saints. Upon a platform before this are placed the readers and singers, and here the preacher generally stands behind a moveable desk. 2. The Nave or body of the church, which may be called the inner court; and 3. The Trapeza, or outer court; both these are designed for the congregation, but neither have any seats. The walls of the church are highly embellished with scripture paintings, ornamented with gold, silver, and precious stones, but no images.

The Church service is contained in 20 vols. (only, in the Slavonic language, which is not well understood by the common people. Parts of the Scriptures are read in the service; but few, even of the ecclesiastics, possess a complete Bible.

The Patriarch of Russia was formerly almost equal in authority with the Czar himself, but Peter the Great, on the death of the Patriarch in 1700, abolished his office, and appointed an Eparch. In 1724 he abolished this office also, and appointed a "holy legislative Synod" for the government of the Church, at the head of which is always placed a layman of rank and eminence. The Monastery life was once so prevalent in this country, that there were 479 convents for men, and 71 for women, in which there were about 70,000 Monks and Nuns, &c.; but this kind of life was so much discouraged by Peter the Great, and the Empress Catherine, that the religious are now reduced to about 5000 monks & 1700 nuns: great part of their revenues has also been alienated, and appropriated to the support of hospitals and houses for the poor.—For the doctrines of this communion, see the Greek Church: and for the principles of dissenters from it, see Ras halins. *

* Pinkerton's Present State of the Greek Conf. in Russia, 3vo, 1811.
SABBATARIANS, or seventh-day Baptists, who continue to keep holy the seventh-day as the original Sabbath; though many of them observe the first day also, in conformity to the general custom of Christians, founded (as should seem) on the practice of the Apostles. See Acts xx. 7. I Cor. xvi. 2. also Rev. i. 10.

Some divines, however, conceive that the first day of the week was the original Sabbath; that it was changed at the giving of the Law, and restored at the resurrection of Christ. The spirit of the command is supposed only to require a seventh day, however it is reckoned, and as the sun rises and sets at different hours in various climes, it seems impossible that all nations should observe the same precise time.

A few Sabbatarians remain in England; in America the Dunkers and Keithians may be reckoned of that class; and the Abyssinians, and some members of the Greek Church, keep both the Sabbaths.

SAEANS, or SABians, the antient inhabitants of Arabia, who worshipped the Hosts of heaven (in Heb. Sabbath) tho' at the same time they acknowledged a supreme Being by whom they were Created. See Zabians.

A sect in Ecclesiastical History are called by the same name, whose creed is a strange compound of Judaism, Christianity, and Idolatry. See Mono
day.

SABELLIANS, the disciples of Sabellius, an African Bishop (or Presbyter) in the 3rd century. He maintained that the Divine Essence subsisted in one person only, namely the Father; but that a certain energy, or ray of divinity, was united to the man Jesus, and formed the character of the Son of God; while a similar divine emanation—a celestial warmth, constituted the Holy Ghost. Thus they endeavoured to illustrate by comparing God the Father to the material Sun, the Word, or Son of God, to the light issuing therefrom, and the Holy Spirit to the heat emanating from the same source. His doctrine seems to differ from that of Noetus in this respect, that the latter taught it was the one person of the Deity which acted under the three relative Characters, as Father, Son, and Holy Spirit; the Creator, Redemer, and Sanctifier of man.

† Doddridge's Lectures.
† Cornthwaite's Tracts, published about 1740. See also Chandler, Orton, Palmer; and Dr. Watts's Holiness of Times and Places.
"** Ency. Perthesius.
kind; whence his followers were reckoned Patri-passians: but not so the Sabellians, who preserved a sort of distinction between the sacred. Three, tho' it was not personal. This system is called an Economical or Modal Trinity, and its believers are called Modalists.*

*SACOPHORI, i.e. persons who wear sackcloth, as certain Christians affected to do in the 4th century, by way of Penance and mortification.†

*SACRAMENTARIANS, a term applied at the time of the Reformation to all who denied the real presence in the Sacrament.

SADDUCEES, an ancient Jewish sect, said to be founded about 300 years before Christ, by one Sadock, who is reported by tradition to have been the disciple of Antigonus Socho, president of the Sanhedrin of Jerusalem. This celebrated teacher inculcated a pure and disinterested principle of obedience to God, independent of rewards and punishments, from which some of his disciples inferred that none were to be expected; and hence the sect degenerated into infidelity; and denied the being of angels and spirits, and, consequently, a future state. Acts xxiii. 8. It has been questioned how they could do this and allow the writings of Moses, if not the other scriptures: but we have materialists who do this; and I believe it would be no difficulty to find, not only nominal Christians, but priests, of more establishments than one, who go quite as far as the Sadducees, both in principles and practice; and would be equally open in their infidelity, if their living did not depend on their professing Christianity.

It has been said that they rejected all the Sacred Writings but those of Moses; and it is probable that some did so, but that this was not universally the case.† It is certain, indeed, that they rejected the traditions of the Elders, and paid little attention to any religious forms. To make amends for this, however, they were very strict in administering justice between man and man; much so, that some have derived the denomination from the Hebrew word for Justice, which is Tsadik. In their philosophy they were Epicureans or Materialists; but did not admit of a resurrection; and were so far from Necessary, that they were great advocates for the doctrine of free-will, and totally rejected that of divine influences.† The history of the Sadducees may be traced down to the middle ages, and there are still said to be some remains of this sect in Africa. See Jews.

* Mosheim, Vol. i. p. 244. † Waterland on the Trinity, p. 385.
SAMARITANS, the inhabitants of Samaria, but chiefly the Cuthites, whom the Kings of Assyria sent from beyond the Euphrates to people that country after they had carried away captive the children of Israel. The Samaritans, being a mixed multitude, at first worshipped Jehovahs in connection with their former Idols (2 Kings xvii. 24—33) until a Jewish Priest was sent to instruct them. At length Alexander the great permitted them to build a temple on mount Gerizim, in opposition to that at Jerusalem: John iv. 20. Sanballat, the Governor, made Manasses (the son of Jaddus) high priest, and from this time they maintained that "this was the place where men ought to worship." Thus created an enmity between the two nations, which has never subsided to this day, for there are still Samaritans at Shechem, at Gaza, at Damascus, and at Grand Cane.

The Samaritans receive only the Pentateuch (or 5 books of Moses) and their copy differs materially from that of the Jews in some chronological dates; it has also some repetitions and elucidatory passages, but the most material difference is that in Deut. xxvii. 2—13, they have transposed the names Elah and Gerizim to favour their schismatic temple; it is also written in the Samaritan Character, which some suppose to be the ancient Hebrew, but on this the learned are much divided.*

*SAMMANS, SCHAMANS, or SHAMANS, (as the first letter is differently pronounced) were originally worshippers of the Heavens (in Heb. Shemun) and the heavenly bodies. Such were the antient Chaldeans, Syrians, and Canaanites, whose idol was Bael-Samen, or El-Samen, the Lord or God of heaven, by which they meant the Sun, and they had a city and temple called Beth-Shemesh, the city or temple of the Sun, whose Hebrew name is Shamesh.

From these Sammans seem to have sprung the Sammanes, an antient sect of Philosophers in India, from whom Dr Priestly thinks the Hindoo religion was originally derived. "The Sammanes [or Sammans] being persecuted by the Brahms, and driven by them out of India proper, are thought to have taken refuge in Pegu, Siam, and other countries beyond the Ganges, and it is supposed that the religion of those Countries was derived from them principles. The religion of the Lamas in Tibet is also said to be a reformed Schamansm. See Thibetians. And from the same source this Author, with great probability, derives the modern Schamans of Siberia.

"These people are at present described as wholly illiterate; but their predecessors are said to have written many books on philosophy and religion. "They believe in one God, the maker of all things; but they think that he pays no attention to the affairs of men, leaving the government of the world to inte-

rior beings, to whom, therefore, all their devotions are addressed. Both the celestial bodies, and all terrestrial objects of considerable magnitude, are objects of worship to them; though some of them only believe that mountains, and great bodies of water, are the habitation of the gods, and not themselves animated. They have, however, a great variety of subordinate deities, whom they invoke for different purposes, viz. one for health, another for their cattle, another when they travel, another for the women, another for their children, another for their reindeer, &c. &c. thinking that particular spirits preside over and have the care of them. But though they have goddesses, as well as gods, they do not believe that they are married. These spirits, they suppose, appear to their priests in the form of bears, serpents, or owls; and on this account they have a particular respect for those animals.

"Besides these deities of a nature superior to man, the Siberians worship the manes of their ancestors, and especially of the settleis of colonies, whom they regard as demi-gods.

"They not only suppose that there are superior beings of very different dispositions, some friendly and others unfriendly to men, but think the best disposed of them are sometimes partial, obdurate, and vindictive: and over the malevolent deities they place one of much superior power, whom they call Sventak. But though he is very wicked, they think it possible to appease him, and therefore much of their worship is addressed to him.

"They have no temples, but perform their religious rites in the open air, on eminences, or the banks of rivers. In some places their religious ceremonies are performed at any hour of the day indiscriminately; but generally during the night, by the light of a fire kindled for the purpose.

"They have idols of stone or wood, having some rude resemblance of the human form, and they pretend to feed them, smearing their faces with blood and grease. By way of incensing them, they make a smoke with burning flesh, blood, or boughs of fur and wormwood before them. But when misfortunes befall them, they load them with abuse, sometimes dash them against the ground, throw them into the water or beat them with rods.

"Man they believe to be compounded of soul and body; and that immediately after death the soul passes into another state of existence; which, however, most of them think to be at least but a very uncomfortable one, and therefore they have a great dread of Death."

*SAMOKREST'CHEN'TSI, or self-baptizers, a small sect of Russian fanatics, who separated from the Church; and they baptize themselves, under an idea *Heddle's Mythological Dict. p. 305. Priestley's Institutions of Moses and the Hindoos, p. 105. and Tooke's Russia (from whom he quotes) Introduction.*
that no other persons are sufficiently pure to perform the rite for them.*

SAMI/SEANS. See Hele-

SANDEMANIANS. This sect arose in Scotland about the year 1728, and was originally called Glassites (see that term above) but afterwards Sandemanians from the following circumstance.

Soon after the year 1735, Mr. Rob. Sandeman, an elder in one of these churches in Scotland, published a series of letters, addressed to Mr. J.S. Hevey, occasioned by his "Theron and Aspaso," in which he endeavours to show that his notion of truth is contradictory to the scripture account of it, and could only serve to lead men piously holding the doctrines called Calvinistic, to establish their own righteousness, upon their frames, feelings, and acts of faith. In these letters Mr. S. attempts to prove, that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope for every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

Some of the "popular preachers," as they were called, had taught that it was of the essence of faith, to believe that Christ is ours; but Mr. Sandeman contended, that that which is believed in true faith is the truth, and what would have been the truth though we had never believed it. They invited sinners to repent and believe in Christ, in order to forgiveness; but he maintained that the gospel contains no other but that of evidence, and that it was merely a record, or testimony, to be credited. They had taught that though acceptance with God, (which included the forgiveness of sins) was merely on account of the unputted righteousness of Christ; yet that no one was forgiven or accepted of God, till he repented of his sin, and received Christ by faith; but he insists that there is acceptance with God for sinners, while such, before any act, exercise, or execution of their minds whatsoever, consequently, before repentance; and that "a passive belief of this quenches the guilty conscience, begets hope, and so lays the foundation for love." It is only by this passive belief of the truth, that we, according to Mr. Sandeman, are justified; and in no other way, according to him, can boasting be excluded. Rom. iv. 27.

The authors to whom Mr. S. refers under the title of "popular preachers," are Flavel, Boston, Guthrie, the Erskines, &c., whom he has treated with great clemency and unjust contempt. Yet some of the writers who have vindicated these ministers from his invectives, have acknowledged that he has pointed out many blemishes in their writings: * And if (saith one of them) he could clear off all their

* Pinkerton's Greek Church, p. 394.
mistakes, he should be as welcome to them as any crow could be to take all the corn and out of our fruitful fields. But who would abandon them fruitful fields, because some crows-meat was found there?" Others have endeavoured to show that Mr. S’s notion of faith, by excluding all concurrence of the will with the gospel way of salvation, confounds the faith of devils with that of Christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth; yet “all his godliness consisting, (as he acknowledges) in love to that which first relieved him,” it amounts to nothing but self-love. And as self-love is a stranger to all those strong affections expressed in the 110th Psalm towards the law of God, he cannot admit of them as the language of a good man; but applies the whole Psalm to Christ, though the speaker acknowledged that “before he was afflicted he went astray.” Others have thought, that from the same principle it were easy to account for the bitterness, and contempt which appear to distinguish this system; for self-love, they say, is consistent with the greatest aversion to beings in general, excepting so far as they become subservient to ourselves. Mr. S. died in America in 1771, or 2.

The practices in which this denomination differ from the generality of other Christians are—their weekly administration of the Lord’s supper; their love feasts, of which every member is not only allowed, but required to partake; and which consist of their dining together at each others houses in the interval between the morning and the afternoon service; their kiss of charity, on the admission of a new member, and other occasions, mutual exhortation; abstinence from blood, and from things strangled; and the washing of each others feet. Every member considers all his property liable to the necessary calls of the poor and the church. They also hold it to be unlawful to lay up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are not connected with circumstances. Mr. S. pleads, towards the close of his “Letters on Theron and Aspasio,” pretty much in favour of theatrical amusements, and it is said that an attendance on them is not uncommon among his followers; but apprehending a lot to be sacred, they disapprove (merely on this account) of lotteries, and all games of chance.

They have a plurality of elders, pastors, or bishops, in each church. In the choice of them, the want of learning, or engagement in trade, is no sufficient objection, if qualified according to the instructions given by Paul to Timothy and Titus; but second marriages disqualify for the office.

In discipline they are strict and severe, separating from the communion and worship of all such religious societies as...
not profess the simple truth for their only ground of hope, and who do not walk in obedience thereto. Moreover, as in their church proceedings they are not governed by majorities, but esteem unanimity to be absolutely necessary, whenever a member differs from the rest, he must give up the point, or be excluded: and with excommunicated members they hold it unlawful either to eat or drink.

In social and family worship they are much restrained; for conceiving it unlawful to join in prayer with one who is not a brother or sister, and finding no express precept or precedent in the scriptures for family prayer, that, which by other Christians is held sacred as a part of moral obligation, is by them very commonly disregarded.

^**SARABATIES, certain heretical monks in the fourth century, who wandered about begging, settling pretended relics, and committing other acts of religious swindling.***

**SATANIAIANS, so called (it is said) because they taught that since Satan, or the devil, was extremely powerful, and full of mischief, it was wise to pay him some respect, in order to conciliate him. They are supposed to have been a branch of the Messalians, about the year 390. They possessed no goods, lived by begging, and laid in the streets. If, as reported they called themselves patriarchs, prophets, and angels, they should surely rather be considered as lunatics than sectaries.***

SATURNIAIANS, an obscure sect which arose about the year 115, and derived their name from Saturnus of Antioch, one of the Gnostic chiefs, whose notions coincided with those of Basilides and other Gnostics. See Basilides ||

**SCHAITES, or SHAITES, those Mahometans which consider Ali Talib as the True Imam. See Mahometans.**

**SCHAMANISM, **See Sammams.

**SCEPTICS.** This sect derive their name from the Greek word (σκέπτομαι) to consider, from their leading character, which is, to hesitate, and call in question the truth of every opinion, and maintain that every thing is uncertain.

The original design of the sceptic philosophy was to compare external phenomena with mental conceptions, in order to discover their inconsistency, and the consequent uncertainty of all reasoning from appearances; to 'cure that unsearchable depth which attends the unsuccessful search after truth, and by means of an universal suspension of judgment to esta-
lish mental tranquility. Its fundamental principle is, that to every argument, an argument of equal weight may be applied.

The sceptic does not deny that he can see, hear, or feel; but he maintains that the inferences which philosophers have drawn from the reports of the senses are doubtful, and that any general conclusion deduced from appearances, may be overthrown by reasoning equally plausible with those by which it is supported.

Pyrrho, a Greek philosopher of Peloponnesus, (about 300 years before Christ) was the founder of this sect, but it obtained no great popularity till the time of the Roman Emperors. His object was rather to destroy other systems, than to establish a new one. He insisted nothing positively on the point of morals he denounced, because he could not certainly discriminate between good and evil, or indifferent.

Many of his early followers chose to shelter themselves under the name of Academicians, who (especially the disciples of Carneades) were much inclined to Scepticism, only they did admit certain degrees of probability, which the others resisted. The Academicians allowed that nothing (except mathematical science) could be known with certainty, but the Pyrrhonists were not certain even of that; and so fond were they of doubting that they were doubted themselves, that every thing was doubtful. In the common business of life, however, they were too wise to act upon this principle: it is in religion only that philosophers act like idiots.

The celebrated John Bayle, author of the Historical and Critical Dictionary, who was born in 1647, has been considered as one of the most powerful advocates for scepticism among the moderns; which proceeded probably from an uneasy vacillating disposition which knows not where to settle, as appears in his changing from Protestantism to Popery, and then back again, without any fixed system of opinions.

Mr. Hume, the English historian, makes a distinguished figure also among the modern sceptics. The chief aim of his philosophical writings is to introduce doubt in every branch of physics, metaphysics, history, ethics, and theology. "There is (says this celebrated author) a species of scepticism, antecedent to the study and philosophy, which is much indicated by Des Cartes and others, as a sovereign preservative against error and precipitate judgment. It recommends an universal doubt, not only of our former principles and opinions, but also of our very faculties; of whose veracity we must assure ourselves by a chain of reasoning deduced from some original principles which cannot be imaginary or deceitful."

"It should, however, be ob-
served that there are but few persons capable of this deduction of their principles; and indeed human life is not long enough to apply it to every important subject of enquiry; so that on this system doubting becomes a matter of necessity. But there is scarcely any greater misfortune to a young person than this wavering disposition, which keeps the mind perpetually on the chase after truth, without ever overtaking it. For no sooner is it discovered, and the mind ready to embrace it, then a fresh doubt puts it on the wing again, and a fresh pursuit engages the attention, and urges it on in an endless course of enquiry. "A double minded (i.e. a wavering, vacillating) man is unstable in all his ways—always learning, but never able to come to the knowledge of the truth." James 1:8. —2 Tim. vi. 7.

SCHWEINKELDIANS, a denomination so called from Caspar Schweinkeldt, a Silesian knight in the 16th century. He differed from Luther in the three following points: 1. On the doctrine of the eucharist; Schweinkeldt inverted the words of Christ. This is my body; and insisted on their being thus understood: My body is this, i.e. such as this bread, which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. My blood is this; its effects are like those of wine, which strengthens and refreshes the heart.—2. He denied that the external word, which is the holy scriptures, was endowed with the power of healing, illuminating, and renewing the mind; and he ascribed this power to the internal word, which, according to his opinion, was Christ himself.—3. He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as this appeared to him infinitely below its dignity, after it had been united to the divine essence.}

*SCISMATICS, a term applied generally to separatists from established Churches. It is used by Catholics in Reference to the Church of England, as having separated from that of Rome; and the church of England in like manner applies it to all the denominations who have separated from her communion. It is not the object of this article to enquire into the nature of Schism; but certain it is, that separation is not in all cases sinful; because a voice from heaven said, "Come out of her, my people, that ye be not partakers of her sins." Rev. xxi. 4.

*SCHOOLMEN, Christian divines of the middle centuries, whose theology was founded on Aristotle instead of the Apostles; and was better calculated to support the cause of Antichrist than divine truth.

*SCOTISTS, the followers of Duns Scotus, a Cardinall, who maintained the immaculate
conception of the Virgin Mary, in opposition to Aquinas, and the Thomists.

SECEDERS, a numerous body of Presbyterians in Scotland, who adhere to the doctrine and discipline of their ancestors, and maintain the binding obligation of the Scotch covenant, and of the solemn league and covenant of the three nations. They always have declared that they did not adhere to the principles of the church of Scotland, as they are represented in her confession of faith, catechism, longer and shorter, directory for worship, and form of presbyterian government, but only from her present judicatories, who, they suppose, have departed from her true principles. A sermon preached by Mr. Ebenezer Erskine, of Stirling, at the opening of the synod of Perth and Stirling, gave rise to this party. In their discourse he boldly testified against what he supposed corruptions in the national church, for which he said the synod voted him censurable; and ordered him to be rebuked at their bar. He, and three other ministers, protested against this sentence, and appealed to the next assembly. The assembly approved of the proceedings of the synod, and ordered Mr. Erskine to be rebuked at their bar. He refused to submit to the rebuke; whence he and his brethren were suspended from the ministry, after which they seceded from the national church. They were joined by others; and the ministers and their elders who declared their secession from the national church, did, in 1736, constitute themselves into an ecclesiastical court, which they called the Associate Presbyterian.

In 1735, the seceding ministers became so numerous, that they were erected into three different presbyteries, under one synod. In 1747, thus a difference in civil matters, they were divided into4hurchers and anti-bishops. Of these two classes the latter are the most rigid in their sentiments, and associate themselves with any other body of Christians.

SECLINDIANS, the followers of Secundus, a disciple of Valentine. See Valentinians.

SLHCRS, a denomination which arose in the year 1665. They derived their name from their maintaining that the true church, ministry, scripture, and ordinances were lost, for which they were seeking. They taught that the scriptures were obscure and doubtful—that present miracles were necessary to warrant faith—that the ministry of


The national covenant in Scotland is the engagement which was entered into by all ranks of persons soon after the Reformation. The solemn league and covenant is an oath which in 1643 was taken by persons of all ranks in the three kingdoms. It was intended to bring about an uniformity in doctrine, discipline, and worship.


Moehler, vol. i. p. 108.
modern times is without authority—and their worship vain and useless.

*SIKHS, a religious sect at Patna in India, being a sort of Hindu Deists differing from both the Moshometans and the worshippers of Brahma. Mr. Wilkins describes them as a very harmless people, founded by one Naneck Sak, about four centuries ago. He wrote a book of his principles in verse, inculcating the doctrines of one supreme omnipotent Being, and of a future state of rewards and punishments. It enjoins all the moral virtues, particularly philanthropy and hospitality. They have a kind of Chapel in which the priests chant their liturgy, with drums and cymbals, the people joining in responses. They have a kind of lease-feast connected with their worship, consisting of sweetmeats and sugar-plumbs. Their language is a mixture of the Persian, Arabic, and Sanscrit, grafted on the Moonish tongue. The term *Sikh* (from a word signifying learn thou) intimates that they are enquirers after truth. They are often confounded with the nation of Seiks, in Lyborea.

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who about the year 380 adopted the sentiments of Hermogenes; See Hermogenes.

*SELEZNEVTSCHEN, a modern sect in Russia, resembling the ancien Strogolucks; a kind of Apostates from Christianness to Judaism.*

SEMI-ARIANS, so called because they held the opinions of the Arians in part only, allowing to Christ the highest rank next to God the Father. The Orthodox contended that the Son was *ουαν /* of the same substance with the Father; the Semi-Arians that he was *ουαν /* of the like substance with the Father; the latter say that the Son was begotten by the will of the Father, the former by necessary and eternal generation.*

*SEMI-JUDAIZERS, the followers of Francis David, a Hungarian superintendent of the Socian churches in Transylvania, and who, opposed, with great zeal, the worship of Jesus Christ, which, it appears, was in some sense as strongly defended by Socinus; and David, in consequence of tenaciously adhering to his opinions, was thrown into prison, where he died at an advanced age. His sect, however, did not die with him, and Socinus wrote against them under the name of Semi-Judaizers. It is re-

* Calamy's Abidgement of Baxter's History, vol. i. p. 110.
+ Asiatic Researches—Ency. Perthen.
† Broughton, vol. i. p. 536.
‡ Pinkerton's Greek Ch. p. 889.
markable that though Socinus urged the worship of Christ (not as God, but) as Mediator, he acknowledges a stronger degree of faith, in those who pray immediately to God without a Mediator.

**Semi-Pelagians** was the leader of this denomination. In order to accommodate the difference between Augustin and Pelagius, he maintained the following doctrines:—1. That God did not dispense his grace to one more than to another, in consequence of the decree of predestination; but was willing to save all men, if they complied with the terms of his gospel.—2. That Christ died for all men.—3. That the grace purchased by Christ, and necessary to salvation, was offered to all men.—4. That man, before he received grace, was capable of faith and holy desires.—5. That man, born free, was consequently capable of resisting the influences of grace, or of complying with its suggestions.

The Pelagians and Semi-Pelagians differ in this respect: the former assert that there is no necessity for inward grace, but the latter maintain that some persons can advance in virtue without the assistance of divine grace, though they subject this inward grace to the influence of the will. See Pelagian.

**Separatists.** See Scolastic.

**Serpentinitians.** See Ophites.

**Serverians,** a small party of Gnostics, in the second century, so called from Severus, who is said to have taught that the world was made by principalities and powers, and that the devil is the son of the great prince of the principalities and powers.

**Sylvians,** a party of the Monophysites, called after Severus, a monk of Palestine, the same (or nearly so) as the Angelites, in the 5th century.

**Silvettians,** a name which in the sixteenth century distinguished the followers of Michael Servetus, a very learned and ingenious Spaniard. He is said to have taught that the duty before the creation of the world had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom consequently he was to reveal his will, and display his mercy and benevolence to the children of men—that these two representations were the Word and the Holy Ghost—that the former was united to the man Christ, who was born of the Virgin Mary by an omnipotent act of the divine will, and that on this account Christ might be properly called God—that the Holy Spirit directed the course; and animated the whole system.

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of nature; and more especially produced in the minds of men wise counsels, virtuous propensities, and divine feelings—and, finally, that these two representations were, after the destruction of this globe, to be absorbed into the substance of the Deity, whence they had been formed."

Servetus deemed infant baptism, and maintained that no man ought to be prosecuted as a criminal for any point of doctrine. This was not, however, the doctrine of the age, nor of the Reformers. He was imprisoned and burnt for heresy, and Calvin is accused as one of his persecutors. Many things have been said in panegyric of Calvin's conduct, and it is probable he was not so culpable as has been represented; it cannot be denied, however, that Calvin and all the Reformers, not excepting the gentle Cranmer, were advocates for persecution—when applied to others.

SETTIAINS, so called because they paid high honours to Seth, whom, it is said, they looked upon to be Jesus Christ; but here (as Lardner remarks) must be some mistake, because they said Christ was descended from Seth in a miraculous way, i.e., by being born of a virgin. Perhaps they considered Seth as the promised seed, Gen. iii. 15, and iv. 20, and might suppose the pre-existent soul of Christ had united the Patriarch. They had several Apocryphal Books in addition to the Scriptures. This denomination appeared in Egypt about the year 180, and continued above 200 years.

SHAKERS, (or Shaking-Quakers) a sect which originated in Lancashire, with James Wardley, a taylor, and his wife Jane; both of whom had been quakers, but left that society on receiving the fanatical spirit of the French Prophets (which see, and also Prophecies.) They now pretended to extraordinary visions and new revelations, which however gradually subsided, till a new impostor was given to the delusion in 1770, by Anna Luce (or Lec), a low woman of very bad character and coarse manners, but who had the effrontery to declare herself "the Elect Lady." The Woman spoken of Rev. xii and the Mother of all the elect. Being considered as a public nuisance in Manchester, the magistrates interfered, and finding herself prosecuted (as she thought) in 1774, with 3 of her principal disciples, some of whom were probably papists, she went to New-York, and being soon joined by others, they settled at Neshannock, near Albany. In addition to the above pretensions she added, that the divinity dwelt in her as truly as in Jesus Christ, and even more gloriously. That in her was his second coming verified to judge the world, in order to qualify her for which she was endowed with the gifts of miracles and tongues, and the power of discerning spirits.
and of searching hearts: and of bestowing the same gifts on others.

Her sect received considerable strength and enlargement by one Bishop, a flaming enthusiast of New Lebanon, who displayed her pretensions to such advantage that this became the principal settlement of the party.

Anna Leece died in 1784, but the delusion did not with her. Some of her followers pretended to succeed to her extraordinary powers, and formed her notions into something like a system, which has been comprised in 7 articles: these are said to have been committed to writing in answer to some enquiries, and the following is an abstract.—1. That the first resurrection is already come, and a new dispensation, in which the people of God are not to be guided by the written word, but by the influences of the Holy Ghost.—2. That they have power to heal the sick, to raise the dead, and to cast out devils: Thus, they say, is performed mystically by the preaching of the word of God.—3. That they have a correspondence with angels, the spirits of the saints, and their departed kin — 4. That they speak with divers kinds of tongues in their public assemblies (for which, however, we have their word only) by the divine power and influence of the Holy Spirit.—5. That it is lawful to practise vocal music with dancing (or rather jumping) in the Christian churches.

If it be in praising the Lord.—6. That they; being the children of the resurrection, must neither marry nor be given in marriage; and that those who have wives must be as though they had none, &c. — 7. That the word ever lasting, when applied to the punishment of the wicked, refers only to a limited space of time, except in the case of Apostates.

This denomination maintain that it is unlawful to take oaths, game, or use compliments to each other; and that water-baptism and the Lord's supper are obsolete. They deny the imputation of Adam's sin to his posterity, and the doctrines of Predestination, the Trinity, atonement, and the resurrection. The discipline of this denomination is founded on the supposed perfection of their leader. The Mother, it was said, obeyed God thro' Christ, and the elders obeyed her. They practice auricular confession; and are taught that their prophetess and elders can discern spirits, and look into the invisible world. In dancing they resemble the gipsies (which see) and mingle their joy with cries and singing: but in addition to jumping, they have the art of turning round upon their heel with surprising rapidity, and for a considerable time. Their strange gesticulations, however, are said to have subsided into something like regular sacred dances, and their morals to be much improved.

SIMONIANS; the supposed

followers of Simon Magnus, whose history is recorded in
Acts viii. 9—24. He is said to have been the founder of the
Gnostics, but this is denied by others, who consider him as a
total Apostle from Christianity, and refuse him even the
honour of being a heretic! See Gnostics.

 SIMONISTS, a name given to persons who purchase holy
orders, in allusion to the crime of Simon Magnus just referred to.

SINTOOS, the ancient Idolaters of Japan. See Japanese.

SOCINIANISM, a denomination which appeared in the 16th
century, followers of Leibnus Socinus, and Faustus Socinus, his
nephew, who propagated his uncle's sentiments in a public
manner after his death.

Their principal tenets are:
1. That the holy scriptures are
to be understood and explained
in such a manner as to render
them conformable to the dictates
of right reason, and sound
philosophy. — 2. That Jesus
Christ who was conceived by
the Holy Ghost, born of the
Virgin Mary, was the true
Messiah, and the chief of the
prophets. That in order to
qualify him for his extraordinary
office, before he commenced his ministry, he was
taken up to heaven, and in-
structed fully in the object of
his mission, after which he re-
turned to earth to promulgate
among mankind a new rule of
life, more excellent than any
under which they had formerly
lived; to propagate divine truth
by his ministry, and to confirm
it by his death; in reward for
which he is raised to dominion
and glory. — 3. That those who
believe and obey the voice of
this divine teacher (which is in
the power of every one) shall
at the last day be raised from
the dead, and made eternally
happy, while, on the other hand,
the wicked and disobedient
shall be tormented and de-
stroyed.

Such were the religious tenets
of Socinus and his immediate
followers. Those of the present
day, who maintain the mere
humanity of Christ, differ from
Socinus in many things, par-
cularly as to the miraculous
conception, and in not paying
religious worship to Jesus Christ,
which was a point that Faustus
Socinus vehemently insisted on.

Socinus allowed that the title
of God might be given to
Christ; because he had a real
divine power and dominion be-
sowed upon him, to qualify
him to take care of the concerns
of Christians, and to hear and
answer their prayers, though he
was originally no more than a
human creature.

There were some among the
close Socinians who disapproved
the worship paid to Christ;
and at present it is agreed
among all Unitarians, that the
supreme God, in one person, is the only object of religious worship. Socinians was a strict Pelagian in his sentiments respecting human nature, and divine decrees.

This denomination differ from the Ananas in the following particulars:

The Socinians assert that Christ was simply a man, and consequently had no existence before his birth and appearance in this world. The Ananas maintain that Christ was a super-angelic being, united to a human body; that, though he was himself, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say that the Holy Ghost is the power and wisdom of God, which is God. The Ananas suppose that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.*

For an account of the Socinian divisions, see Buddehans, Budweans, and Farrowans.

*SOLARES (or Chami) a branch of the Helcesaites, which see.

SOLDINS, the followers of Soldin, a Greek Priest, about the middle of the fifth century, who, in the mass, it is said, offered gold, incense, and myrrh, in memory of the like offerings made by the Magi.†

*SOLIFIDians, who rest on faith alone for Salvation, to the neglect of good works; a charge often, but falsely, alleged against the Calvinists.

*SOUL-QUITERS orthodoxy Mus-hewas, which see.

*SOUL-SLAVEPERS, a term sometimes applied to Materialists, because they admit no intermediate state between death and the resurrection.

*SOUTHOFFIANS, the followers of Joanna Southcott, a well known fanatic, very recently deceased. When young woman, living at East, she persuaded herself that she held converse with the Devil, and communion with the Holy Ghost, by whom she pretended to be inspired. A dissenting minister faithfully warned her of the delusion; but some clergyman in the neighborhood giving credit to her claim, confirmed her in her pretensions.

In 1792 she assumed the character of a Prophetess, and of the Women in the Wilderness, and began to give sealed papers to her followers, which were called her seals, and which were to protect both from the judgments of the present, and a future life; and strange as it must appear, thousands fell into the snare, and placed as much confidence in her certificates, as if they had been issued by the Pope himself.

Her predictions were delivered both in humble prose, and doggerel rhime, and related, be-
side some personal threatenings against her opponents, to the
denunciation of judgments on
the surrounding nations, and a
promise of the speedy approach
of the Millennium.

In the course of her mission
(as she called it) several agents
have been employed, particularly a boy who pretended to
see visions, and attempted, in
stead of writing, to depict them
on the walls of her temple, called "The house of God," in
miserable drawings, corresponding
with the style of her rhyming.
A schism, however, took
place among her followers, and
an illiterate man, of the name
of Carpenter, took possession of
the place, and wrote against her; not denying her mission,
but asserting she had exceeded it, and exposed herself to just
condemnation.

Early in the last year she se
cluded herself from the society
of the male-sex, and fancied she
was with child; yet conscious
(as since appears) that she had
had no connection with a man,
She immediately concluded it
must be by the Holy Spirit.
She now flattered herself that
she was to bring forth the Shiloh
promised by Jacob, and which
she pretended was to be the se
cond appearance of the Messiah.
This child was to be born before
the end of harvest, and she
was certain it would be impos
sible for her to survive unde
livered till Christmas. The
harvest, however, was ended,
and Christmas came, without
the accomplishment of her pre
dictions.

It is proper to observe, that
some months before this period
Mrs. S. had given notice of her
supposed situation, and invited
the opinion of the faculty; se
veral of them admitted her
pregnancy (among whom was
Dr. Reece) though others doubt
ed, and some (among whom was
Dr. Sim) absolutely denied it.
Her followers, however, were
full of confidence, and some of
them, who were rich, made very
costly presents, particularly a
Pence, which was to cost 104L
and a superb cot (or cradle)
value 200l. About ten weeks
before Christmas she was con
fined to her bed, and took very
little sustenance, until at last
pain and sickness reduced her
to the lowest state of human
existence. Mr. Wunt, a sur
geon, warned her of her ap
proaching end, and prescribed
some medicine to alleviate her
sufferings; but she was dead to
advice, and insisted that all her
sufferings were only prepara
tory to the birth of the Shiloh.
At last she admitted the possi
bility of a temporary dissolu
tion, and expressly ordered that
means should be taken to pre
serve warmth in her for four
days, after which, she was to
revive and be delivered; or in
failure, she gave permission to
be opened.

Dec. 27th she actually died,
and the symptoms were so de
cisive, that her disciples had no
hope but in her resurrection.
At the end, however, of four
days and nights, the body ap
peared discoloured, and began
to exhibit signs of approaching
phthisial action. She was then
opened in the presence of fif
teen medical gentlemen, among
whom were Dr. Reece, and
Dr. Sims, Mr. Waut, and Mr. Mathias. It was now demonstrated that she was not pregnant; and that her complaints arose from Bile and Flatulence, from indulgence and want of exercise.

In her last hours she appears to have been attended by Ann Underwood, her Secretary, Mr. Tezer, who was called her High Priest, Col. Harwood, and some other persons of property; and so determined are many of her followers to be deceived, that neither her death, nor dissection, will convince them of their error. They now pretend, that she had predicted both her decrease and resurrection; the former has indeed come to pass, and the latter was expected after four days: they have now discovered that those days were prophetic, and many years, and at the end of four years should any of her followers still remain, they will probably suppose that the years are prophetic also; or, one day being with the Lord as a thousand years, that she will rise again at the end of 4000 years!

In estimating her character and her death, Dr. Reece, who thought favorably of her while living, now charges her with deceit, and with attempting to impose on him; but thinks she would have made some confession of the cheat, but for her credulous attendants. "I made her (she said) gradually dying, she could not but consider her inspiration and prophetic as delusion." But one of her disciples replied, "Mother, we know that you are a favoured woman of God, and that you will produce the promised child; and whatever you may say to the contrary will not diminish our faith."

Mr. Mathias, another of her medical attendants, on contrasting her character with the ancient prophets, who were holy, devout, and self-denying characters, remarks that "Jehovah on all occasions sought publicity,—I could never learn (says he) that she either watched, fasted, or prayed. On the contrary she passed much of her time in bed,—idolizing indolence,—ate much and often; and prayed—never. She loved to lodge delicately, and feast luxuriously."

SOUTHSEA ISLANDERS are the inhabitants of the Society, Friendly, Sandwich, and some other Islands, of none of whom have we so much or so correct knowledge as that of Otaheite (or rather Tahiti) to which therefore the following account principally, but not exclusively, refers.

They in general acknowledge an almighty Creator of the universe, who executed the various parts of the creation by subordinate powerful beings. They acknowledge something within them which sees, hears, smells, tastes, and feels, which they call stercor; and they believe that after the dissolution of the body, ithoveres about the

corpse, and at last refines into the wooden representations of human bodies, erected near the burying places. They expect a future happy life in the sun, where they shall feast on bread, fruit, and meat which requires no dress; and they direct their prayers to the supreme divinity, or Eteee Reka.

The name Ete is almost a very great latitude in its interpretation. Each of the islands has a tutelar deity, which is always the divinity whom the inhabitants most respect and address in their prayers, at the commencement of the prayer, "The good deity, or Eteee Reka, they consider the primary cause of all disease and human decrees, and support the moral order and govern mankind, and destined from him and a formal deity, in which reason they call him the great protecting deity. They imagine a coexisting material substance necessary, which they called Oreppa. They represented Oreee mar, the goddess of the moon, the god of the stars (whom they call the Children of the Sun and Moon,) of the seas, and of the winds. But the sea is under the direction of that deity, who have all their peculiar employment. Their supreme god lives in the sun, and is thought to be the cause of earthy quakes. They have one inferior genius, of a malignant disposition, residing near the moral or burying places, and in or near the chest including the heads of their deceased friends, each of which is called the house of the evil genius. The people think, that when a priest recites this evil genius, he will kill, by a sudden death, the person on whom they intend to bring down his vengeance. They have another inferior divinity who had the same power of killing men, with this difference, that he is worshipped only by his ngl. This is called Feree, which, they say, is the being that hears, smels, tastes, and feels within us, and after death exists separately from the body, but lives near burying places, and hows round the dead. These Feree are likewise feared because, according to their belief, they creep during the night into houses, and eat the heart and entrails of people sleeping therein, and cause their death.

These Islanders honor their deities by prayers, by setting apart certain days for a solemn worship, by consecrating certain persons and places for that purpose, and by using human sacrifices, which are generally either prisoners of war, or condemned malefactors. They prepare those oblations on their morais.

The deities of Otaheite are nearly as numerous as the persons of the inhabitants. Every family has its Tree, or guardian spirit, whom they set up and worship at the morai, or guardian spirit, whom they set up and worship at the morai; but they have a great god, or gods of a superior order, denominated I whanow Po, or born of night.

The general name for deity, in all its ramifications, is Eteee. Three are held supreme in ce-
fessional dignity which are called, 
Tire, te Medone, the Father,
Oaromation, Tosoce te Mude,
God in the Son; Taan, Man-
nono te Hona, the Bird, the Spirit.
To these they only address
prayers in times of very
great distress, supposing them
to be too highly exalted to be
involved with matters of less
moment than the illness of a
child, storms, devastation, war,
or any great calamity. For
general worship they have a
kind of da pacutes, or house-
hold gods. Each family has its
guardian spirit, who is supposed
to be one of their departed rela-
tives, who, for his superior excel-
ence, has been exalted to
an Ekwon. They suppose this
spirit can mitigate sickness, or re-
ceive it, and preserve them
from a malignant deity, who is
always employed in mischief.
Some of the Otaheites are
very devout, and not only are
the whares, or offerings places
of the men, commonly loaded
with fruits and animals, but
there are few houses where you
do not meet with a small place
of the same sort near them.

They manage that their punctual performance of religious
offices prepare them every
temporal blessing. They be-
lieve that the animating and
powerful influence of the divine
Spirit is everywhere diffused;
and that sudden deaths, and all
accidents, are effected by the
immediate action of some divin-
ity, and they have some notion of a metapseychose, or
transmigration of the soul, and
that it returns eventually into
union with the supreme De-
ity.

The Missionaries, who have
for several years resided at Ota-
heite, have found the inhabi-
tants to be cannibals, and that
they not only sacrifice their ene-
emies, but eat them, because
which they have a horror cus-
tom of destroying their infants,
which, with their wars, has
much depopulated them. How-
ever, as Christianity has obtain-
ed influence among them, these
evils have, in some degree dis-
appeared.

SPINOSA, the followers
of Benedict Spinoza, a cele-
brated Portuguese Jew, who
died at the Hague in 1677. He
was the great champion of the
Pantheism, which see) and his
writings had the more weight
because his character was mo-
ral and his language, both in
speaking and writing, decorous
and mollensive; so much so,
that he had many advocates,
who thought him unjustly ac-
cused of such principles. In
his Ethics, however, (a posthu-
ous work) he throws off the
mask, and avows his opinion,
that the Deity is only another
name for the universe—produc-
ing a series of necessary move-
ments or acts, in consequence
of its own nature, immutable,
and irresistible energy.” It is
said that he was seduced into
this opinion by the Cartesian
philosophy, and it is certain
that the same philosophy of
many nations, both in the east
and west, hazed them to a simi-
lar hypothesis, tho’ none have,
perhaps expressed it with so
much beauty and fascination as one of our own poets:

"All are but parts of one stupendous whole,
Whose body nature is—and God the soul."

STANCARIANS, disciples of Francis Stancari, Hebrew Professor at Koninsburgh, in the 16th century, who taught that Jesus Christ was mediator in quality of a mere man only, and not as God-Man.

*STAROBRIDENI, or Old Ceremonialists, a numerous sect of Russian Dissenters, who strongly objected to the innovations of the Mother Church. In 1735 the two churches of Staradubofsk and Vetka amounted to 80,000 members; but the latter has since been scattered by persecution throughout all Russia and Siberia; and many fled into Poland about 1764, where this sect is now supposed to amount to several hundred thousands.

*STAROVERTSTI, believers of the old faith; the name assumed by the Russian Dissenters, generally called Rascomits, which see.

STOICS, a sect of heathen philosophers, of which Zeno, who flourished about 350 years before Christ, was the founder. They received their denomination from a portico at Athens, in which Zeno delivered his lectures. Their distinguishing tenets were—that God is undeveloped, incorruptible, and eternal; possessed of infinite wisdom and goodness; the efficient cause of all the qualities and forms of things; and the constant preserver and governor of the world. That matter is also undivided and eternal, and by the powerful energy of the Deity impressed with motion and form. That though God and matter subsisted from eternity, the present regular frame of nature had a beginning, and will have an end. That the element of fire will, at last, by an universal conflagration, reduce the world to its pristine state. That at this period all material forms will be lost in one chaotic mass; and all animated nature be reunited to the Deity. That from this chaotic state, however, the world will again emerge by the energy of the efficient principle, and gods, and men, and all forms of regulated nature, be renewed and dissolved, in endless succession. That after the revolution of the great year all things will be restored, and the race of men will return to life. Some imagined that each individual would return to its former body, while others supposed that similar souls would be placed in similar bodies.

Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed into the celestial regions of the gods, where it remains until, at the general conflagration, all souls, both human and divine, shall be absorbed in the Deity. But many imagined that, before they were admitted among the divinities,
they must purge away their inherent vices and imperfections, by a temporary residence in some aereal regions between the earth and the planets. According to the general doctrine of the Stoics all things are subject to a blind irresistible fatality, even the gods themselves, though some explained this fate as meaning only the irresistible decrees of divine providence. It was the object of this Philosophy to divest men of their passions and affections; they taught, therefore, that a wise man might be happy in the midst of torture, and that all external things were to him indifferent. Their virtues arose from, and centred in themselves, and self-appropriation was their great reward. *

*STRIGOLNIKS, the most ancient sect of Russian Schismatics (or rather heretics) in Russia. They appeared in Novogrud, and were founded by a half-Christian Jew named Horis, who attempted, after the manner of the Eubiontes, to blend the laws of Moses with the doctrines of the gospel. They were at first inconsiderable, but, by the absurd system of persecution, were rendered very numerous, and dispersed very extensively. +

STYLISTES, so called by the Greeks, and Sancti Columarum, or Pillar Saints, by the Latins. They stood motionless upon the tops of pillars, expressly raised for this exercise of their patience; and remained there for several years, amidst the admiration and applause of the populace.

The inventor of this discipline was Simeon, a Syrian, who, in order to climb as near to heaven as possible, passed thirty-seven years of his life upon five pillars, of 6, 12, 22, 36, and 40 cubits high, and thus acquired a most shining reputation, and attracted the veneration of all about him. Many of the inhabitants of Syria followed his example, though not with the same degree of austerity; and this practice, which was begun in the fifth, continued in vogue till the twelfth century.  

SUBLAPSARIANS, an appellation given to those Calvinists who suppose, that the decree of predestination regards man as fallen by an abuse of that freedom which Adam had, into a state, in which all must have perished but for the election of grace. ![]

SUFIS, or SOUFFFES, a sect of modern philosophers in Persia, who are so called, either from the Greek word for a sage, or from the woollen mantle which they used to wear in some provinces of Persia. Their fundamental tenets are: That nothing exists absolutely but God; that the human soul is an emanation from his essence; and, though divided for a time from its heavenly source, will be finally reunited with it; 

! Doddridge's Lectures, p. 400.
that the highest possible happiness will arise from its re-union, and that the chief good of mankind consists in a perfect union with the eternal spirit as the immortals of a mortal frame will allow; that, for this purpose, they should break all connexion with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediments of cloaths that, if mere earthly cloaths have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic light. They maintain also that, for want of apt words to express the divine perfections and the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, and sheds burning tears, like the lighted taper, waiting passionately for the moment of its extinction; as a disengagement from earthly trammels, and the means of returning to its only Beloved. This theology prevails also among the learned Musulmans, who avow it without reserve.

SUPRALAPSARIANS, a title given to those Calvinists who suppose that God in the decree of Election, viewed his people merely as creatures (or rather as to be created) and not as fallen creatures, as is supposed by the Sublapsarians just mentioned.

The Supralapsarians consider the divine glory to be the great object of the divine decrees, whether in the salvation of the elect or the punishment of the wicked. Eph. i. 5, 6. Prov. xvi. 1. They conceive that St. Paul reasons on this principle when speaking of Jacob and Esau; the one elected, and the other not—when as yet they had “done neither good nor evil.” That the one was chosen and the other rejected is the same principle of sovereignty as the Potter appoints one vessel to honour and another to dishonour,” and that he has forbidden our further inquiry by the question, “Who art thou, O man, that repliest against God?” See Rom. xi. throughout. Finally, they consider this principle to harmonize best with the case of the elect angels, who, not being permitted to sin, could be elected only as pure creatures.

Sublapsarians on the other hand observe, that the elect are chosen “out of the world” John xv. 9—that they are called, “Vessels of mercy.” Rom. ix. 23, and that our election in Christ Jesus is essentially connected with the decree of predestination to adoption, sanctification, and redemption.

Calvinists, however, are so much divided on this delicate question, that it is by no means considered as a ground for separation or approach. Among the Supralapsarians rank Hcra, Twisse, and Dr. Gill, among

Middleton's Geography, vol. i. p. 69, &c.
the Sublapsarian Calvin himself, Bp. Davenant, most of the English Reformers, and Mr. Toplady.*

"SWEDENBORGIANS. See New Jerusalem Church.

SYNCRETISTS, the followers of Calixtus. See Calixtus.

SYNERGISTS, (so called from the Greek συνεργεία, i.e. co-operation) a name given to those in the sixteenth century, who affirmed that man co-operates with divine grace in the accomplishment of his salvation.† See Arminians.

*SYRIAN CHRISTIANS, remains of the Eastern churches in India, recently visited and described by Dr. Buchanan. When the Portuguese arrived in India they were surprised to find more than 100 Christian Churches who knew nothing of the Pope, but boasted a succession of regular bishops derived from the Patriarch of Antioch, and continued for 1300 years. When the Rom. Catholics acquired sufficient power, they began, as usual, to persecute; and established the Inquisition at Goa, as the cruel instrument of their power; an institution which still subsists (or lately did so) under the protection of the British Government. At the Popish Synod of Diamper the Syrian Clergy were accused of the following sins and heresies: "That they had married wives; that they owned but two sacraments, Baptism and the Lord's Supper; that they neither invoked saints, nor worshipped Images, nor believed in purgatory; and that they had no other orders in the church than bishop, priest, and deacon." These tenets they were required to abjure, and to admit the authority of the pope. Many of the Churches on the sea-coast compromised matters by acknowledging the pope, and admitting their liturgy to be purged of what they called its errors; but still insisted on worshipping in their own Syriac language, which they continue to this day, and are called the Syro-Roman Churches.

The Churches in the interior, however, were not so docile. They concealed their books, fled to the mountains, and sought the protection of the Native princes. These Dr. Buchanan visited, under the sanction of the Rajah of Travancore, in whose dominions they reside. Dr. B. describes the faith of these Christians as comprehending the doctrines of the Trinity, the Attonement, and Regeneration. More particularly, they believe "that, in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man."

Dr. Buchanan does not state the number of these Christians; he mentions 45 Churches under

‡ Buchanan's Researches, p. 117.
the Abp. of Cranganore (where the Apostle Thomas is reported to have landed) besides 61 Syro-Roman Churches, under the Apostolic Vicar. And in another place the Dr. states that, besides the Syrians, there are upward of 200,000 Christians who speak the Malabar language. Among all these is a lamentable want of Bibles; few having ever seen such a book, and a consequent defect of Christian knowledge; though it should seem they have renounced the Nestorian error, with which they formerly were charged. See Nestorians.

Buchanan's Researches, p. 15.—6. 
† Ibid., p. 119.
‡ Ibid., p. 117.

TABORITES, a denomination in the 15th century, so called from a mountain well known in sacred history. They not only insisted on reducing the religion of Jesus to its primitive simplicity, but required also that the system of ecclesiastical government should be reformed in the same manner, the authority of the pope destroyed, and the form of divine worship changed. They maintained the lawfulness of defending religion by the sword, and some of them are said to have expected Christ's personal appearance among them. After some time, however, they became more calm and rational, and relinquished many opinions which they found to be inconsistent with the spirit and genius of the gospel; and thus new modelled, were the same with those Bohemian Brethren who joined Luther and his successors at the time of the Reformation.

TALMUDISTS, those Jewish doctors who admit the authority of the Talmud, which are collections of Jewish Traditions and allegorical expositions. See Cabalists.

TANQUELINIANS, a numerous sect so called from Tanqueinus in the twelfth century. He is charged with slighting the external worship of God, and the holy sacraments, with holding clandestine assemblies to propagate his opinions, and above all, with abusing the Clergy; but it must be remarked, the worship and the Clergy which he censured, were those of the Roman Church.†

TATIANITES, a denomination in the second century. They are charged with being continual Water-dunkers, and persons who renounced the world.‡ See Enneadites.

TEMPLARS, or Knights

* Mosheim, vol. iii. p. 250, 264
‡ Ibid., vol. i. p. 180.
of the Temple. See Knights.

THILODOSIANS. See Aquileias. This is also the name of a numerous sect in Russia, which some years since separated from the Pomogans (which see) partly on account of their not purifying by prayer the various articles they purchase of unbelievers, they are very strict in their religion, and inveigh bitterly against the national church as Antichrist.

THEOPASCHITELS - denomination in the fifth century, (which derive their name from Theos, God, and pascha, to keep) the followers of Peter the Elder. His doctrine is said to have differed from that of the Peter paschont by implying the naming of all the Holy Trinity.

THEOPHILANTHROPISTS. (Lovers of God and Man) a sect of Dorians, which made its appearance in France, amid the storm of the Revolution. The celebrated Thomas Paine, of infamous memory, was one of their first apostles, and delivered a discourse before them, on the principles of this new scheme. In September 1796, a kind of catechism, or directory, for public or social worship, appeared at Paris, under the title of "Manuel des Theanthrophiles;" this breviary was received favorably by the public, and the congregations became very numerous. From this book the following particulars of their tenets are extracted:

"The temple most worthy of the Deity is the universe. Ab-

sounded sometimes under the vault of heaven, in the contemplation of the beauties of nature: we render its Author the homage of adoration and gratitude. Nevertheless, we have temples constructed by the hands of men, which are more commodious for the purposes of assembling to hear the lessons of his wisdom. Certain moral inscriptions - a simple altar, on which are deposited, as a token of gratitude for the benefits of the Creator, such fruits and flowers as the seasons afford, - and a triune for the lecturers - form the whole of the ornament of these temples."

Of the inscriptions, the first is: "We believe in the existence of God, and in the immortality of the soul." This is placed above the altar, to remind us of the two religious dogmas, which are the foundation of our moral precepts. -

2. "Worship God, cherish your fellow-men, render yourselves useful to your country." - 3. "Whatever tends to the preservation or perfection of man, is good; whatever has a tendency to destroy or deteminate him, is evil." - 4. "Children, honor your fathers and mothers; obey them with affection, comfort them declining years, fathers and mothers, instruct your children." - 5. "Wives, esteem your husbands, the duties of your houses. Husbands, love your wives, and render yourselves reciprocally happy." -

"The assembly sits to hear

* Pinkerton's Greek Church, p. 231. + Mosheim's Eccles. Hist.
lessons, or discourses, on morals, on principles of religion, of benevolence, and of universal salvation: principles equally remote from the severity of Stoicism, and the supineness of Epicurean indulgence. These lectures and discourses are diversified by hymns; and the assemblies are held on the first day of the week, and on the decades.

"Should we be asked what is the origin of our religion and worship, we reply: Open the most ancient books extant, and there examine what was the religion, what the worship, of the first human beings, whose actions are recorded in history. It will be seen that their religion consisted of what is now called natural religion, because object is the Author of its nature; and He has engraved it upon the hearts of the first men, upon ours, and upon those of all the inhabitants of the earth. This religion, which consists in worshipping God, and loving our fellow-creatures, is what we express by the simple word Theophitanthropy: our religion is, consequently, that of our first parents; it is also yours, as well as ours; in a word, it is the universal religion. As to our worship, it is likewise that of our first fathers. Even in the most ancient writings it may be discovered: the exterior signs by which they rendered their homage to the Creator, were of the utmost simplicity. They raised an altar of earth, they offered him, in token of their gratitude and submission, some of the productions which they had received from his liberal hand. Fathers inculcated the practice of virtue upon their children; and all endeavoured to stimulate each other, under the auspices of the Deity, to the performance of their duties. This simple worship has been professed by the sages of all nations, and they have transmitted it down to modern times, unimpaired and uninterrupted.

"To queries respecting our mission, we reply: We hold it of God himself; who, in giving us power to assist our fellow-creatures, has likewise endowed us with intelligence, for our mutual education; and the love of good, to bring us together to virtue; of that God, in a word, who has given experience and wisdom to the aged to guide the young, and authority to parents to direct their children.

"Should the force of these reasons be insufficient to satisfy the enquirer, we forbear any further discussion, rather than engage in a controversy tending to diminish the love of our neighbours. Our principles being the Eternal Truth, they will subsist. Let who may pretend to support or to suppress them; nor can the efforts of the wicked ever prevail against them. Let us rest, therefore, firmly attached to them, without attacking or defending any religious system; remembering that such discussions have never been attended with good; but, on the contrary, have frequently dyed the earth with human blood. Let us lay aside sys-
tems, and apply ourselves to doing good, which is the only road to happiness."

With so much unction in their professions, we might naturally expect to find among the modern French philosophers human nature refined in the highest possible degree. But, alas! whatever principles they might enunciate, their public conduct, and private lives, during the whole course of the revolution, proved that the happiness, peace, and tranquility of mankind were the last subjects that practically occupied their attention; while the irregular life, and miserable death, of their apostle, Thomas Paine, are forcible demonstrations of the falsity of their tenets. The Theophilanthropists are now said to be nearly extinct; they arose, as already observed, out of the vortex of the revolution, which had engulfed all institutions, moral and divine, during that gloomy period, when the demagogues had forbidden the exercise of public worship, when the churches were converted into heathen temples, and when "Death is an eternal sleep," being inscribed upon the graves, had removed for a time the hope of immortality from the minds of men: then it was that they "became van in their imaginations," and "professing themselves to be wise, they became fools," and "changed the truth of God into a lie!" (Rom. 1:21—25.) When Buonaparte reopened the churches, Theophilanthropy became neglected, and is now scarcely known otherwise than by its name.

PHILOSOPHISTS, a sect of Chemical Philosophers, who pretended to derive their occult science from divine illumination, whereof they have been called Illuminati, but most usually Rosarians, which see.

THERAPEUTES, a sect of Jewish Enthusiasts generally considered as a branch of the Essenes, which see. They affected extraordinary silence and decomm in their worship, and remarkable austerity in their manners. Some of the sect probably united to Paganism, and others to Christianity, which has occasioned circumstances which the learned have found great difficulty to reconcile.

THIBERIANS. There is something singular in the superstition of these people. the Grand Lama is at once the High Priest and the visible object of adoration, to this nation, to the hordes of wandering Tartars and to the prodigious population of China. He resides at Potali, a vast palace on a mountain near the banks of the Bunampoo, about seven miles from Lhasa. The foot of the mountain is surrounded by 20,000 lamas, in attendance on their Sovereign Pontiff, who is considered as the vice-regent of the Deity on Earth, and the more remote Tartars are said to regard him absolutely as the Deity himself, and call him God, the everlasting Father of heaven. They believe him to

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† Calmet's Dictionary, vol. 11 New Ed.
be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Mahometan, does not fail in acknowledgments to him in his religious capacity, and entreats him in the palace of Pekin an imperial lama, deputed as his nunnuio from Thibet. The grand Lama is only to be seen in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones; while, at a distance, the people prostrate themselves before him; it being not lawful for any so much as to kiss his feet. He returns not the least sign of respect, not even speaks even to the greatest princes; but only lays his hand upon their heads; and they are fully persuaded that they thereby receive a full forgiveness of their sins.

The Sanyasses, or Indian pilgrims, often visit Thibet as a holy place; and the Lama entertains a body of two or three hundred in his pay. Besides his religious influence and authority, he is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priors; and they entirely subtract the rich presents sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetans is, that when the grand Lama seems to die, either of old age or infirmities, his soul, in fact, only quits a crazy habitation, to look for another, younger or better, and is discovered again in the body of some child, by certain tokens, known only to the lamas, or priests, in which order he always appears.

Almost all the nations of the east, except the Mahometans, believe the metempsychosis, or transmigration of the soul, as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, the Siamese, the greater part of the Chinese and Japanese, and the Monghins and Kalmucks. According to their doctrine, the soul no sooner leaves her old habitation than she enters a new one. The Dalai Lama, being a divine person, can find no better lodging than the body of his successor; or the Doe, residing in the dalai lama, which passes to his successor: and this being a god, to whom all things are known, the grand Lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion, which was early adopted in a large part of the globe, is said to have been of 8000 years standing; and neither time, nor the influence
of men, has had the power of shaking the authority of the grand Lama. This theocracy, which extends as fully to temporal as to spiritual concerns, is professed all over Thibet and Mongolia, is almost universal in Greater and Less Buchara, and several provinces of Tartary; has some followers in the kingdom of Cassimere, in India, and is the predominant religion of China.

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service; they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to 30,000, and confessors, chosen by their superiors. They use beads; wear the mitre and cap like the bishops; and their dala lama is nearly the same among them as the sovereign pontiff is among the Romanists.† See Chinese.

*THOMISTS, the followers of St. Thomas Aquinas, in opposition to the celebrated Scotus, in the 14th century, on the doctrines of Grace, and on some metaphysical speculations; ‡ See Scotus.

TRASKITII, the followers of Mr. J. Traske, 1634. His opinions were similar to the Sabbatarians, which see.

TRIFORMIANI, a denoration which appeared about the year 408; so called from the Latin "tria forma." They maintained that the divine nature was one and the same in the three persons together; but not complete in either separately.

TRINITARIANS, a name applied to all who profess to believe the doctrine of the Trinity, in opposition to Arians and Socinians, who are called Unitarians, and Anti-Trinitarians. The following is a brief account of the opinions of the most celebrated among the moderns concerning this doctrine.

1. Dr. Waterland, Dr. Mr. Taylor, and the rest of the Athanassians, assert three proper, distinct persons, entirely equal to, and independent of each other but making but one and the same Being.

2. Mr. Baxter seems, as some of the schoolmen did, to have thought the three divine persons to be one and the same God, understanding, willing, and beloved by himself, or wisdom, power, and love personified; which he thinks illustrated by the three essential formalities, as he calls them, in the soul of man, viz., power, intellect, and will, and in the fire, motion, light, and heat.

3. Mr. Howe seems to suppose (says Dr. Dodridge) that there are three distinct, eternal spirits (or distinct, intelligent hypostases) each having his

* Annual Register for 1780, p. 62.
‡ Guthrie's Geography (ed. 1789) p. 660.
∥ Pagit's History, p. 133.
own distinct, singular, intelligent nature, united in such an inexplicable manner as that, upon account of their perfect harmony, consent affection, and self-consequences, they may be called the One God as properly as the different corporeal, sensible, and intellectual natures united, may be called our man.

4 Dr T. Burnet maintains one self-existent and two dependent Beings, but avers that the two latter are so united to and inhabited by the former, that, by virtue of that union, divine perfections may be ascribed, and divine worship paid to them.

5 Dr Wallis thinks the distinctions in the Trinity were only mutual, which seems to have been Archbishop Tillotson's opinion.

6 Dr Pearson, Dr. Bell, and Dr Owen are of opinion that, though God the Father is the fountain of the Trinity, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit, yet as that the Father and Son are not separate, nor separable from the divinity, but do still exist in it, and are most essentially united to it.

7 Dr Clarke's scheme is, that there is a supreme Father, and a supreme Son, dependent, and a subsisting Holy Spirit.

8 Dr. Watts maintained one supreme God dwelling in the person of Christ, who only he is entitled to all divine honours; this is called the Mackintosh scheme.

In briefs will not admit a statement of the various arguments by which these statements are supported, some of them may be found under the heads of Arminian, Athesans, Presbyterians &c. But the editor of this Edition hopes he may be permitted to offer a general observation on two of this mysterious subject.

We see how difficult it is to go beyond the simple language of Scripture without falling into some error, or at least some misrec, ible difficulty. To speak of the divine persons as perfectly distinct and independent as above under opinions No. 1, &c. seems to lead to Trinitarian, the doctrine of 3 Gods. To make the distinction merely mutual, No. 2 &c. makes a distinction of names only, and carries us to Sabellianism. To speak of one supreme and two derived persons, seems to border upon Semian Arminian, and can with difficulty be kept distinct from the hypothesis of Dr. Clarks. In general, those who incline to Trinitarian are led to endeavouring to preserve a sufficient distinction to account for the divine economy of redemption, while on the other hand, the fear of Trinitarian leads others to Sabellianism.

Dr. Watts, by the doctrine of the pre-existence of Christ's human soul, certainly accounts for some difficulties, and lays a foundation for the different characters of the sacred three, but in his notion of the personal residence of God the Father in Christ's human nature, seems to lead to the error of the Passions,—makes him a descendant of Adam only in one part of his human nature— and
reduces the personality of the Holy Spirit to a mere rhetorical figure."

Should not these difficulties lead us then, on this and other mysterious points of doctrine, to adhere as closely as possible to the sacred language of Revelation? Dr. Jerem. Taylor says, "He who goes about to speak of the mysteries of the Trinity, and does it by words and names of man’s invention, talking of essences and existences, hypostases and personalities, priorities in co-equalities, &c. and unity in pluralities; may amuse himself, and build a tabernacle in his head, and talk something he knows not what: but the good man that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption; in whose heart the love of the Spirit of God is shed abroad; this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian Doctrine of the Trinity."

TRITHEISTS, a denomination in the sixth century, whose chief was John Acsunnage, a Syrian philosopher, and at the same time a Monophysite. He imagined in the Deity three natures, or substances, absolutely equal, and joined together by no common essence:

to which opinion his adversaries gave the name of Trithesm, or the worship of 3 gods. One of the defenders of this doctrine, was John Philoponus, an Alexandrian Philosopher and grammarian of the highest reputation; and hence he was considered by many as the author of this sect. This name has also been applied, by way of reproach, to certain Trinitarians, as above observed.

*TSCHIERNABOLTSI, a sect which arose among the old believers of Staradubofsk (see Russian Church) and which separated from them for 3 reasons. 1st. These dissenters refuse to take an oath; 2nd. to shave their beards, and 3rd. to pray for the Emperor in the form prescribed;

*TSCHUVSTIVNIKS, the friends of union among the Raskolniks, on which account they are hated by the zealous men of all parties.||

*TUNKERS, a congregation of Seventh-day Baptists at Ephrata in Pennsylvania. See Dunkers.

TURLUPINS, a sect of enthusiasts which appeared about the year 1372, in Savoy and Dauphiny. They taught, that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law, which we call An-

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‡ Pinkerton’s Greek Church, p. 304. § Ibid, p. 524.

§ Evans’s Sketch, 13th Ed. p. 287.
They called themselves the Fraternity of the Poor, but they were commonly called Brethren of the Free Spirit, which see.*

*D Broughton, vol. ii. p. 474

Dufresnoy's Chronological Tables,


VALENTINIANS, a branch of the Gnostics which sprang up in the second century, so-called from their leader Valentinus. His principles were, generally speaking, the same with the Gnostics, whose name he assumed; yet in many things he entertained opinions peculiar to himself. He placed, for instance, in the pleroma (so the Gnostics called the habitation of the Deity) thirty ands, of which the one half were male, and the other female. To these he added four others, which were of neither sex, viz. Horos (who guarded the borders of the pleroma) Christ, the Holy Ghost, and Jesus. The youngest of the ands, called Sophia, (i.e. wisdom) conceived an ardent desire of comprehending the nature of the supreme Being, and by the force of this propensity brought forth a daughter named Achemoth. Achemoth being exiled from the pleroma, fell down into the rude and undigested mass of matter, to which she gave a certain arrangement; and by the assistance of Jesus, produced the Demiurge, the Lord and Creator of all things. This Demiurge separated the subtle, or animal matter, from that of the grosser, or more terrestrial kind. Out of the former he created the heavens and out of the latter this terraquous globe. He also made man, in whose composition the subtle, and the grosser matter were united in equal portions, but Achemoth, the mother of Demiurge, added to these a spiritual and celestial substance—the immortal soul.

The creator of this world, who was the God of the Jews, according to Valentinus, arrived by degrees to that pitch of arrogance, that he either imagined himself to be God alone, or at least was desirous that mankind should consider him as such. For this purpose he sent forth prophets to the Jewish nation, to whom he affected to be the supreme Being; and the other angels, who preside over different parts of the world, imitated his ambition. To correct this arrogance of Demiurge, and to teach man-
kind the true and supreme Deity, Christ appeared upon earth, composed of an animal and spiritual substance, and clothed moreover with an animal body, which passed through the womb of Mary untarnished. Jesus, one of the supreme aevum, was substantially united to him when he was baptized in Jordan. The God of the Jews, when he perceived his empire shaken by this divine man, caused him to be apprehended and nailed to the cross. But before Christ submitted to this punishment, not only Jesus, the Son of God, but also the rational soul of Christ, ascended up on high, so that only the animal soul and the ethereal body suffered crucifixion. Those who abandon false deities, and the God of the Jews, and, living according to the precepts of Christ, submit the animal and sensual soul to the discipline of reason, shall be finally happy. Their rational and sensual soul shall ascend to the seats of bliss which border on the pleroma. And when all souls are purified thoroughly, and separated from matter, then a raging fire shall dissolve the frame of this corporeal world.

The Valentinians were divided into many branches.† See Heraeleonites, Ptolemites, Secundians, &c.

VANISTS, so called from Sir Henry Vane, who was appointed governor of New England in the year 1630; and is said to have been at the head of the party there, who were charged with maintaining Anabaptian tenets.‡ See Anabaptists.

VAUDOIS, See Wallenses.

UBIQIITARIANS, derived their name from their maintaining that the body of Jesus Christ is ubique, every where, and in every place. But quires is said to have at first advanced this sentiment about the year 1560. The Chiquitanians were not quite agreed among themselves, some holding that Christ even during his mortal life was everywhere, and others dating the ubiquity of his body from the time of his ascension.§

UCKEWA LLISTS, a party of Mennonists, followers of Uke Walles, a native of Friesland, who published his sentiments in the year 1637. He entertained a favourable opinion of the eternal state of Judas, and the rest of Christ's murderers. To give an air of plausibility to this sentiment, he invented the following hypothesis: that the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of darkness, during which the Jews were entirely destitute of divine light; and that, of consequence, the sins committed during this interval were in a great measure excusable.||

VERSCHORISTS, the followers of Jacob Verschoor, a native of Flushing, who published his sentiments in the year 1680, much resembling

those of the Hattenists, which see.*

UNITARIANS, a comprehensive term, including all who believe the Deity to subsist in one person only. The Socinians have claimed an exclusive right to this title, but unjustly, as Arians, Humanitarians, and all Anti-trinitarians have an equal right to the denomination.—Even some Trinitarians have claimed it: but this is to introduce a confusion of terms; since, as Bailey observes, Unitarian is not opposed to Tritheist or Polytheist: it does not denote a believer in one God only; but a believer in God in one person only, in opposition to the Trinitarians.

The chief article in the religious system of the Socinians is, that Christ was a mere man. But they consider him as the great instrument in the hands of God of reversing all the effects of the fall; as the object of all the prophecies from Moses to his own time; as the great bond of union to virtuous and good men, who, as Christians, make one body in a peculiar sense; as introduced into the world without a human father; as having communications with God, and speaking and acting from God in such a manner as no other man ever did, and, therefore, having the form of God, and being the Son of God in a manner peculiar to himself; as the mean of spreading divine and saving knowledge to all the world of mankind; as, under God, the head of all things to his church; and as the Lord of life, having power and authority from God to raise the dead, and judge the world at the last day. They suppose that the great object of the whole scheme of revelation was to teach men how to live here so as to be happy hereafter; and that the particular doctrines there taught, as having a connexion with this great object, are those of the unity of God, his universal presence and inspection, his placability to repenting sinners, and the certainty of a life of retribution after death.

Thus this denomination argue against the divinity and pre-existence of Christ:—The scriptures contain the clearest and most express declarations that there is but one true God, and forbid the worship of any other. Exod. xx. 3. Deut. vi. 4. Mark xii. 29. 1 Cor. viii. 6. Ephes. iv. 5. In the prophetic accounts which preceded the birth of Christ, he is spoken of as a man highly favored of God, and gifted with extraordinary powers from him, and nothing more. He was foretold, Gen. xxii. 8. to be of the seed of Abraham. Deut. xviii: A prophet like unto Moses. Psal. cxxxvii. 11: Of the family of David, &c. As a man, as a prophet, though of the highest order, the Jews constantly and uniformly looked for their Mes-


† Dr. Priestley, Evanson, Belsham, and others give up the miraculous conception, and with it the introductory chapters of Matthew and Luke. See Humanitarians
siah. Christ never claimed any honour or respect on his own account, but such as belonged only to a prophet, an extraordinary messenger of God. He in the most decisive terms declares the Lord God to be one God, and the sole object of worship. He always prayed to him as his God and Father. He always spoke of himself as receiving his doctrine and power from him, and again and again disclaimed having any power of his own. John v. 19, 21, 30, &c. xiv. 10. He directed men to worship the Father, without the least intimation that himself or any other person whomsoever was the object of worship. Luke x. 1 2. Matt. iv. 10. John xvi. 23.

Christ cannot be that God to whom prayer is to be offered, because he is the high priest of that God, to make intercession for us. Acts vii. 25. The apostles speak the same language, representing the Father as the only true God, and Christ as a man, the servant of God, who raised him from the dead, and gave him all the power of which he is possessed, as a reward for his obedience. Acts ii. 22. The apostles directed men to pray to God the Father only. Acts iv. 24. Rom. xvi. 27, &c.

This denominatian maintain

that repentance and a good life are of themselves sufficient to recommend us to the divine favour; and that nothing is necessary to make us in all situations the objects of his favour, but such moral conduct as he has made us capable of. That Christ did nothing by his death, or in any other way, to render God merciful to sinners; but that God is of his own accord disposed to forgive men their sins, without any other condition than the sinner’s repentance. Isaiah lv. 7. Ezek. xxi. 27. Above all, the beautiful and affecting parable of the prodigal son, (Luke xv.) is thought most decisive, that repentance is all our heavenly Father requires, to restore us to his favour.

The Unitarians of all ages have adopted the sentiments of Pelagius, with respect to human nature.*

The name of Unitarians, we have said, is also claimed by all those Christians who believe there is but one God, and that this one God is the Father only, and not a Trinity consisting of Father, Son, and Holy Ghost. They may or may not believe in Christ’s pre-existence. The term is thus defined by the celebrated Dr. Price, and applied by him to what he calls a middle scheme between Atha-

nasiannism and Socinianism. His plan, and a few of the arguments he brings to support it, may therefore be inserted under this appellation. It teaches, that Christ descended to this earth from a state of pre-existent dignity; that he was in the beginning with God, and that by him God made the world; and that by a humiliation of himself, which has no parallel, and by which he has exhibited an example of benevolence that passes knowledge, he took on him flesh and blood, and passed through human life, enduring all its sorrows, in order to bless and save a sinful race. By delivering himself up to death, he acquired the power of delivering us from death. Offering himself a sacrifice the cross, he vindicated the honour of those laws which sinners had broken, and rendered the exercise of favour to them consistent with the holiness and wisdom of God's government; and by his resurrection from the dead, he proved the efficacy and acceptableness of his sacrifice. Christ not only declared, but obtained the availableness of repentance to pardon; and became by his interposition, not only the conveyer, but the author and means of our future immortality. This was a service so great, that no mere agent could be equal to it, and in consequence of it offers of full favour are made to all. No human being will be excluded from salvation, except through his own fault; and every truly virtuous man from the beginning to the end of time, let his country or religion be what it will, is made sure of being raised from death, and of being made happy for ever. In all this, the supreme Deity is to be considered as the first cause; and Christ as his gift to fallen man, and as acting under that eternal and self-existent Being, compared with whom no other being is either great or good; and of whom, and through whom, and to whom are all things.

Our learned author argues in this manner to prove the pre-existence of Christ. The history of our Saviour, as given in the new testament, and the events of his life and ministry, answer best to the opinion of the superiority of his nature. Of this kind are his introduction into the world by a miraculous conception; the announcement from heaven at his baptism and transfiguration, proclaiming him the Son of God; and ordering all to hear him; his giving himself out as come from God to shed his blood for the remission of sins; his perfect innocence, and sinless example; the wisdom by which he spake as never man spake; his knowledge of the hearts of men; his intimation that he was greater than Abraham, Moses, David, or even angels; those miraculous powers by which, with a command over nature like that which first produced it, he ordered tempests to cease, and gave
eyes to the blind, limbs to the
maimed, reason to the frantic,
health to the sick, and life to
the dead; his surrender of him-
self to the enemies who took
away his life, after demonstrat-
ing that it was his own consent,
which gave them power over
him; the signs which accom-
panied his sufferings and death;
his resurrection from the dead,
and triumphant ascension into
heaven.

There are in the new testa-
ment express and direct de-
clarations of the pre-existent
dignity of Christ. John i. 1.
compared with the 14th verse:
John iii. 13: vi. 61. vui. 58:
John xvi. 5. 2 Cor. viii. 9
Phil. ii 5, and following verses.
There remain to be quoted the
texts which mention the crea-
tion of the world by Jesus
Christ. In Heb. i. 2, we read
that God hath in these last
times spoken to us by his Son, whom
he hath appointed the heir of all
things; by whom also he made
the worlds. John i. 3—10. Col.
i. 16.

The doctrine of God's form-
ing the world by the agency of
the Messiah gives a credibility
to the doctrine of his interposi-
tion to save it, and his future
agency in new-creating it; be-
cause it leads us to conceive of
him as standing in a particular
relation to it, and having an
interest in it.

The doctrine of Christ's sim-
pie humanity, when viewed in
connexion with the scripture
account of his exaltation, im-
plicates an inconsistency and im-
probability which falls little
short of an impossibility. The
scriptures tell us that Christ,
after his resurrection, became
Lord of the dead and living;
that he had all power given him
in heaven and earth; that an-
gels were made subject to him;
that he is hereafter to raise the
dead and judge the world, and
finish the scheme of the divine
moral government with respect
to the earth, by conferring etern-
al happiness on all the virtu-
ous, and punishing the wicked
with everlasting destruction.
Can it be believed that a mere
man could be advanced at once
so high as to be above angels,
and to be qualified to rule and
judge the world? Do not all
things rise gradually, one ac-
quision laying the foundation
of another, and perhaps for
higher acquisitions? The pow-
er, in particular, which
scriptures teach us Christ
possesses, of raising to life all who
have died, and all who will
die, is equivalent to the power
of creating a world. How in-
consistent is it to allow that he
is to restore and new-create
this world, and yet to deny he
might have been God's agent
in originally forming it!

This plan coincides with the
foregoing Unitarian system, in
rejecting the Trinity of the
Godhead: the real divinity of
Christ; his being a proper ob-
ject of prayer; the imputation
of Adam's sin to his posterity;
and such a total corruption of
our nature by original sin, as
deprives us of free-will, and
subjects us before we have
committed actual sin to the
displeasure of God and future
punishment; and also in re-
jecting absolute predestination,
partial redemption, invinci-
tle grace, and justification by faith alone. It differs from the foregoing in two respects:—

(1.) In asserting Christ to have been more than any human being,—

(2.) In asserting that he took upon him human nature for a higher purpose than merely revealing to mankind the will of God, and instructing them in their duty, and in the doctrines of religion.

The celebrated Dr. Priestley calls those *Philosophical Unitarians*, who, in the early ages of Christianity, explained the doctrines concerning Christ according to the principles of the philosophy of those times. As the sun was supposed to emit rays and draw them into himself again, so the divine Being, of whom they imagined the sun to be an image, was supposed to emit a kind of efflux, or divine ray, to which they sometimes gave the name of *logos*, which might be attached to any particular substance or person, and then be drawn into the divine Being again. They supposed that the union between this divine *logos* and the man Christ Jesus was only temporary: for they held that this divine efflux, which, like a beam of light from the sun, went out of God, and was attached to the person of Christ, to enable him to work miracles while he was on earth, was drawn into God again when he ascended into heaven, and had no more occasion to exert a miraculous power. Some of them might go so far as to say, that since this ray was properly divine, and the divinity of the Father, Christ, who had this divine ray within him, might be called God, but not as a distinct person from the Father. They are, moreover, charged with saying, that the Father, being in Christ, suffered and died in him also; and from this they got the name of *Patrapastors*, which denomination has been also applied to the *Sabellians*, *Monarchians*, and others, which see.

UNITAS FRATREM, i.e., the Unity of the Brethren; or *Unitas Unitatis*, the United Brethren, is the denomination of a Society of Christians usually called *Monarians*, because they first arose as a distinct Church in Moravia; and sometimes *Hermitarians*, from one of their first settlements in Hornhut.

In their History, as given by Gratz then historian, they are distinguished into ancient and modern. The former refers to them before their settlement in Upper Lusatia in 1772; the latter after it.

In an address on their behalf to the English privy council in 1715, they are called, *The reformed episcopal churches*, first settled in Bohemia, and since forced by the persecutions of their enemies to retire into the greater Poland, and Polish Prussia. In an address also from themselves to the church of England, in the time of Charles II, they claim to have

* Price's Sermons, p. 183—192.
been "free for almost 700 years from the encroachments of the Romanish sect" and speak of Hus and Jerome of Prague, as their famous martyrs, by whose blood the church of Bohemia had been watered and enriched. By the Bohemian church, however, can only be meant the Christians who resided in that country; for Mr. Cranke places the beginning of the church of The United Brethren in the year 1457, and represents it as rising out of the scattered remains of the followers of Hus.

This people, in order to free themselves from the tyranny of Rome, had applied in 1450 for a re-union with the Greek church, of which they had been ancienly a part, and their request was cheerfully granted; but on the taking of Constantinople by the Turks, about two years after, which put an end to the Greek empire, this proposed junction came to nothing. After this they resolved to establish a community among themselves, and to edify one another from the word of God. But as this would expose them in their own country to persecution, they obtained permission to withdraw to a part of the king's domain, on the boundary between Silecia and Moravia, to settle there, and regulate their worship according to their own conscience and judgment.

In the year 1457, they assumed the above denomination of United Brethren, and bound themselves to a stricter church-discipline, resolving to suffer all things for conscience' sake; and instead of defending themselves, as some had done, by force of arms, to oppose nothing but prayer and reasonable remonstrances to the rage of their enemies.

From this period to the Reformation they were severely persecuted, but still preserved their unity. A conversion was also formed between them and the Waldenses, who had for many centuries borne witness to the truth. They had several conferences with Luther, Calvin, and other reformers, and some attempts were made for an union. They approved of the Augsburg confession; but not agreeing in discipline, they still continued a distinct body.

After various persecutions, distresses, and discouragements, during the 17th century, they became in a manner extinct: but about the year 1720, a remarkable awakening took place among the posterity of the brethren in Bohemia; and as no free toleration could be obtained for them in that country, they agreed to emigrate. Christian David, who had been very useful amongst them, applied on their behalf to Nicholas Lewis, Count Zinzendorf, who granted them permission to settle on his estates in Upper Lusatia. Thillier, in 1722, a company of them repaired, and formed the settlement of Herrn-Ant. Within the first four or five years they had well nigh been broken up by religious dissensions, occasioned (it is said) by parties from among the Lutherans and the Reformed coming to settle with them. At length, by the exertions of Count Zinzendorf, the unity
was renewed, and in 1727 rules agreed to, by which divisions might in future be avoided. The Count, who from the first was friendly, now became united to them, and, in 1735, was chosen to be their bishop, having been the preceding year received into clerical orders by the Theological Faculty of Erlangen.

With respect to their doctrinal sentiments, they, as before observed, avow the Augsburg confession, and, in 1784, they published an Exposition of Christian Doctrine in harmony with it. In a Summary of the doctrine of Jesus Christ, published in 1797 for the instruction of their youth, they say nothing on the Trinity, but merely quote passages of scripture which relate to it. Under the article of the Holy Spirit, however, they say, "He is very God with the Father and the Son." They appear to avoid the doctrine of unconditional election, and believe that "Jesus Christ died for all men, and hath purchased salvation for all." Yet they say, "We do not become holy by our own power; but it is a work of the Father, Son, and Holy Spirit." There is no doctrine on which they seem to dwell with such delight, as that of the Cross, or the love of Christ in laying down his life for sinners. This, they say, has been the preaching which the Lord hath most blessed to the conversion of the heathen.

Perhaps there is no denomination in whom a meek, quiet, and child-like spirit has been more cultivated. In some instances, however, it has been thought by some Christians to degenerate too much into puerility; and the manner in which they have formerly spoken and written on some subjects, has been far from consistent with the rules of propriety. This has been partly attributed to the weakness of their leaders, in yielding too much to the indiscretion of some of the brethren, whose prudence was by no means equal to their zeal. But the time of these indiscretions is over, and these errors by no means apply to the brethren in the present day.

The church of the United Brethren is episcopal; and the order of succession in their bishops is traced with great exactness in their history: yet they allow to them no elevation of rank, or pre-eminent authority; their church having from its first establishment been governed by Synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call conferences. The Synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole Unity. In the first sitting a president is chosen, and these elders lay down their office, but they do not withdraw from the assembly; for they, together with the bishops, lay elders, and those ministers who have the general care or inspection of several
congregations in one province, have seats allowed in the synod. The other members are one or more deities sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women approved by the congregations are also admitted as heavers, and are called upon to give their advice in what relates to the ministerial labour among their own sex; but they have no vote in the synod.

In questions of importance or of which the consequences cannot be foreseen, neither the majority of votes, nor the unanimous consent of all, present can decide; but recourse is had to the lot. For this practice the brethren allege the examples of the ancient Jews, and of the apostles (Acts 1:26) the insufficiency of the human understanding, amidst the heat and purgative intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the promise of the Lord Jesus, that he will approve himself the head and ruler of his church. The lot is never made use of, but after mature deliberation and fervent prayer, nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every Synod, the inward and outward state of the Unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine, or deviations in practice have crept in the synod endeavours to remove them, and by salutary regulations to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death, and every member of the synod gives a vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the lot, and they who are approved are consecrated accordingly.

Towards the close of every synod a kind of executive board is chosen, and called, "The Elders' Conference of the Unity," divided into committees or departments—(1.) The resources' department, which supervises all the concerns of the ministers into brother countries. (2.) The history department, which watches over the purity of doctrine, and the moral conduct of the different congregations. (3.) The servants' department, to which the economical concerns of the Unity are committed. (4.) The messrs' department, of which the business is to see that the constitution and discipline of the brethren be everywhere maintained. No Resolution, however, of any of these departments, has the smallest force, till it be laid before the assembly of the Elders' conference, and have the approbation of that body.

Besides this general conference of elders, there is a Conference of elders belonging to each Congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are
subject. This body, which is called, "The elders' conference of the Congregation," consists, — (1) Of the minister, as president, to whom the ordinary care of the congregation is committed — (2) The elders, whose office it is to superintend all outward concerns of the congregation. — (3) A married pair, who care particularly for the spiritual welfare of the married people. — (4) A single clergyman, to whose care the young men are more particularly committed. — And, (5) Those women who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes.

Bishops do not, in the opinion of the brethren, confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the unity. Presbyters amongst them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters, much in the same way as in the church of England; and Deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the ordinances. They have likewise sisters and elders, or lay-elders, in contradistinction from spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the United Brethren; over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the brethren by the governments under which they live.

They have Economics, or choir-houses, where they live together in communities: the single men, and single women, widows, and widowers apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in his or her own occupation, and contributes a stipulated sum for their maintenance. Their children are educated with peculiar care. In marriage they may only form a connexion with those of their own communion: the brother-who marries out of the congregation is immediately dismissed from church-fellowship. Sometimes, however, a sister is by express licence from the Elders' Conference permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. As all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found; and they usually refer their choice to the church rather than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a divine appointment. They do not consider a literary course of education as at all
necessary to the ministry, provided there be a thorough knowledge of the word of God, a solid, Christian experience, and a well-regulated zeal to serve God and their neighbours. They consider the church of Christ as not confined to any particular denomination: and themselves, though united in one body or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

Their public worship is very simple: their singing accompanied by an Organ; played very soft and solemn. On a Sunday morning they read a Liturgy of their own church, after which a sermon is preached, and an exhortation given to the children. In the afternoon they have private meetings, and public worship in the evening. Previous to the holy communion, which is administered once a month, and on Maunday Thursday, every person intending to communicate converses with one of the elders on the state of his soul. The celebration of the communion is preceded by a love-feast; and on Maunday Thursday by a solemn washing of each other's feet. After which the kiss of charity is bestowed: all which ceremonies they consider as obligatory, and 'authorised in all ages of the church;' quoting John xiii. 13. 14. Peter i. 7. Rom. xvi. 15. On Easter Sunday they attend the Church, or in some places, the burial ground where they read a particular liturgy, and call over the names of all their members who died in the preceding year. And every morning in Easter week they meet at seven o'clock to read the Harmony of the Gospel on the Crucifixion, &c.

But the most distinguishing feature of this denomination is their earnest and unremitting labour in attempting to convert the heathen. They seem to have considered themselves, within the last century, as a church of missionaries. And those other denominations have of late emulated their zeal; yet are they far behind them. We shall have occasion to notice their numerous missionary settlements in our Appendix.

UNIVERSALISTS. The sentiment which has acquired its professors this appellation was embraced by Origen in the third century, and in more modern times by the Chev. Ramsay, Mr. J. B. White, Dr. Chalmers, Dr. Hartley, and many others. The plan of Universal Salvation, as exhibited by a fast learned divine (Dr. Chalmers) of Boston in America, (who, in his Work entitled, "The Salvation of all Men," has made re-

veral additions to the sentiments of the above mentioned authors) is as follows:

That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end; that it gradually tends to this end, and will not fail of its accomplishment when fully completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled in this present state to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state. Others, who have proved mendable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind; and this will be the effect of future torment upon many, the consequence whereof will be their salvation, after being thus fitted for it. And there may be yet other states before the scheme of God shall be perfected, and mankind universally cured of their moral disorders; and in this way qualified for, and finally instated in eternal happiness. But however many states some individuals of the human race may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it; insomuch that the Son of God and Saviour of men will not deliver up his trust into the hands of the Father (who committed it to him) till he has finally fixed all men in heaven, when God shall be all in all. 1 Cor. xv. 28.

A few of the arguments made use of in defence of this system of universal salvation, are as follow:

1. Christ died not for a select number of men only, but for mankind universally: 1 Thess. v. 10; 1 Cor. xv. 3; Rom. v. 6—8; 1 Pet. iii. 18, John i. 29; in. 16. 17; 1 John ii. 2; Heb. n. 9, &c. If Christ died for all, it is far more reasonable to believe that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish.

2. It is the purpose of God, that mankind universally, in consequence of the death of his Son, shall certainly and finally be saved; Rom. v. 12, to the end. There Adam is considered as the source of damage to mankind universally; and Jesus Christ, on the other hand, as a like source of advantage to the same mankind; but with this observable difference, that the advantage on the side of Christ exceeds, overflows, abounds, beyond the damage on the side of Adam; and this to all mankind.—Rom. viii. 19—21. On the one hand, it is here affirmed of the creature, (i.e. mankind in general) that they are subjected to vanity; that is, the imperfections and infirmities of a vain, mortal life here on earth. On the other hand, it is positively affirmed of the crea-
ture, or mankind in general, that they were not subjected to this vanity finally, and for ever, but in consequence of hope; not only that they should be delivered from this unhappy subjection, but reinstated in immortal glory. See also Col. i. 19, 20. Ephes. i. 9, 10. v. 10. 1 Tim. iv. 4. &c.

3. As a mean, in order to men being made meet for salvation, God will, sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. John i. 29. Psalm xvi, 5, 6. compared with Heb. ii. 6—9. Phil. ii. 9—11. 1 John iii. 8. 1 Cor. xv. 24—29. The two periods, when the mediatorial kingdom was in the hands of Jesus Christ, and when God, as King, will be immediately all in all, are certainly distinct from each other; and the reign of Christ in his mediatorial kingdom may be divided into two general periods. The one takes in this present state of existence, in which Christ reigns as the head of God's kingdom of grace. The other period of Christ's reign is that which intervenes between the general resurrection and judgment, and the time when God shall be all in all. This state may contain a

... of so long continuance as to answer to the scriptural phrase for ever and ever; or, as it might more properly be rendered, for ages.

4. That scripture concerning the sin which is the offense of one,

a Dr. Chalmers's Salvation of All Men, p. 10—25.
came upon all men unto con-
demnation. Rom. v. 8. iii. 25.
It is evident hence, that in
Adam's offence all have offend-
ed; which supposes such a
union between Adam and his
offspring, that his sin was their
sin, and his ruin their ruin: and
if this be granted, why should
it be thought a thing incredible,
that the like union subsisting
between Jesus and his seed
should render his condition
theirs! Especially as the apostle
has stated the matter thus
Rom. v. 19.

To prove that the atonement
was satisfactory for the whole
human race, they allege, that it
is said, 'Christ died for all,'
that 'he is the propitiation for
our sins, and not for ours only,
but for the sins of the whole
world.'

This denomination admit of
no punishment for sin but what
Christ suffered, but speak of a
punishment which is consequ-
ent upon sin, as darkness,
distress, and misery, which they
assert are over attendant upon
transgression. But, as to know
the true God and Jesus Christ is
life eternal, and as all shall
know him from the least to the
greatest; that knowledge, or be-
lief, will consequently dispel or
save from all the darkness,
distress, and fear, which is at-
tendant upon guilt and unbe-
 lief, and being perfectly holy,
we shall consequently be per-
fectly and eternally happy.*

As the reader has been pre-
sented with a brief account of
the arguments in favour of uni-
versal salvation, it is proper to
give a sketch of the evidence
brought on the opposite side of
the question.

A few of the arguments al-
leged to support the eternity
of future punishment are as
follow. The sacred scriptures
expressly declare that the pu-
ishment of the finally impe-
nutent shall be eternal. Matt.
xxv. 41—46. Mark
x. 43. Rev. xiv. 11. See also
2 Thess. i. 9. 2 Pet. ii. 17.
Jude 13. Rev. xix. 3. xx. 10.
The texts concerning the sin
against the holy Ghost, in par-
ticular, are a clear proof of end-
less punishment: 'It shall not
be forgiven him, neither in this
world, nor in the world to come.'
Matt. xii. 31, 32. See also
Mark ii. 29. Luke xi. 10. So
long as the gospel rejects every
idea of the salvation of men
without forgiveness, so long
will those texts confute the sa-
vation of all men.* The apo-

† Dr. Edwards asserts, that the hypothesis of the Universalist
precludes all possibility of the forgiveness of the damned, even on
the supposition of their being finally admitted to heavenly happiness.
Forgiveness implies that the sinner forgiven is not punished in his own
person according to law and justice. On the scheme of the Univer-
salists, all the damned are in their own persons punished according to
law and justice, in that they suffer that punishment which is neces-
sary to lead them to repentance. The new testament every where
represents that all who are saved are saved in a way of forgiveness.

Dr. Jon. Edwards (son of the President) in his answer to Dr.
Brady of Boston. Newhaven. 1790.
... It is evident the reason why we are not to pray for those who sin unto death is because their salvation is impossible. It is said in Heb. vi. 4-6, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and are numbered among the bras and lepers, to renew them to repentance; now since it is impossible to renew them to repentance, it is impossible that they can be saved, or have importancechap. x. 26, 27.—The woe denounced by Christ on Judas also seems to afford a demonstrative proof of endless punishment: 'Woe to that man by whom the Son of Man is betrayed; good were it for that man if he had never been born!' Matt. xxvi. 24. Mark xiv. 11. But while Judas were finally to enjoy endless happiness, he would be an infinite gainer by his existence, for the duration of his previous misery be what it might. It was therefore, on the supposition of his final salvation, not only good, but infinitely good, that he had been born, which is a direct contradiction to the declaration of our Saviour.

All the texts which declare that those who are impenitent shall perish, be cast away, rejected, &c. disprove universal salvation; 'as, 1 Cor. v. 15. 2 Pet. ii. 3, &c. With what truth or propriety can those be said to perish, be cast away, be rejected, destroyed, and lost, who shall finally be saved? So it is said in Heb. vi. 8, 'That where bloodshed and lust is rejected, and as such unto cursing, whose end is to be burned.' How is it the end of any man to be burned, if all shall finally be saved? The figurative descriptions of the punishments of the wicked are strong, emphatical, and decisive of it, as hopeless of restitution, and of endless duration. It is not forth by devouring fire, by eternal fire, everlasting burnings; and, if possible, more strongly, by the worm that shall not, and the fire that is not quenched: this must mean a punishment which hath not, and never shall have an end. The scripture represents, that at the end of the world all things are brought to an end. 1 Pet. v. 7. Then shall there be a fixed, unalterable state; and after that there can be no passing from hell to heaven.—Rey. xxi. 10-12. The last words determine this text to refer to the general judgment; for a period of ages after the general judgment cannot be said to come quickly, and to be at hand. The representation in the parables of our Lord is, that after the general judgment the tares and chaff shall no more be mixed with the wheat, nor the good with the bad. Besides, the judgment is said...
to be eternal, (as most doubtless with respect to its endless and unchangeable consequences. But if the judgment be eternal with respect to its consequences, the punishment of the damned will be without end. The peculiar epithets and emphasis put upon the future judgment indicate it final. It is frequently styled the last day; and the great works appropriated to it are, the universal resurrection, and the general judgment and decision of the states of the whole moral world.—That the wicked will never be released from punishment, and pass from hell into the abodes of the blessed, is expressly asserted by our Saviour, Luke xvi. 26. All the texts which speak of the divine vengeance, fury, wrath, indignation, fiery indignation, &c. hold forth some other punishment than that which is merely disciplinary. See Deut. xxxii. 11. Rom. iii. 5. 6. xvi. 9. 2 Thess. i. 8. &c. Beside the arguments drawn directly from texts of scripture, there is one from the general nature of the gospel. Those who die impenitent deserve an endless punishment: for if endless punishment be not the penalty threatened in the law, no account can be given of the penalty of the law. It cannot be the temporary punishment actually suffered by the damned, because then they would be finally saved without forgiveness. It cannot be a temporary punishment of less duration than that which is suffered by the damned, because on that supposition they are punished more than they deserve. It cannot be a temporary punishment of longer duration than that which the scriptures abundantly declare the damned shall suffer, because no such punishment is threatened in the law or in any part of scripture: it must therefore be an endless punishment. The doctrine of the perpetuity of future punishment is also confirmed by the constitution of nature, which connects sin and unserv, and will finally make the wicked necessarily miserable as long as they have existence; unless this constitution be annihilated, or superseded by the grace of God, which he assures us never shall be the case.

A new scheme of universal salvation has been advanced by the late Dr. Jos. Huntington, of America, in a posthumous work, entitled, "Calvinism Improved, or, The Gospel Illustrated in a System of Real Grace, issuing in the Salvation of All Men." The author of this performance supposes the Atonement to be "a direct, true, and proper setting all our guilt to the account of Christ, as our federal head and spon-

* Dr. Edwards, and the other advocates for the eternality of future punishment, assert that the greek words αἰώνιος and αἰώνιον strictly imply an endless duration. On the other hand, Dr. Chalmers has taken great pains to show that they mean a limited duration.

sor: and alike placing his ob-

service to death to our account.”

“The Son of Man (says he) is
God’s only object, as an elect
head, in regard to our eternal
salvation, and all human na-
ture is one entire, elect object,
in union with Christ, as a body
with a head.” Agreeably to
this idea, Dr. Huntington main-
tains that our sins are trans-
ferred to Christ, and his right-
eousness to us, that he was a
\textit{true and proper substitute for
all mankind} and has procured
unconditional, eternal salva-
tion for every individual; that the
gospel is all more good news,
and birth to the Gentiles in it; that law and gospel are
dramatically opposite; that these two dispensations of God
oppose each other from begin-
ning to end. “The moral law
(says he) every where speaks
to man in his own personal cha-
acter, the gospel in that of the
Messiah. The law informs us
what man in justice deserves,
the gospel what the Son of God
deserves.” Accordingly the
doctor understands all the
threatenings in the word of God
as the pure voice of law and
justice. Thus he explains Matt.,
xxv. 40. “Mankind in this
passage are considered in two
characters; in their personal
and then the voice of
the righteous law is, \textit{This
shall go away into everlasting
punishment}, but \textit{[in Christ] the
righteous [by union of faith]
shall enter into life eternal.}
The wicked character shall re-
nmain an everlasting object of
shame, contempt, and condem-
nation, in the view of God and
the holy intelligences; the right-
eous character an eternal object
of approbation, worthy of his
eternal.”

This author declares, that
the whole tenor of divine reve-
lution ascertains the salvation
of all men. In support of this
assertion he adduces various
texts of scripture. But, as
many of his general arguments
in favour of universal salvation
have been exhibited in the
foregoing articles, our curious
readers are referred to his pos-
terior, publication expect-
ably, as this does not appear to
us to properly a new scheme as
a revival of Mr. Relly’s above
quoted.

An answer to Dr. Hunting-
ton’s \textit{Calvinism Improved} has
been published by Mr. Na-
than Strong, minister of Har-
tford in Connecticut. In this
work he endeavours to recon-
clude the doctrine of eternal
mercy with the infinite benevo-
lence of God. Mr. Strong ob-
serves, that those who believe
in eternal punishment, found
that belief in consistency with
the infinite benevolence of the
Godhead. They suppose that
benevolence is the sum of all
his gracious perfections; that
it is a comprehensive name for
his whole moral rectitude; that
there is no separation to be
made between primitive justice
and benevolence; that it is be-
nevolence which moves him to
punish both now and eternally;
and that if he did not punish he
would not be an infinitely be-
nevolent God. He states be-
nevolence to be—(1.) A love of the greatest quantity of happiness.—(2.) That it is consistent with the existence of misery.—(3.) That it has regard to the greatest quantity of happiness in society, and not to the happiness of every individual. "Benevolence thus defined (says he) is that goodness, or holiness, which directs the supreme God in creating, governing, and rewarding. The good of the whole, or the greatest happiness of intellectual beings, is the object of benevolence. We may be assured that the infinitely benevolent, all-wise, and all-powerful God, will eternally execute such a government as will produce the greatest possible portion of happiness in the universe.

In order to confute Dr. Huntington’s plan of universal salvation, Mr. Strong attempts to prove,—(1.) That the gospel contains threatenings of death, and unpunent sinners will be as much condemned by the gospel as by the law.—(2.) That there is in no sense a contradiction, or opposition, between the law and the gospel. "Neither the law nor the gospel give life or death independent of the moral temper and actions of men. The law itself hath the same power to give life as to give death. To the obedient and holy the law gives life. It gave life to Adam so long as he was a holy being, and it now gives life to all those beings who have not sinned. To the disobedient, by means of their sin, it gives death; and as all men have become disobedient, they are under a sentence of condemnation. (See Rom. v.) So it is with the gospel: there are conditions on which life is offered, 'repentance towards God, and faith in our Lord Jesus Christ;' and if there be not a compliance with these conditions, the gospel becomes a dispensation of death to sinners as much as the law is, yea, of a much more awful death than the law threatened."

Mr. Strong next attempts to prove that Dr. Huntington’s notions of the atonement of Christ are unscriptural and absurd. His own ideas on that subject are as follow:

"Christ, according to the will of the Father, and with his own choice, hath by obedience and sufferings made a display of certain moral truths, which the eternal misery of those who were forgiven was necessary for displaying; so that their misery is not now necessary for the good government of the universe. The reason that their eternal sufferings was fit under the law was to make this display, the necessity of which hath now ceased, if God will be pleased to sanctify and forgive through Christ; but if he be not pleased to sanctify them through Christ, the necessity doth not cease. The meritorious cause on which he forgives, is the atoning sufferings of His Son. The moving cause in his own mind to provide the propitiation, and pardon the sinner on account of it was his own goodness and the general good.

"The atoning sufferings of Christ were necessary on the
gospel scheme, for the same reason as the eternal misery of the sinner was under the law, viz. to make a display of God's moral character—of his righteousness, as King of the universe—of his sense of the turpitude of the sinner's principles and practice; and also the nature of benevolence in its high and infinite source, Godhead itself."

A late writer has suggested, that the Spirit of God may have "made choice of an ambiguous term amin, [usually rendered everlasting] with the wise view that men might live in fear of everlasting punishment, because it is possible it may be everlasting—though he thinks it also possible that its everlasting duration may be remitted." Thus much must be granted, that the sacred writers, in speaking of the evil of sin, and its disastrous consequences, use very strong and pointed language to deter man from it. But if it be wise and good in God to erect such a barrier against moral evil, what shall we say of those who labour so earnestly to remove it? O, my soul, if it be possible that sin may incur eternal punishment!—it is enough!

* Strong's Benevolence and Misery, p. 152–266. Winchester's Universal Salvation. See also Fuller's Letters to Vidler—Vidler's Letters to Fuller—and a Review of both in Spectator's Letters, by Mr. Jerrold. + Broughton's Dissertation on Futurity.

**WAHABIES,** a sect of religionists founded by Abdool Washib, which has of late years appeared in Arabia, exploding every species of idolatry, and enjoining the worship of one eternal Being. He considers Moses, and his ancestors in the east, as sublime teachers of wisdom, and as such worthy of respect and veneration: but he rejects all revelation, and denies the divine mission both of Moses and Mahomet. This Religion, like that of the impostor, is propagated by the sword.

Hajah, an aged Arabian Sheik, about 60 years ago, patronized this scheme, the basis of which is simple devotion; the adoration of the Deity; without churches or temples, in the open air; and, in short, the purest religion which prevailed in those countries before the birth of Mahomet, whose Koran they totally reject, and deny the necessity of public mosques, religious ceremonies, &c. In order to restore religion to its primitive simplicity, they go back as far as the time of Abraham, the patriarch, who is equally revered by Jews, Christians, and Mahometans.

This sect once gained pos
session of Mecca and Medina; and though they have been expelled therefrom by the latest accounts they are still in considerable force in Arabia Felix, and in the skirts of the desert, where they have troops posted at all the wells, and lay under contributions, all the Caravans passing to the above places. A company of 1200 who made some resistance, were lately massacred, and those who escaped the sword perished in the desert through thirst.

WALDENSES, or VAUDOIS. The antiquity of this denomination can be traced back 400 years before the time of Luther, and 20 before Peter Waldo. Many protestants suppose that Waldo derived his name from the Waldenses, whose doctrine he adopted, and who were known by the name of Waldenses, or Vaudois, before he or his immediate followers existed.

The learned Dr. Allix, in his history of the churches of Piedmont, gives this account: "That for 300 years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch that the bishop and the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called Vallenses, Wallenses, or

The People in the Valleys." From a confession of their faith of nearly the above date, we extract the following particulars.—(1.) That the scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the devil man entered into the world, and that we are sinners in and by Adam.—(2.) That Christ was promised to our fathers who received the law; that so knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.—(3.) That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might show us grace and mercy as being faithful.—(4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification.—(5.) That there is no mediator and advocate with God the Father, save Jesus Christ.—(6.) That after this life there are only two places, the one for the saved, and the other for the damned.—(7.) That the feast, the vigils of saints, the water which they call holy, as also to abstain from flesh on certain days,


* See Allix's History of the C. History of the Waldenses.
and the like, but especially the masses, are the inventions of
men, and ought to be rejected.
—(8.) That the sacraments are
signs of the holy thing, visible
forms of the invisible grace;
and that it is good for the faith-
ful to use these signs, or visible
forms; but that they are not
essential to salvation.—(9.) That
there are no other sacraments
but baptism and the Lord’s
supper.—(10.) That we ought
to honour the secular powers
by submission, ready obedience,
and paying of tribute.”

For bearing this noble testi-
mony against the Church of
Rome, these pious people were
for many centuries the subjects
of a most cruel persecution;
and in the 13th century the
pope instituted a Crusade ag-
ainst them, and they were
pursued with a turfy perfectly
diabolical. Their principles,
however, continued unsubdued,
and at the Reformation their
descendants were reckoned am-
ong the protestants, with
whom they were in doctrine so
congenial; but in the 17th cen-
tury the flames of persecution
were again re-kindled by the
cruelty of Louis XIV.

It affords much pleasure to
hear from a Clergyman of the
Church of England, who last year
visited the Vales of Piedmont,
that this people are by no means
extinct, but preserve a plea-
sing vestige of their ancient piet
and simplicity among all the
calamities of the late War, and
the revolutions it has introduced.

*WATERLANDIANS, a
party of Messenites, dis-
guished by their prudence and
moderation, who, in their Con-
fessions, adhered closely to the
language of the scriptures; ex-
pressed their peculiarities with
much caution and reserve, av-
owing the indiscreet and in-
temperate language and con-
duct of the early Anabaptists.

ELISH INDIANS, (or
Padouca) a colony supposed to
have emigrated from Wales in
the 12th century (300 years
before Columbus) under Prince
Mudo; and whose descend-
ants still reside on the borders
of the Missouri far to the West-
ward of the Mississippi. Several
accounts are to be found in
Welch and other histories, and
various Letters have appeared
at different times in the Gentle-
man’s and Monthly Magazines.
These accounts have been col-
lected with Additions and Re-
marks, in three Pamphlets, two
by the late Dr. L. Williams,
and one by the Rev. G. Burder,
referred to below. They were

* Perrin’s History of the Waldenses, p. 276. Athenian Oracle,
vol. i. p. 249.

† Jones’s Hist. of the Waldenses. Brief Memoir of the Waldenses,
by a Clergyman. 1815.


† Mr. W. Owen says their situation between 37 and 43 degrees
N. lat. and between 91 to 110° W. long. Gentleman’s Magazine,
1791, vol. i. p. 293.
much confirmed in conversations with Gen. Bowles, the Indian Chief, when in England; by Mr. Chesbrough, from the Creek Indians also, in his visit to Philadelphia; and by Mr. Heckewelder, a Moravian Gentleman at Bethlehem; an abstract of these and other Accounts was printed in the Weekly Register for Dec. 26, 1798, and I have since received some further confirmation in Letters from Philadelphia.

The Substance of all the accounts is, that there is a nation of Indians of so much lighter complexion as to indicate an European origin; that their language is Welsh, at least radically so, that they have sacred Books in that language (which have been seen by native Britons) though they have lost the art of Reading; and that there are vestiges of the European Arts among them, particularly remnants of earthen ware, &c. Several natives of Wales, and some descendants from that nation in America, have expressed a great desire to go in search of this very distant country, and to commence a Mission among them, which indeed was the express object of Mr. Bruder's Pamphlet, and should the peace with America be continued, it is hoped the object will not be forgotten.*

*WESLEYANS, the followers of Messrs. John and Charles Wesley. See Methodists.

*WICHFIELDITES, a term of reproach applied to those of the early Methodists who sided with Mr. Whitefield and the Calvinists. See Methodists.

WICKLiFFiTES, a denomination which sprang up in England in the fourteenth century. They derived their name from John Wycliff, doctor and professor of divinity in the University of Oxford, a man of an enterprising genius and extraordinary learning. He began with attacking the jurisdiction of the pope and the bishops, and declared that penance had no sort of merit in the sight of God, unless followed with a reformed life. He was a warm opposer of absolutism; for he alleged that it belonged to God alone to forgive sins, but instead of acting as God's ministers, the Romish clergy took upon them, he said, to forgive sins in their own name. He also taught that external confession was not necessary to salvation, exclaimed against indulgences, prayers to the saints, the celibacy of the clergy, the doctrine of transubstantiation, monastic vows, and other practices in the Romish church. He not only exhorted the laity to study the scriptures, but also translated them into English in order to render the perusal of them more universal.† The followers of Wickliff were also called Lollards.†

WILHELMINIANS, in the 17th century, the disciples of Wilhelmina, a Bohemian wo-


man who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person for the salvation of a great part of mankind. According to her doctrine, none were saved by the blood of Jesus, nor were the Jews, Samaritans, or worthy Christians, but emigrants, or the spirit which dwelt in her, and in consequence, all which happened to Christ during his abode upon earth was to be repeated in her person.”

Wilkinson, Jemiama, an American female of some notoriety in the last century. In 1776 she pretended to have a trance, in which she was taken to heaven, and received a prophetic commission. She made some converts in New York, and in Rhode Island; but chiefly in the Gennesee country. The Duke de Hochesteraut, in his travels through America in 1780, met with her in the state of New York, and describes her as a personable but untrustworthy woman.

WINCHESTERIANS, a name sometimes given to the admirers of Mr. Hannah Wincberster, who preached the doctrine of Universal Salvation, both here and in America. See Universalists.

Medcalf, vol. iv. p. 121. + Last Edition of this work, p. 464

YOGIES. (SANS. SAVI) Hindu Devotees, who practice a variety of self-mortifications, and mortify the body in order to merit heavenly felicity, and obtain the immortal nature of Brahma, the Supreme. In the Mahaburut a Yogey is thus defined: “The man who keepeth the outward accidents from entering the mind, and his eyes fixed in contemplation between his brows; who maketh his breath pass equally through his nostrils, . . . , keepeth his head, his neck, and his body steady without motion, his eyes fixed on the point of his nose, looking at nothing else arounds” &c. He is a yogey—and is, moreover, blessed. These Yogies, as practices of self-devotion, cut themselves down on spikes stuck in bags of straw, walk on fire, pierce themselves with pins, and bore their tongues; but the most common act of devotion is swinging by means of hooks drawn through their backs and sides, and fastened with ropes to trees, by which they will spin round very rapidly for half an hour or more. And some poor creatures in order to be sure of going to heaven (as they suppose) cast themselves under the wheels of the Chariot of Juggernaut, and are voluntarily crushed to death.

* Sketches relating to the Hindoos. Ward’s Account of the Religion and Manners of the same. Buchanan’s Researches.
ZEALOT, (or Sabatine Savi) a celebrated Jewish impostor, who appeared at Smyrna about 1666, and, pretending to be the Messiah, promised to deliver the Jews and re-establish them in their former glory. Multitudes of his nation were deceived by him, and many of his followers pretended to visions and prophetic extasies. At length, falling into the hands of the Grand Segnior, he turned Turk to save his life; and thus ended the delusion.

ZEALYANS, a name given to the Chaldeans, Persians, and other ancient Medes, who worshipped the Host of Heaven, and pretended to the Arts of Astrology and Necromancy. See Sabians.

ZACHHEUS, disciple of Jesus, a native of Palestine, who about the year 330 retired to a mountain near the city of Jerusalem, and there performed his devotions in secret, conceiving that prayer was only agreeable to God when performed secretly and in silence.

ZANZALARIANS. See Jacobites.

ZEALOTS, or Zelots, the followers of Judas of Galilee, who (like many others) committed all manner of excesses, under pretence of zeal for God and his Law.

ZINGLIANS, a branch of the ancient protestants, called from Ulric Zwinglio, a native of Switzerland, who received the doctor's cap at Basil in 1501. Possessing an uncommon share of penetration and acuteness of genius, he decried severely against indulgences, the mass, the exaltation of the clergy, and other doctrines of the Roman church. He suffered from Luther in supposing only a figurative present of the body and blood of Christ in the Eucharist, and highly considered it as a pious remembrance of Christ's death, and of the benefits it procured to mankind. He denied that either of the sacraments confer grace, and had some peculiar notions on the doctrines of original sin, grace, &c. He was also for removing out of the churches many things which Luther was disposed to treat with toleration and indulgence; such as images, altars, wax tapers, and other ceremonies.

The religious tenets of this denomination were, in most other points, similar to those of the Lutherans.

APPENDIX.

1. A brief Survey of the State of Religion, Population and religious Toleration throughout the World, with the progress of Bible and Missionary Societies, &c.

2. Summary and concluding Remarks on the preceding Work, and on the practical uses to which it is applicable.
Society

Instituted for the purpose of

Propagating the Gospel

Throughout the World

This Sketch

Is Most Respectfully Dedicated

With the Warmest Wishes for the Success

Of Their Labours,

By

The Editor.
Brief Sketch

of the

State of Religion Throughout the World

Notwithstanding the most important Articles comprised in the second and third parts of the former Editions of this Work were incorporated in the preceding Dictionary, the Editor judged it the following bird's-eye View of all the Religious and principal Religious Denominations now existing in the world, might at an up a few remaining particulars that have been passed over, and form an acceptable appendage to the Work: and in order to make it useful as well as entertaining, he has subjoined a variety of observations, not only on the population and ecclesiastical government of the various nations, but on the present state of Vital and Evangelical Religion, and the exertions making for the propagation of the Gospel throughout the World.

In so compressed a form it would be impossible to cite all the Authorities he has made use of, which are in general the most modern, as well as authentic he could procure, and on the state of Religion and the Heathen, he has particularly consulted the Transactions and Reports of Missionary and Bible Societies, and the most respectable Periodical Publications of a religious nature. It is but just to acknowledge, that for the first hint of these Tables he is indebted to a Tract of the great Dr. Carlyle of Serampore, (but then of England) entitled, "An Enquiry into the obligations of Christians to use means for the Conversion of the Heathen;" a Tract which laid the foundation of the Baptist Mission Society, and was one considerable mean of calling the attention of other denominations to the work. It deserves to be added that this excellent man, after pointing out the way to others, was himself one of the first to lead in the great work which he recommended.

* Principally Pinkerton's Geography, and Sundry Voyages and Travels, &c.
* A copious Extract was inserted in the Circular Letter of the Warwickshire Association of Independent Ministers in 1793, which appears to have been drawn up by the late Dr. E. Williams, who was also appointed to write a letter on the subject of Missions to the Editor of the Evangelical Magazine, which was inserted in that work for December 1794.
EUROPE.

ENGLAND AND WALES. Church of England, or Episcopalians, with a general toleration of all sects of Dissenters in Religious worship; but which however are restrained, by the Corporation and Test Acts, from certain offices of trust and honour.

It is difficult to estimate the number of Dissenters in this Country. The Arminian Methodists (including the new Connexion) amount to more than 150,000 in Society, besides several thousand others. The Calvinistic Methodists are probably equally numerous with the Arminian; and the Independents, Baptists, and Presbyterians, with a few other sects, may be reckoned equal to both classes of Methodists. The Roman Catholics are estimated at nearly 100,000, and the Friends are very numerous, so that the whole body of Dissenters must certainly exceed a Million, and make about one tenth of the Population. All who are not Dissenters are generally considered Members of the Establishment; but if we further deduct all who make no profession of Religion, and who attend to no forms of worship, the number of real Churchmen must be still considerably reduced. For a man who neither believes the articles, nor attends the worship of the establishment, has no more right to be called a churchman than a Mahometan or a Chinese.
EUROPE.

ENGLAND AND WALES. Among the circumstances favourable to vital Religion in this country may be reckoned the following: 1. The Institution of Bible Societies, and particularly that great engine of benevolence, "The British and Foreign Bible Society," which, in ten years, has been the means, in whole or in part, at home and abroad, of printing and distributing 1,448,850 Bibles and Testaments. With this parent Society are connected more than 100 Auxiliary and Branch Societies, in the British dominions only.

2. The general establishment of Free Schools for the Education of the poor, as 1. Sunday Schools for children employed in manufactories and manual labour. 2. Daily Schools either for Children of the Church of England, as Dr. Bell's, or for all denominations as those of the British and Foreign School Society, whose influence promises to be as extensive as that of the Bible Society. 3. Schools for Adults, whose education has been neglected till they came to years of maturity.

3. Village preaching, by which the gospel is spreading in all the obscure and distant parts of the Kingdom, where it had not usually been heard.

4. Societies for Foreign Missions, which now exist in almost every denomination of Christians, and extend to every quarter of the world.

5. Benevolent Institutions, adapted to meet, and to relieve almost every species of human misery, and these supported in times and circumstances which bear very hard upon the cases of persons by whom they are chiefly maintained.

In Wales, it may be added, the children of the poor have derived great advantage from Circulating Schools, which remain for a certain time to teach the Children of a particular district, and then remove to instruct another.

SCOTLAND: Participates in all that has been said of England; and has been particularly benefitted by the Institution of Sabbath Schools, which have been introduced in many parts of the Country with great success.
APPENDIX.

Countries. Religious Denominations, &c.

Prussia. Luthrians, Calvinists, and Catholics, with a

free Toleration to others, which may partly
be attributed to the Infidel principles of Fre-
den the great, and partly to the influence of
Protestant principle in the country.

Saxony to be divided which will contain only
millions of subjects to Prussia, included also
and have about 1,200,000 subjects under
the old government. The inhabitants are
chiefly Luthrians and Calvinists.

Poland Catholics, with toleration to Protestants un-
der certain disabilities. The Luthrians are
governed by a consistory, and the Calvin-
ists by a Principal and three Seniors. This state
about has again formed into a distinct go-

government, under the protection of Russia.
Transylvania in 1787 contained 28,700 Socs
mans usually called the Polish Brethren.

Austria. The established Religion of this great Los
Hungary, and part was the Catholic, but from the inter-
Bohemia. mixture of Protestant states, contains a con-
siderable number of Luthrians, Calvinists,
and other Protestants of all denominations.
And, by the new Constitution, there is to be a
perfect equality of rights and privileges among
the Roman Catholic, Lutheran, and Calvinistic
Churches. In Hungary it was calculated in
1787, that the Catholics and Protestants were
nearly equal; besides which this kingdom was
stated to contain 223,000 Jews, 50,000 Gyp-
sies, and a great number of Greek Chris-
tians.

Switzerland. Switzerland is divided into Cantons: those

of Berne, Zurich, &c. are Calvinists, &c.
Schweitz, &c. Catholic; some are composed
of both Religions, and the French introduced
a considerable portion of Infidelity. The
Vallies, or inhabitants of the Valleys of Pied-
mont, were formerly called Waldenses, of
which there are still some remains, but a
great part of the people were driven by a long
and cruel persecution within the pale of the
Roman Church, in which they still continue.
APPENDIX.

Present State of Religion, &c.

PREUSSIA. Berlin is famous for an excellent Seminary for the Education of Protestant Ministers, and several Missionaries to the heathen have been furnished from that quarter to different Societies in England. A Bible Society was formed at Berlin in 1806, to which the King himself was both a contributor and patron.

SAXONY. Little is known of the Religious State of Saxony, which has been wholly occupied with Political Events, but we should hope to find in the native country of Luther a considerable number of true Protestants.

POLAND. The plan of a Bible Society for this Country is just formed under the Auspices of the Emperor Alexander.

AUSTRIA. The establishment of Bible and Missionary Societies in various parts of Germany must greatly subserve the cause of Christianity. On its being represented to the British and Foreign Bible Society in London that there were upwards of a million of Protestants in Hungary, who were in great want of Bibles, and too poor to purchase them, 5000 was given for the formation of a Society in that country, for printing and circulating the Scriptures in the Hungarian and Salavarian dialects, which has been effected. Bible Societies have also been lately formed at Dresden and Hanover. The United Brethren have spread a sweet savour of Evangelical Religion throughout Bohemia, Moravia, and various other parts of of Germany, from whence also they have sent Missionaries to the remotest parts of the earth.

SWITZERLAND. The Canton of Basel has of late been remarkable for activity in promoting the circulation of the Scriptures, and the cause of Missions, so long as they had any means left them. The modern Waldensers, which are a simple and pious people, are divided into 13 Parishes with each a Minister, they had formerly 15 great schools, 90 smaller, and two Latin Schools. Both the Ministers and Schools subsisted in great measure by charitable assistance.
Countries

Religious Denominations, &c.

France

Catholics, with free toleration to Protestants, who are very numerous in the South of France, but with a great number of Huguenots throughout the Country. Jews, and all other denominations, are likewise tolerated.

Population

Spain and Portugal

Catholics without Toleration to any other Denomination. The late Cortes showed a disposition to enlighten the people, and tolerate Protestants, but Ferdinand VII. since his return, has re-established the order of Jesuits, and the Inquisition, and liberal men have been made the objects of persecution. The Catholic Clergy in Spain is estimated at 200,000, and in Portugal at 100,000. In Portugal the same Injuries and suppression prevails, but the assistance they have received from the English inclines them to somewhat more liberality, and English Protestants may live unmolested, though not beloved.

Italy, including

Rome is the Metropolis of the Catholic Church, and the Pope dom. No Toleration to Protestants can be expected here, though the Pope shews some partial advices to the English Nation, for which he has certainly abundant Reason; but he has complained of a protestant church being allowed at Venice. There are 9 or 10,000 Jews resident in Rome and its vicinity.

The inhabitants of Naples and Sicily (about 6 millions) are also Catholics, but being under the government of Murat (formerly one of Buonaparte's generals) a degree of Toleration prevails, especially at Naples, which is favourable to the introduction of the gospel. In 1793 there were counted in Naples above 45,525 priests, 21,694 monks, 20,593 nuns; but the next year a decree passed to dissolve 460 convents, which must have greatly lessened them.
from Holland, Switzerland, and even England, but the events of the late War have reduced them to much wretchedness and misery.

ITALY. In the South of France the Gospel is heard with eagerness, and Evangelical Ministers from other countries are received with open arms, the fullest liberty of conscience is allowed, and there is an University for the education of the Protestant clergy. Mr. Martin, a young minister from Bordeaux, is now in England for the express purpose of learning the new system of Education, with a view to introduce it into his native country.

STON. The introduction of an English Army into these countries had a tendency to weaken the prejudices of the people against Protestants as heretics, tho' there is little to recommend true religion in the general morals of Soldiers. Some of the late Cortes were also favourable to a reformation of religion, and of the priests, which has been lately given as the true reason of their being so obnoxious to the present Government, which is constantly under the influence of the Church.

ITALY. A Protestant congregation has been lately formed at Naples, the government has granted them one of the unoccupied Churches for their worship, and there seems a great disposition to listen to evangelical preaching. It is said also, that the Pope has complained of the Protestant worship being tolerated at Venice.
<table>
<thead>
<tr>
<th>Countries</th>
<th>Religious Denominations, &amp;c.</th>
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</table>
| TURKEY in | The Empire is Mahometan, and Toleration is purchased by the payment of a capita-
|           | the Isles of the fion Tax. Of Christians, those of the Greek Archipelago. Church are far the most numerous, and are in some parts (as in Moldavia and Wallachia) admitted to places of trust and honour. The Greeks, in general, are subject to the Patriarch of Constantinople in ecclesiastical matters, but there are some Armenians, Copts, Nestorians, &c. The Jews are very numerous, and subject to a chief of their own Nation. |
| RUSSIA in | The Greek Church is the establishment in this Country, with a free Toleration to Raskol-
| Europe    |   niks, or Dissenters, as well as to Catholics, Protestants, and Jews. The Church is governed, not by the patriarch of Constantinople, as formerly; but by a grand national council of Ecclesiastics, in which the Emperor has a layman of high rank as his representative. The Church service is performed in the old Slavonian language. |
| ASIA      | The Greek Church is the Established Religion in all the civilized provinces; but with a general toleration throughout this vast empire. A great part of the Inhabitants of the Desart are Pagan Tartars of the Samman Religion. Some attach great importance to the form of their whiskers; and the Altancans are so fond of military show, that they dress up their Idol Deity in the Uniform of an officer of dragoons. The Kamschatans have been converted to the Greek Religion by a ten years exemption from all taxes. |
APPENDIX.

Present State of Religion, &c.

TURKEY. It is hoped among the Greek, as well as Protestant Christians, thinly scattered over this empire, may be found the seed of a future Christian Church, whenever it may please God to open a door for the Gospel to enter this country.

RUSSIA. The Emperor’s patronage of Bible Societies in Petersburgh, Moscow, &c. cannot but have a favorable aspect to the cause of true Religion. Mr. Pinkerton, who has visited this country, gives a pleasing account of the orthodoxy of the Greek Church, as to the main points of the Christian Religion, and mentions several denominations of Russkohni (or Dissenters) who discover much of the life and power of Religion.

ASIA.

RUSSIA in Asia. The United Brethren have long had a Missionary establishment at Sarepta, and the Russian Government encouraged protestant settlements on the banks of the Wolga. Some years since the Edinburgh Missionary Society also attempted a Mission at Karass near Astrachan: but all were broken up (at least for the present) by the calamitous effects of the late war. The missionaries of both settlements have, however, in the mean time been usefully and honorably employed in translating the New Testament, the one (whose work is already in circulation,) into the Turkish language, and the other into that of the Kalmuck Tartars, many of whom have embraced Christianity in the Greek Church. A Mission is also in contemplation to the Mongul, and Manjur Tartars, who reside in that part of Siberia which borders on the Chinese Empire.

Bible Societies have been formed, not only at Petersburgh and Moscow under royal patronage, but in the provinces of Esthonia and Livonia, for the express purpose of printing the New Testament and religious tracts in those dialects.
<table>
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<tr>
<th>Country</th>
<th>Religious Denominations, &amp;c.</th>
<th>Population in Millions</th>
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<tbody>
<tr>
<td>Turkey</td>
<td>Mahometans occupy Palestine, or the holy land, Syria, Mesopotamia, and other countries, the scene of Scripture history; but there are also many Jews and Christians, of various denominations, who are indulged, by paying for it, with living under the ecclesiastical government of their respective patriarchs, whether of Jerusalem or Antioch, Alexandria or Constantinople. The same may be said of the Nestorians, Armenians, and other reputed Sectaries.</td>
<td>10</td>
</tr>
<tr>
<td>Arabia</td>
<td>Mahometans, Sabians, and Wahabees.</td>
<td>8</td>
</tr>
<tr>
<td>Persia</td>
<td>Mahometans of the Sect of Ali (who differ from the Turks as to the true successor of Mahomet,) also Suhis and Gauns, or Guebres, the disciples of Zoroaster.</td>
<td>10</td>
</tr>
<tr>
<td>Tartary</td>
<td>Mahometans, Pagans, and worshippers of the Grand Lama. [See Shamans.]</td>
<td>6</td>
</tr>
<tr>
<td>China</td>
<td>Pagans of various sects, but chiefly worshippers of Foe. There are some Catholics, Greeks, and Jews among them, rather by connivance than legal toleration. The Russians have a church at Pekin, and the Jews a Synagogue at Kai-song-fou. The Catholics notwithstanding the persecution they have met with, boast of 60,000 converts still in Pekin.</td>
<td>250</td>
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<tr>
<td>Japan</td>
<td>Pagans, particularly Sintoos, Budgoes, and a kind of moral Philosophers. (See Japanese.) The celebrated Francis Xavier, and other Jesuits, commenced a mission here in 1649, and were followed by the Franciscans. Their success at first was rapid and extraordinary; but their imprudence (as is asserted) brought on a persecution which lasted 40 years, and ended in their utter extermination.</td>
<td>25</td>
</tr>
<tr>
<td>Tibet</td>
<td>The Worship of the Grand Lama is the established religion (See Thibetans) mixed with various shades of Paganism.</td>
<td>2</td>
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</table>
TURKEY.  No Mission has yet been attempted to these Countries, but the way is preparing by printing the Scriptures in almost all the various languages of the East.  A Mission was attempted by the late Mr. Bloomfield at the Isle of Mutti, with a view to introduce the Gospel into the Greek Isles, and eventually into Turkey, but the residence which raged there, and the death of that Missionary have hitherto retarded the object.  It is not however, forgotten by Naudi, has been attempting to excite attention to it among the Christians residing on the borders of the Mediterranean, and mentions it as a promising circumstance that there have been of late many conversions of Jews residing in these parts.  A late decree in Persia has permitted the public reading of the Scriptures.

CHINA.  The Jesuits undertook a mission to this Country in the 16th century on the plan of blending the Catholic Religion with that of Confucius, this however was disapproved by Pope Innocent V, and he enjoined a renunciation of all Idolatry.  In 1788 it was reported that the Catholics had, in the course of 30 years, made 27,000 converts in the province of Szechuan and 30,000 in Nanking, but a storm of persecution gathered soon after this, and the name of Christianity became peculiarly odious in China.  A Chinese Edict has lately been issued against the introduction of Missionaries and their books into this country, yet Mr. Morrison has been long employed at Canton and Macao, in translating the Scriptures and instructing the natives, and has lately been joined by Mr. Milne, and though they may not penetrate directly into the interior of China, there is no doubt but they will send in the Scriptures by means of the natives, whose curiosity seems much excited.

2 e 8
India beyond the Ganges. The Burman and Siamese Hindus are disciples, not of Brahma, but of Boedu, but including the Portuguese settlements exist in different parts of this extensive country. The Dutch and Portuguese settlements exist in different parts of this extensive country. The Burman Emperors and French possess the Siam, &c. The Catholics boast of 300,000 converts in Tonquin and 160,000 in Cochinchina.

Hindoostan. The native Inhabitants are Hindus (followers of Brahma), Mahometans and Persians; among whom, about 14 millions are reckoned to be native subjects. The Afghans are supposed to be the descendents of the ten tribes of the Jews carried into captivity, to whom a mission is projected from this country. Under the Article 'Syrian Christians' in the Dictionary, it is mentioned that there is a considerable body of professing Christians in the interior of the Country. I would add, from the report of Dr. Kerr, the Christians of St. Thomas are stated at 70 or 80,000; the Syrian Catholics at 90,000, and the Roman Catholics (strictly so) at 35,000. For the use of the Syrian Christians, a Malayan version of the New Testament has been lately printed at Bombay.

For the Religion of the natives see Hindus and Yagyeus.

Asian Isles. Pagans and Mahometans, with an intermixture of European settlers, of various names, Borneo, Java, &c. Dutch Settlement, were in 1796 more than 45,000, among whom were nearly 16,000 Protestants, and about 25 Christian Chapels. The native religion of Ceylon is the same as...
APPENDIX.

Present State of Religion, &c.

INDIA. The Baptist Society had a Mission in Rangoon, the capital of the Burman Empire, but this is suspended for the present, and the town has lately been, in great part, destroyed by fire.

HINDOOSTAN. Almost all the existing Missionary Societies have made attempts to convert the Hindoos. The Society for promoting Christian Knowledge has Missionaries at Trumpanpally, Tanjore, Madras, and Cuddalore. The Dutch while they had possessions in the East Indies, were active in this good work. The British have been particularly successful, besides the settlement at Serampore they have Missionaries at Cuttack, Guntur, Dingleyport, Saldormih, &c in Bengal and other parts of India. Calcutta itself is not the seat of Inebrity as formerly, but contains many hundred venomous Christians in all their rags of Society.

The Missionary Society of London has Missionaries in Vyzapetam, Muth & Gour in Belbu, Chinsirn, Odiberry, &c. The Society for Missions to Musca and the East have also 2 or 3 Missionaries, with Native Readers and Catechists, and there are perhaps among all the Societies, nearly 100 persons engaged in the instruction of 100 millions of Inhabitants.

The United Peculier had a Mission in the neighborhood of Tranquebar, and attempted one in the Nicobar Islands, but both have failed.

An Auxiliary Bible Society has been formed at Calcutta to co-operate with the Society in London, and with the Baptist Missionaries in translating and printing the Scriptures in every considerable language of the East, and great progress has been already made in this important work.

ASIAN ISLPS. The Missionary Society has 3 Missionaries at Batavia, the capital of the Isle of Java, under projection of the British government, one of whom is invited to Ambavina, the chief of the Molucca Isles. Here many Chinese reside, and other trade, by whom it is expected Christianity may be carried into the heart of China. The same Society
that of the Brunus; besides which, it is said to contain 100,000 Protestants, a great number of Papists, and in the whole about a million and an half of inhabitants.

AUSTRALASIA.

Under this term are comprehended the vast and innumerable Islands of the South Sea.

Geographers are not yet agreed whether to call this a continent or an Island, or several adjacent Islands, the whole length being 1960 miles, and its breadth 1080, which is nearly two thirds the size of Europe, besides the surrounding Islands. The original inhabitants are savages of 2 or 3 races, and in the lowest state of barbarism. In 1770, Capt. Cook took possession of the eastern Coast in the name of his Britannic Majesty, and called it New South Wales, and here a Colony has been settled, at Sydney Cove, chiefly formed of Convicts from Great Britain. Dr. Carey estimated the population at twelve millions, but I can find no authority to justify such a calculation; the coast is thinly peopled, and great part of the interior perhaps uninhabited. Van-Dieeman's land, formerly supposed a part of New Holland, is found to be a separate Island. On mature consideration I cannot rate the whole population at more than

NEW ZEALAND. New Zealand is the most considerable Island in this neighbourhood, being about 600 miles in length and 160 broad. The Britain and Ireland, &c. in population, but the whole probably not exceeding

POLYNESIA. After all that Navigators have said, I dare not reckon the inhabitants of these Islands at more than the preceding. Pinkerton remarks that Navigators have overrated them at least ten to one.
Present State of Religion, &c.

has 2 or 3 Missionaries in Ceylon, and the Baptists one. The Methodists have also very recently commenced a Mission in this Island, and all have been favorably received. A Bible Society was formed at Columbo in this Island, 1812.

AUSTRALASIA

NEW SOUTH. At Sydney Cove in 1809 the population amounted to between 8 and 9000, and has been gradually increasing. The gospel is preached by Mr. Marsden, Chaplain to the Colony and Schools, opened under his patronage. Several of the Missionaries sent to the South Seas have occasionally resided and preached here. Schools have been opened both for the Europeans and Natives, and one of them has met with very encouraging success in his attempts to teach the latter, who prove far more docile than was expected.

NEW ZEALAND. An Island (600 miles in length by 150) has been lately made a Missionary Station, by the Church Society for Missions to Africa and the East.

OTAHITI. This is the only one of these Islands on which a permanent Mission has been established, after the perseverance of more than 20 years. The king himself has made a profession of Christianity, the not a very honourable one, schools have been es-
<table>
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<tr>
<th>Countries</th>
<th>Religion and Population</th>
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<tr>
<td>Marquesas, Society Is.</td>
<td>This is proved to be correct with Capt. Cook: and it is not likely that either Fosse ter or La Perouse were more accurate. Otabante had been rated at 100,000, the Missionaries found it to contain little more than 16,000. On the other hand Mr. Pinkerton, who makes this remark, has been quite as much mistaken in under-rating the population of some other places, particularly the Cape. I take the population collectively at</td>
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**AFRICA.**

**States of Barbary.** *Muhometans,* with a considerable number of Jews; but few Christians, excepting what are in a state of slavery.

**N. Western Coast.** This district comprehends a great number of independent tribes or nations, as the M Windmunes, Mongarts, Foulahs, Jaloofs, Fehoops, Mandarinos, and many others as far inferior as the Great Desert. Most of these are Pagans, except the Foulahs, who are *Muhometans,* as are also the wandering inhabitants of the Desert. The Foulahs are a very powerful nation, and make war on their neighbours to procure slaves for the Europeans.

**Nigritia, or Negroland, and the coast of Guinea.** Rains far across the continent on the North side of the great chain of mountains, and furnishes, as well as Guinea, a considerable portion of Victims for the Slave Trade. Some of these parts are very populous, as they must be to furnish, as it is said they did, 100,000 slaves annually to the West Indies. The King of Benin, who possesses but a small part of this territory, is said to be able to raise an army of 100,000. Widah is also very populous, and Haussa has been said (false) to be more populous than London. The French have agreed, to give up the Slave Trade north of Cape Formosa.

* A Jew is not suffered to enter this Country, under pain of being burnt alive.
Present State of Religion, &c.

Established to instruct the natives, particularly their children. A Christian Church has been formed among the natives of Tahiti, and civilization may be expected to advance rapidly. Missionaries are solicited for some of the other Islands.

AFRICA.

Barbary. Christianity can be expected to make no progress in these states while the system of Piracy is tolerated and every Christian made a slave. But it is hoped the restoration of peace in Europe, will lead to the suppression of this system of cruelty and violence.

Western Coast. Towards the end of the last century a Company of Benevolent persons, in this country, formed a Settlement with a view to the civilization of Africa and the extermination of the Slave Trade, but the Settlement was destroyed by some French Ships, and afterwards given up to our government. Mr. Nylander is chaplain of the Colony; and in 1811 the Wesleyan Methodists sent out Missionaries thither.

The Church Society for Missions to Africa and the East have stations at Busha and Camofee (both on the Rio Pongos) where they have erected Churches and founded Schools.
S. Western Coast. This includes the Kingdoms of Loango, Congo, Angola; and the extensive country of the Jagoes, and many other tribes as far south as the Damaras. The Portugese sent Catholic missions to some of these Countries as early as the 15th century; and some converts have been made to their Christianity, but in general this part of Africa is involved in Paganism. See Negroes.

Damaras, Namaquas, and Colonnas. The Damaras are divided into 5 tribes; those who reside near the coast are very poor, and many becoming servants to the Namaquas; farther inland some become rich in cattle (the only riches of those countries) and upon the death of such, the horns and bones of the animals they have consumed are laid upon their graves as trophies. They are naturally mild, and treat their prisoners with humanity. The Namaquas are known to have 10 tribes, and the Colonnas 15. (Campbell)

Colony of the Cape. Colenists, and chiefly Dutchmen; the Settlement having been peopled from Holland, but general Toleration prevails under certain restrictions. The Population in 1810 was ascertained to exceed 81,000, of whom 50,000 were Hottentots or slaves.

Boheshmen. The Boheshmen, or Bushmen, are a wild nation of Country, and with no settled abode, who traverse the country to the extent of 8 or 9 degrees of Longitude, and plunder wherever they can find opportunity. The term Caffara, or the land of Infidels, was probably given to this country by the Arabs, and it is certain they are in the rudest state of Heathenism; but their country is far more populous than that of the Bushmen or the Colonnas. These Nations, with the inhabitants of the Cape, may form a population of
South West Coast. - In the 16th century some Portuguese Missionaries persuaded the King of Congo and his subjects to receive the Roman Catholic Religion, and they were followed by some others; but they soon revolted again to Paganism, and have not yet been visited by Protestant Missionaries.

DAMARA. The Missionary Society of London have two Settlements in the Namqua Country: Pella and Mr. Schouten's station on the Orange River, also one among the Corannas, called Orlam Kwal, and more recently Bethesda.

CAPE. The United Brethren have long had two flourishing Settlements in this Colony—one at Groote (formerly Bavian's) Kloof, the other at Genadendal (Genadenthal) or Grace Vale.

The Missionary Society of London have several settlements in these parts—viz. at Stellenbosch (between the Moravian Stations) and Tullbach or Rodesand, where Mr. Vos resides— at Zuurbrak near Zwel lendum— at Hooge Kraal in George Drosdy; and, toward the east end of the Colony, at Bethelsdorp near Algoa Bay, which was founded by Dr. Vanderkemp, but as this last has been found an inconvenient situation for a Mission, a new Settlement has been formed farther East (on a spot pointed out by the Governor) and called Theopolis, which may at present be considered as the principal Missionary station of this Society in South Africa. An Auxiliary Missionary Society exists here, and another in Great Reynet, which approaches the limit of the Colony toward Cafraria. Here resides Mr. Kicherer, the minister, and the Converted Hottentots, who visited England in 1803, since a great revival of religion has very recently taken place in all these stations, and several Almanc Preachers (one a Hottentot) have been appointed as Itinerants to assist the Lampian Missionaries.
<table>
<thead>
<tr>
<th>Countries</th>
<th>Religious Denominations, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Griqua</td>
<td>These are numerous and powerful, the city Bootshanan, Latakoo alone has about 8000 inhabitants: and the capital of Makquanas is 3 times as large. They are all Pagans. [Campbell]</td>
</tr>
<tr>
<td>Eastern Coast</td>
<td>Tambookies, Mambookies, and the inhabitants of the coast, as far as Dulagoa Bay, are Pagans and Mahometans, mixed with some Portuguese Christians, who of course are Catholics.</td>
</tr>
<tr>
<td>Interior Coast</td>
<td>As not more than half this quarter of the Globe has been hitherto explored by Europeans, and even that very imperfectly, it is but reasonable to assign a considerable population to this great extent of unknown Country, which is wholly Pagan.</td>
</tr>
<tr>
<td>Abyssinia</td>
<td>Christians of the Abyssinian Church (which see.) They practice circumcision, and some other Jewish rites; but were converted to Christianity between the 4th and 6th centuries, and still retain the name of Christians.</td>
</tr>
<tr>
<td>Nubia</td>
<td>A miserable Country, and in some parts thinly peopled, chiefly with Mahometans. Sennar, however, one of its cities, is said to contain 100,000 persons, and Dongola about half as many.</td>
</tr>
<tr>
<td>Egypt</td>
<td>Mahometans, Jews and Copts. This country is known to be very populous. Cairo alone is reckoned to contain 300,000 inhabitants.</td>
</tr>
<tr>
<td>Madagascar</td>
<td>Pagans, with some European strangers of &amp; other Isles different Nations. The inhabitants, which on the Eastern Coast are very numerous, bear the character of intelligence and hospitality.</td>
</tr>
<tr>
<td>Islands on Western Coast</td>
<td>Partly Pagans, and partly Catholics or Protestants, according to the European Powers to whom they belong.</td>
</tr>
</tbody>
</table>
APPENDIX.

Present State of Religion, &c.

GRIQUAS. The same Society have a Mission at Claarwater, now called Giqua Town, where King Gika and his people profess great respect for Dr. Vanderkemp, who resided some time among them.

The King of Latakoa, on a visit from Mr. Campbell, expressed his willingness to receive Missionaries, and promised to be a father to them. *A Mission is therefore immediately designed to Latakoa and to Malapetza, and Makoon's Kraal—Stations farther to the East, where the inhabitants have expressed the same willingness to receive instruction.*

ABYSSINIA. In the latter part of the last century the United Brethren sent Missionaries into Egypt, with a hope of their penetrating into this country, which proved impracticable, and the door seems shut against the gospel, as much as in any pagan nation whatever.

EGYPT. The Gospel was introduced into Egypt before the close of the first century, but expelled again by Mahometanism during the 7th and 8th. There is however a considerable number of Copts in the Country, who retain the name, and many of the forms of Christianity.

MADAGASCAR. Dr. Vanderkemp had long intended a Mission to this Island, and was about entering upon it at the time of his death. Mr. Milne has since visited it to make enquiries, and it will no doubt become a Missionary station of great importance.


NORTH AMERICA.

Western Coast & Indian Tribes in the North. The Inhabitants are Pagans of various Indian tribes, thinly scattered over the continent, and much diminished by disease and war, yet it must be considered there are many tribes and countries yet unknown—I therefore take them at

Spanish Dominions including Mexico. These Nations being, by the power of Spain, and the arts of the Jesuits, reduced under Spanish Domination, of course profess the Catholic Religion, and are in great measure civilized. The inhabitants in 1803 were estimated at 6 millions and 4, and supposing they were exaggerated, as some think, I cannot conceive they ought now (after 10 years increase) to be taken at less than

United States. Christians of all denominations, Infidels and Jews, with equal rights and complete liberty of conscience. The proportion may be judged of by the following estimates of the No. of Congregations of the different sects.

In Massachusetts, Congregationalists 450, Baptists 125, Episcopalians 15, Friends 36, Presbyterians 6, Universalists 4, Catholics, Unitarians and Methodists each 1. total 639.

In Philadelphia only, Friends 5, Presbyterians 6, Episcopalians 3, Lutherans 3, Catholics 4; German Calvinists, Moravians, Baptists, Universalists, Methodists, and Jews, 1 each. total 27.

In New York the Presbyterians are most numerous, and the Baptists in Kentucky. The Catholics, who are not numerous, reside chiefly in Maryland. The Population of the United States was taken in 1810 at 7,233,421, which, comparing it with preceding estimates, gives an increase of about a million and a quarter in 10 years, we may, therefore, in 1815, (allowing for the war,) very safely estimate them at
SPANISH

The Spaniards consider these nations as con-

domned to Christianity, but it is, unhappily, to their

own religious bigotry and superstition that they are

said to be, however, in New Mexico thirty villages

of Christian Indians, who live in society and in-

dustry, professing the Catholic faith.

UNITED STATES

Though there is no Ecclesiastical Establishment in the United States, it does not follow that there is no Religion, indeed in most of the States every man is required to contribute to the support of public worship (where it is instituted) though he may choose the denomination he will support. Missionary Societies have been established at New York, Boston, and most of the capital Towns, and Bible Societies to the number of more than three score. In many parts great revivals of Religion have taken place, and it is hoped that true Religion is, in general, on the increase rather than otherwise.

The United Brethren have long had Missions among the Indians in the Back Settlements of Philadelphia, North Carolina, Georgia, and among the Cherokees on the Borders of Tennessee; and in 1803 the American General Assembly sent a Mission to the same neighbourhood, but some of these, if not all, have been interrupted, and perhaps broken up, by the events of the late war.
<table>
<thead>
<tr>
<th>Countries</th>
<th>Religious Denominations, &amp;c.</th>
<th>Popul in Mill.</th>
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<tbody>
<tr>
<td>British Dominions in America</td>
<td>Protestants and Catholics, (the latter, strange as it may seem) being the established Religion in Canada, while the establishment in New Brunswick, Newfoundland, &amp;c. is that of the Church of England.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>The Coasts of Labrador and West Greenland are too thinly peopled to admit a distinct enumeration in this brief Sketch</em></td>
<td></td>
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<tr>
<td></td>
<td>SOUTHERN AMERICA</td>
<td></td>
</tr>
<tr>
<td>CARACAS</td>
<td>The inhabitants of this province, at the time of the French invading Spain, declared themselves independent, and are not willing to resign their independence, though the ancient family is restored. They are Catholics.</td>
<td>11</td>
</tr>
<tr>
<td>NEW GRANADA</td>
<td>Catholics</td>
<td></td>
</tr>
<tr>
<td>PERU</td>
<td>Catholics</td>
<td>1 1/2</td>
</tr>
<tr>
<td>CHILI</td>
<td>Catholics and Pagans.</td>
<td>1 1/2</td>
</tr>
<tr>
<td>PARAGUAY</td>
<td>Catholics—This Province has also claimed Buenos Ayres. independence, and maintained a civil war with the Caracass.</td>
<td>2</td>
</tr>
<tr>
<td>BRAZIL</td>
<td>Catholics—On the Conquest of Portugal by the French, the Royal Family removed and still resides in this Settlement which has thereby the honour to be the seat of Royality.</td>
<td>2</td>
</tr>
<tr>
<td>NATIVES IN</td>
<td>Pagans. The population little known, but the interior may be moderately estimated at</td>
<td>3</td>
</tr>
<tr>
<td>GUYANA</td>
<td>What was called French and Dutch Guiana has been conquered by the British, and the Establishment is Protestant, but the population is inconsiderable.</td>
<td></td>
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</tbody>
</table>
APPENDIX.

Present State of Religion, &c.

BRITISH.

There are several Missionary Stations also in
Dominions, the Back Settlements of Canada, &c., supported
by various American Societies, by some in England, and by the United Brethren. The Society for
propagating the Gospel in Foreign Parts employs Chaplains in many Towns of Canada, New
Brunswick, and Newfoundland, but few of them
preach to the Indians. The Methodists have also
a number of Missionaries in the same part, and
some considerable congregations.

The United Brethren have long established settle-
ments in West Greenland, and on the Coast of
Labrador which have given an evangelical (at
least to speak) to those inhospitable regions.

SOUTH AMERICA

GUIANA.
The United Brethren, who penetrate all the
most desolate parts of the earth, have here several
settlements viz. at Paramaribo, Bombay, Som-
melsdyk, and Hope on the Coretyn. The Mis-
sionary Society of London have also Missionaries
at Demarara, Mahaka, and Esquima, and the
Gospel has been attended with such success and
advantage among the Slaves, that some of the
Planters have encouraged it.
<table>
<thead>
<tr>
<th>Countries</th>
<th>Religious Denominations, &amp;c.</th>
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<tbody>
<tr>
<td><strong>WEST INDIES</strong></td>
<td></td>
</tr>
<tr>
<td><strong>BAHAMAS</strong></td>
<td>Numerous and fertile, and subject to England, but few inhabited, and the population very considerable.</td>
</tr>
<tr>
<td><strong>CUBA</strong></td>
<td>Spanish Catholics, all the native being(excepted) from being cultivated by natives. Havana, was reckoned to contain 20,000 inhabitants many years since.</td>
</tr>
<tr>
<td><strong>JAMAICA</strong></td>
<td>Church of England, and Pecans, with legal toleration, often revoked by the high church party of the Colonial Assembly, which is discouraged by the Government at home.</td>
</tr>
<tr>
<td><strong>HAYTI</strong></td>
<td>On St. Domingo, was formerly divided between the French and Spaniards, afterwards possessed by the French only, but is now an independent Island, exhibiting the singular phenomenon of an empire of blacks and people of colour, regularly organized under a black Emperor.</td>
</tr>
<tr>
<td><strong>PORTO RICO</strong></td>
<td>Spanish Catholics.</td>
</tr>
<tr>
<td><strong>VIRGIN ISLES</strong></td>
<td>Protestant. A group of small islands formerly occupied by the Danes, but in the late war captured by the English. The principal are St. Thomas and St. John: but the population will not bear a distinct enumeration.</td>
</tr>
<tr>
<td><strong>ISLEWED ISLES</strong></td>
<td>These islands being divided between the English, Dutch, and French, were partly protestant and partly catholic—but of late have been all under the British flag: Guadaloupe and Dominique (two of the most populous) are to be restored to France.</td>
</tr>
<tr>
<td><strong>WINDWARD ISLES</strong></td>
<td>Of these Barbadoes, which is an English settlement, is far the most populous. Under this group I also include Trinidad, the farthest of these Islands toward South America.</td>
</tr>
</tbody>
</table>
WEST INDIES.

BAMA. The Methodists have a promising interest here and have built a Chapel which is well attended, both by the white and black inhabitants.

JAMAICA. Kingston contains about 50,000 inhabitants with only one small Church. But the Methodists have a considerable interest here, and the United Brethren two small settlements upon the island.

VIRGIN ISLES. The United Brethren have several settlements in these islands which were commenced under the Danish Government and are still continued. The Methodists also have several little Societies at Tortola, and other of the islands.

LEEWARD. The Methodists have missionary stations in most of these islands, particularly at St. Kitts, Antigua, and Dominique where they are rapidly on the increase. The United Brethren have also an established and growing interest at Antigua.

WINDWARD. 'The most considerable of these is Barbados which has a population of more than 120,000, but all provided for religious instruction. The Methodists and United Brethren have, however, each a small Society upon the island. The Missionary Society, and the Methodists, have each attempted to introduce the gospel at Trinidad, and at Tobago, but with no remarkable success.
Appendix.

No 2

Summary and concluding Remarks on the preceding Work, and the practical use to which it is applicable.

The diversity of sentiment among Christians has been exhibited in the preceding pages. The candid mind will not consider those various opinions as an argument against divine revelation. The truth of the sacred writings is attested by the strongest evidence, such as the miracles recorded in the New Testament; the exact accomplishment of the prophecies; the rapid spread of the gospel notwithstanding the most violent opposition, the consistency of the several parts of the inspired pages with each other, the purity and perfection of the precepts of Christianity, the agreement with the moral attributes and perfections of the Deity; and their benevolent tendency to promote the good of society, and advance our present and future happiness.

But this is not the proper place for diluting on these topics; let us here notice the few first principles in which all professing Christians agree, and then, the chief doctrines wherein they differ. The former are—

1. That there is one supreme Being of infinite perfection—The Maucheans may seem an exception to this article because they maintained the doctrine of two principles. But as they supposed the good principle would finally be victorious and reign supreme, their evil principle may only be considered as a powerful demon.

2. That this supreme Being is the object of religious worship—This appears naturally to result from the preceding article. If we admit the being of a God, the propriety of worshipping him is obvious. Unitarians pray to one God in three persons; Unitarians address God in the person of the Father only. Roman Catholics pray to the Virgin Mary, and other saints; but they profess to address them only as intercessors and mediators, and that one God is the ultimate object of their religious worship. The Members of the New Jerusalem Church address all their prayers to Jesus Christ, because they believe he is the supreme...
and only Betty, made visible and approachable in a human form, and therefore to be alone worshipped.

3. That Jesus of Nazareth is the Messiah, that is, the promised of God to whom the prophecies of the old testament generally refer. All who profess to believe in divine revelation agree in this article, though their ideas respecting Christ's person, and the ends of his mission, are widely different.

4. That there will be a resurrection from the dead. The doctrine of a literal resurrection was indeed denied by some of the Gnostics, and is still by a few moderns; yet even these admit a resurrection of some kind, though they explain the term metaphorically.

5. That piety and virtue will be rewarded in a future state, and impurity and vice punished.

This article includes the idea that piety and virtue are indispensably necessary to happiness. This point is universally acceded to, and therefore upon every religious system it is our duty and interest to be virtuous and pious.

The wretched state of the world at the time of our Saviour's appearance, which is exhibited in the Introduction to this work, evinces the necessity of the Christian dispensation. The gross superstition of the pagans, the degeneracy of the Jewish nation, the inconsistency of the ancient philosophers, and their uncertainty respecting a future state elucidate the apostle's declaration, that life and immortality are brought to light by the gospel. It also appears from our Introduction, that it is highly unreasonable to consider the various opinions among Christians as an objection to the truth of divine revelation. At the time of Christ's appearance there was a variety of modes in the pagan worship, and a great diversity of philosophical opinions. The Jews were divided on several points of faith, and there are still some remains of the ancient sects.

The preceding work further evinces that the Pagan world

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* Cicero, famous throughout the learned world for his enquiries after truth, and investigations into his own nature, moral faculties, and future expectations, gives us the aim of all the knowledge that could be acquired without revelation. In his Tusculan Questions, Lib. i. he assures us, when speaking of the soul, that whether it was mortal or immortal God only knew. He devoutly wished that the immortality of the soul could be proved to him. So that with all his knowledge, and after all his researches, he was not able to determine a fact, on which the whole happiness of the rational creature for time and eternity must depend. See Boethius's Age of Revelation.

† According to Theophrastus, there were more than 700 sects of the Western Philosophers, differing greatly on subjects of high importance. According to Varro, there were 218 different opinions entertained by them concerning the summum bonum, or chief good, and 300 opinions concerning God; or, as Varro himself declares, three hundred Jupiters or supreme deities. See Pres. Dwight's sermon on the Nature of the Judeo Philosophy.
still practices a diversity of religious rites; and that the Mahometans are as much divided as the Christians. Neither are the rejecters of revelation better agreed among themselves; for it appears that the greatest infidels which any age ever produced, were divided and unsettled in their philosophical opinions. Voltaire leaned to deism, and seemed for some time to have adopted it; but insensibly falling into Spinoza’s system, he knew not what to believe. D’Alembert, involved in uncertainty respecting the being of a God, asserts that it is more rational to be sceptical than dogmatical on the subject. We find Diderot, after having decided against the deist, deciding in the same peremptory manner for or against the sceptic and the atheist. And Rousseau, that prodigy of inconsistency, sometimes declaring his certainty of the existence of a Deity, and writing the most sublime eulogiums on Christ that human eloquence could devise; at other times a champion of infidelity, and doubting even the existence of a God.* Surely a diversity of sentiments cannot reasonably be expected against Christians, when we find the most celebrated infidels thus divided, and inconsistent with themselves and each other.

Thus far Mrs. Adams.† She has stated the few particulars in which Christians generally agree; the present Editor wishes to add a few remarks on the chief points wherein they differ, which may be reduced to the following:

1. As respects the person of Christ. — Most Unitarians of the present day consider him as “a man like ourselves;” only exalted by superior powers as the prophet and ruler of his church: — So says (properly such) worship him as the Mediator, or Medium of access to God: — Arrians exalt him as the First of Creatures, and the head of the Creation; but Trinitarians, of every denomination, consider him as properly divine, and regard the Son of man as personally united to the supreme God, and entitled to the same honors with his divine Father. Now, however, some may consider these as mere speculative differences of opinion, it is hard to believe it can be a matter of indifference to the supreme Father, in what light we regard his Son. If it be his command that all men should “honour the Son even as they honour the Father,” (John v. 23.) it deserves the very serious consideration of those persons who devote all their talents and their labours, to counteract that end...

2. Another very important point in which professors of Christianity differ respects the way of Salvation: whether men are indebted for their salvation solely to the mercy of God and the Atonement of Christ; or whether they have any merit in the work themselves, or any claim upon the divine favour? It may seem to persons unacquainted with the Scriptures,

* See Barruel’s History of Jacobinism
† With some slight abridgment and correction.
that this is a matter of no great moment, but to those who consider the scripture character of the Deity, as "a jealous God," who will not "give his glory to another," (Isa. xliii. 8,) and who has revealed Jesus Christ as the only name under heaven whereby men can be saved; (Acts iv. 12,) to such it must appear of the first importance.

3. They differ on the necessity of divine agency in our conversion—Arianists think that man has sufficient powers to convert himself; Arianists generally consider it as a joint work. God co-operating with the human will, faith, and nature. Arianists, ascribe the work wholly to God, who enlightens the mind and thereby influences the affections, and consequently the will, and produces that change of heart which our Lord makes necessary to Salvation, "Ye must be born again."

4. On the obligation of the moral law, which Arianists consider as wholly abrogated and that Christian obedience is not only voluntary but optional. When this principle is carried into practice, and nominal Christians, from speaking slightly of moral obligation, indulge themselves in licentious conduct, then is this the most dangerous and fatal of all errors, and inspires "the perdition of ungodly men."

What has been said by some of the innocence of mental error proceeds upon the principle, that it has no influence upon the heart, which can hardly be admitted of any of the doctrines above referred to. It can be no light offence against the eternal Father, to refuse the honour he has demanded for his Son. When God has devised a way of Salvation, in which his own glory is likewise secured, it can be no slight matter to reject and despise it. Much less can it be considered an immoderate mistake, to respect the divine authority and to transgress on the divine precepts—at least our Apostle did not consider it as such, when he uses that strong expression of reprobation—"whose damnation is just." Rom. viii. 38.

But I am reverting to a subject which has been already discussed in Mr. Fuller's preliminary "Essay on Truth," "I would only add that I consider the uncommonity of error to result from its pernicious tendency, and that errors in the fundamental points of Christianity do not arise from any defect of learning in the Scriptures—not from any human incapacity to understand them, but from pride and depravity of heart, though it may be often true, that the parties who embrace these errors may be self-deceived, and do not even suspect the cause."

These remarks must, how-

* This remark may seem to militate against the assertion of the Apostle, 1 Cor. ii. 14. that "The natural man receiveth not the things of the Spirit of God: neither can he know them," &c. The fact I take to be simply this: the leading truths of the Gospel are so plainly and
ever, be confined to errors in the great essentials of the Christian religion, and must by no means be extended to those minor points, wherein true Christians may differ, and in many of which they may agree to differ. And when I speak of true Christians I would be understood to mean the subjects of divine Grace, the living members of Christ mystical, among whom I conceive there is much less real difference than generally is supposed. A pious Lutheran, a pious Calvinist, or a pious Arminian—a converted European, a converted Indian, or a converted Negro, will feel the same attachment to Christ—the same dependence on divine grace, and the same zeal for holiness of life, though their methods of expression may widely differ. And as to devotion, though one may worship standing, and another kneeling, one with a form, and another without, their hearts will all be devoted to the same infinite object of adoration.

I now proceed to remarks on the former part of our Appendix, and my last observation is a painful one, borrowed from Mrs. Adams.

From the foregoing view of the various religions of the different countries of the world, it appears that the Christian religion is of very small extent, compared with those many and vast countries overspread with Paganism and Mohammedanism. This great and painful truth may be further evinced by the following calculation, ingeniously made by dividing the inhabited world into thirty parts. I found that nineteen of them are possessed by pagans six by Jews and Mahomedans, two by Christians of the Greek church, three by those of the Church of Rome and the Protestant communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions, than one to twenty-four.

According to a calculation made in a pamphlet, entitled "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen, the Inhabitants of the world amount to about 5,02 mil-

abundantly taught in the New Testament that (like the inscription on the hand posts pointing to the city of refuge) he who runs, may read, and men could not misunderstand them, were it not, 2. That the human heart is depraved and averse to believe the gospel. "It cannot be (says the carnal heart) that God so verily sent that I am extremely guilty, or that grace is so absolutely necessary the scriptures must be susceptible of some other meaning. I cannot believe these very humiliating doctrines. I am light in come into the world"—but men, loving darkness rather than light, shut their eyes, and will not receive it.

* By Mr. Carey, in 1792; above referred to. From some remarks above made. However, it should seem that this estimate is too high owing to two circumstances 1. The disposition of travellers to exaggerate; and 2. The havoc made by War, Persecution, and certain European diseases among the savage nations. Dr. Carey seems to
hons, 420 millions of whom are still in pagan darkness. 130
the followers of Mahomet 100
millions Catholics 11 millions
protestants 30 millions of the
Greek and Armenian Churches
and of millions by law.

The statement obviously
leads to the impious duty of
Christianity not least among
the Gospel for the benefit of
inhabitants of the earth and pre-
pare the Gospel to all the world and ALLENIX
The proposition of Christianity
is a principle, more cut than
the moral law of the natural
mediator that has ascended and
subsequently be believed by the Christian Rev

These pages lead us to
remark the happy prospect of
religion in its totality. Until lately, then all our
religious efforts have been aimed at the
strengthening of national education and;
without one or other exceptions in France and in
other countries however in New Granada they
have found that the people of every class and
could not accept the truth as the
the borders of the Pope's dominion
for protestant Churches are said
to have been opened, both in
in Rome and in Naples.

A question arises out of this
subject which has been often
discussed by curious persons to
little effect. What will be the
final state of the many millions
of heathen who have died with-
out hearing the Gospel, and
consequently without believing?
This is a much more
important question, 

For we must consider those
inhabitants of France and in
other countries who are de-
centered and with the inhabitants of
the Gospel. We must consider every
addition to the inhabitants of
the Gospel. We must consider every
individual who has heard the
Gospel and has been converted
without one or other exceptions.
In France and in other countries,
the Gospel is taught to all the
people of every class, and
they are expected to accept the
truth as the basis of the

As an instance of this, let us
take the 400 millions of
inhabitants of New Granada.
In this country the Gospel is
taught to all the people of
every class and they are
expected to accept the
truth as the basis of the

In the estimation of
the inhabitants of New Granada,
the Gospel is taught to all the
people of every class and they are
expected to accept the
truth as the basis of the

It is evident that
we cannot make
out 750 millions;
believe it or not, but 750 millions;
our estimate is too low.

An instance of this is that
in New Granada, the Gospel is
taught to all the people of
every class and they are
expected to accept the
truth as the basis of the

Our estimate must, in the present state
of our geographical knowledge, be necessarily
very uncertain.
nothing to call for our opinion, or to awaken our sympathies. We may confidently leave them in the hands of God—"Shall not the judge of all the earth do right?"

Why providence has suffered the Christian Religion to be fathered confined to so small a portion of the Globe; and why such a variety of opinions should be permitted among its professors; are problems which we cannot solve, and mysteries which we cannot fathom. But we are encouraged by many prophecies in the sacred scriptures to expect a period when the Gospel shall be universally extended, and received with unanimity, when all superstition shall be abolished, the Jews and Gentiles unitedly become the subjects of Christ's universal empire, and the knowledge of the Lord fill the earth as the waters cover the sea." Even so come, Lord Jesus! Amen.

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Smith, Printer, 29, Winchester Row.