ABRAHAMITES, different denominations of heretics in the middle ages, called after their respective leaders; one of which was condemned by Theophrastus 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 Caza ria; the other named after Acacius, Patriarch of Constantinople, who favoured the Eutychians.†

* ACADEMICS, 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.∗

ACEPHALS, [headless.] A branch of the Eutychians, 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 accused of praying naked in their assemblies. It was renewed in the 15th century by one Picard, a native of Flanders.†

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

ADIAPOPHORISTS, those moderate Lutherans who followed Melancthon, and subscribed the interims. See LUTHERANS.

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

AEGRIANS, a denomination which flourished about the year 1442. They were so called from one Aegius, a monk, and Semi-Arian.

followed the sentiments of The-mistus, deacon of Alexandria, who, from Mark xiii. 32, denied that Christ in any sense knew the day of judgment.*

*AGONISTICI, a name given to certain followers of Donatus, who used to attend the public markets, fairs, &c. to contend in favour of his principles. They were properly stigmatized as *Polemici,* and are sometimes called *Cirruntores, Circulantes,* &c.

*A N C L I E S, some Christians of the 7th century, who preferred the standing in prayer, like most dissenters.

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

ALBANENSIUS, and ALBAANOS were petty sects of the 8th century, the probable remains of the *Gnostics and Manicheans,* which see.

ALBIGENSIANS, 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 *Walensee,* which see.

ALLENITIUS, the disciples of Henry Allen, a sect of the Nova Scotia, who began to propagate new doctrines in that country about the year 1773, and died in 1783, during which time he made many proselytes, and at his death left a considerable party behind him, tho' now much declined. He published several treatises and ser-

the suspices of the late Rev. M. J. Reece, who died at Somerton, in that state, in 1804. 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 promulgation of the gospel among the Heathen.

AMMONIANS, so called from Ammonius Sacca, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophic or religious; his creed was therefore a heterogenous 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 extirpate 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 unimumbered, to the universal Parent, to live in his presence for ever. *

AMSDORFIANS, the followers of Amadore, 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 pernicious 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 scarcely in any thing with the modern Baptists, except in the circumstances of rejecting infant baptism, and professing immersion. See Baptists.

*ANCHORETES, (or Ancho-res,) Hermits: certain prima- 

‡ Scotch Theolog. Dict.
tive monks who chose the solitude of Caves and Deserts to avoid the temptations of the world.

ANTIKIES, a denomination which sprang up about the year 494; so called from Angelicum, in Alexandria, where they held their first meetings. They were called likewise from different leaders, Severites, Damianists, 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.

ANOMOEANS, a name by which the pure Arians were distinguished in the 14th century, from the Semi-Arians. The word is taken from Anomoeos, 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 every 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 Burgess Seceders, in refusing the Burgess oath. See Burgiers 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 reanimating and relating 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 Upsala, 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 defended himself, and complained that opinions were imputed to him which he did not hold.

The writings of Dr. Cyprius 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 seems good in his own eyes, which no true Christian dare so much as think.” But he certainly used many unguarded and perhaps improper

* Broughton, vol. i. p. 49.  
† Ibid. p. 51.  
§ Scotch Theol. Dict  
expressions, which were in a great measure explained away in an edition of his Works, by Dr. Gill; many, however, in the present day adhere to them in their most unguarded sense. reject the moral law as a rule of conduct for believers, drawn from 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 denounced 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 anything to a person beyond what he acknowledges. See Crispus.

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

* ANTISSABBATARIANS, 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 Ananians and Socinians.

APELLIANISANS, followers of Apelles in the 2d century, who believed in a supreme God, and an inferior one formed by him. He denied the resurrection.‡

APITHARTODOCITÆS, 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.§

APOCRARCHÆS, a sect in the 3d century sprung from the Manicheans, 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.**

APOSTOLICS, a denomination in the 12th century, who professed to exhibit in their lives and manners the piety 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.

**Aquarians**, a denomination in the 2nd century, who, under pretence of abstinence, made use of water instead of wine in the eucharist. See Eclectites.

**Arabaci.** They sprang 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 173; who held that archangels created the world, denied the resurrection of the body, maintained that the God of Sabaoth 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 there-fore 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, Eusebius, Arbogast, Eunomians, Macedonians, 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. xxv. 32, xix. 17, xxvii. 40,—John xv. 17, &c. 2. of the inferiority of the Son, as Mark xiii. 32,—John xiv. 28,—1 Cor. iii. 3, xv. 24,—Eph. i. 17, and 3d. Passages in which all religious worship is referred to the Father, as Matt. iv. 10,—John iv. 23,—Acts iv. 24,—1 Cor. i. 4,—Phil. i. 3, 4, &c.


The term Arman is 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 Arians) 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. Their 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 Buzi, and an eminent professor of divinity at Leyden, about 1600, who is said to have attracted the esteem and applause of his very enemies by his acknowledged candor, penetration, and purity.

The principal tenets of the Armenians 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 persevere 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. 23. iii. 16. 17. Heb. ii. 9. Isa. i. 19, 20. 1 Cor. vi. 11.

3. That mankind are not totally depraved; and that the sin of our first parents is not


puted to us, nor shall we be hereafter punished for any but our own personal transgressions. 
Jr. xxxi. 29. 30.
4. That there is a measure of 
grace given to every man to 
profit withal, which is neither 
impossible nor irrevocable, but 
as the foundation of all 
exhortations to repentance, faith, &c. 
iv. 22.
5. That true believers may 
fall from their faith, and for 
finally their state of grace; and 
say, that all commands to persevere and stand fast in 
the faith, shew that there is a 
opportunity of believers falling 
away. See Heb. vi. 4, 5, 6. 2 
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 
cluded. * See Frequenters and 
Pelagians.
ARISTOTELIANS, the 
disciples of Aristotle the Philo-
sopher, 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 pub-
lcly, that the friaries and re-
venues of popes, bishops, and 
monasteries, ought to be solemn-
ly transferred to the rulers of 
each state; and that nothing 
was to be left to the ministers of 
the gospel but a spiritual autho-

Taylor on Original Sin, p. 48. &c. Correspondence between Clark 
and Leibnitz, and between Priestley and Price.
|| Ibid, 53.
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. i. 15. John v. 20. John x. 30. and Acts 9. Rev. i. 8, &c. 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 (beside the above) Heb. i. 6, 10, 12. Rom. ix. 6, &c. and of the Holy Ghost, Acts v. 3, 4. Rom. xv. 19. 1 Cor. iii. 11. Heb. ix. 14. 1 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.†

** ATMIST [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 numerouss and strong that many have doubted the existence of a real Atheist. Some, however, in most countries have


asserted the principle; and in 1619, Lucilio Vanni, 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 of 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. *

AUDAEANS, a sect in the 4th century; so called from Audaeus, who is said to have attributed to the Deity 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 ANTIPEDO-BAPTISTS. 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 baptism, to wash or dip; so that a command to baptize 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

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 protest repentance for past sin, and faith in Christ, and to them only. Our Saviour's command to his apostles, by which Christian baptism was instituted, is to go and teach 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 further insist that all positive institutions depend entirely upon the will of the institution; 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 Lollards and Wickliffites who disapproved of infant-baptism. There were many of this persuasion among the protestants and reformers abroad. In Holland, Germany, and the North; they went by the names of Anabaptists, and Menonites; 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-

mer is by far the most numerous. Some of both denominations allow of mixed communion with Arians; 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 these 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 they 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 imbued 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 Padoptists.

BARDESANITES, a denomination in the second century, the followers of Bardesanus, of Edessa, a distinguished teacher among the Gnostics;‡ which see.

BARLAAMITES, a denomination in the 16th century, followers of Barlaam, 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.§

BASILIDIANS, 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 ātōn, of a most excellent nature. Two of these ātōn, called Dounamus 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 Abrasæas.

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

† 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 anns, 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 own, 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 sons 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.†

* BEHARDS, [i.e. hard-beggars] feminine BEGUNIS, 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.†

BEHEMENTISTS, a name given to those mystics who adopted the explication 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. i. p. 181.—3. Lardner's Heretics, p. 76, &c.
the heavenly knowledge; anso-
much that by his inward light he saw into the essences, uses, and properties of things, which were discovered to him by their lineaments, figures, and signatures. In the year 1610, he had a third special illumination, wherein still farther 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 Gotthen 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 was wanting in that work, shewing, 1. How all things came from a working-will of the holy triune incomprehensible God, through an outward perceptible working triune 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 triune creature, as in the triune 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 misery 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: 1. 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; 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.

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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 
\textit{anno}, 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 \textit{Gnostics}.

\textbf{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 own, 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 assum-

* Mosheim \textit{vol. i. p. 181}—3.
\textit{Lardner's Heretics}, p. 76, &c.

† Baxter's \textit{Cath. Theol. p. 51, 53.}
\textit{Baxter's End of Controv. p. 154.}
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Behmen's principles were adopted by the late ingenious and plios 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.

BERIANS, a sect 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 scripture 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 consistently 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 Hutchinsons.

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 Bereangarius, 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 assented both." On this Mr. Lees remarks—"The resurrection is a truth independant of my believing and the subject of direct testimony; but my justification is not declared to be a truth until I believe the former; nor is it directly asserted, but promised on that provision: 'If thou shalt believe, &c. Rom. x. 9.'" See Mr. Lees's 'Commission of the Apostles.'

† See the works of Barclay, Nicol's Essays, &c.
‡ Dict. of Arts and Sciences, vol. 1. p. 399.
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. †

* REZPOPOFTSCHINS, 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 Dukoboris, Pomoryans, Theodosians, and ten others, which will be found under their places in the alphabet. ‡

BIDDELANS, the followers of John Biddle, a Socian, 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 Socians, made no scruple of calling him God, on account of the divine sovereignty with which he was invested. § See Socians.

BIRMANS, inhabitants of the Burman 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 Visshnu appeared in his ninth incarnation, 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 Birman do not torture their bodies like the Hindoos: but think it meritorious to mortify them by a voluntary abstinence and self-denial. ¶

BOGOMILES, a sect in the twelfth century, which sprung from the Musulmans. They derived their name from the divine mercy, which its members are said to have incessantly implored; for the word bogomiles, 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 Manicheans. ||

* BOHEMIAN BRETHREN a Society of Christian Reformers, which sprang up in Bohemia about 1407; in 1536 they united with the Lutherans and afterwards with the Zuingleians.

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

BORRELISTS, so named from their leader, Adam Borrel, of Zealand, a learned man, about the time of the Reformation, who is charged with under-
vailing 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 alms and works of piety.

BOURIGNONISTS, a denomination in the 17th century, which sprang from the famous Antoine 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 amusements 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 religion 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 declaimed 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 Brachman, the supreme God of the Hindus, whi lace.

*BRANDS: the natives of Brazil were so much terrified by thunder, that it was not only the object of religious reverence, but the most expressive name in their language: for the Devil was called Toupun, the Thunderer.

BRETHREN and SISTERS of the sacred spirit. They, about the thirteenth century, gained ground imperceptibly in Italy, France, and Germany. They took their denomination from the words of Paul, (Rom. viii. 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 Flemings, Beghards and Beguines, names (as above hinted) given to those who made an extraordinary profession of piety and devotion.

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

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power of contemplation, might be united to the Deity in an ineffable manner; and that they who by long and assiduous meditation, had plunged themselves as it were, into the abyss of the divinity, acquired thereby a most glorious and sublime liberty; and were not only delivered from the violence of sensual lusts, but even from the common instincts of nature.

They treated with contempt every external act of religious worship; looking upon prayer, and the sacraments as the elements of piety, adapted to the capacity of children, and as unnecessary to the perfect man, whom long meditation had raised into the bosom and essence of the Supreme.*

* BRETHREN, UNITED. See United Brethren.

* BRETHREN, WHITE, the followers of an enthusiastic priest of the Alps, who by extraordinary zeal and pretenses 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 promoting 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 conjectures, which he called prophecies; and in 1795 gave him- self out to be the Lamb of God, in which he was credited by Mr. Halleck, a distinguished Eastern scholar, and a great number of low and weak enthusiasts, his mind seems to have been hurt by some injury (real or supposed) and government, by medical advice, sent him to a private madhouse. He is said to have since recovered, and to wonder at his own delusions, and the weakness of his followers.§

BROWNISTS, the name given for some time to those who were afterwards known in England and Holland under the denomination of Independents. It arose from a Mr. Robert Brown, who about 1590 was a teacher amongst them in England, and at Middelburgh, in Zeeland. He was a man of education, zeal, and abilities. The separation, however, does not appear to have originated in him: for by several publications of those times, it is clear that these sentiments had, before his day, been embraced, and professed in England, and churches gathered on the plan of them. Nor did the sect call themselves Brownists; but considered itself rather as a nick-name given them by their adversaries.

This denomination did not differ in point of doctrine from the church of England, or from the other puritans; but they apprehended that, according to scripture, every church ought to be confined within the limits of a single congregation,

and have the complete 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 deputies 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.*

*BUDNEANS, a branch of the Socinians, which appeared in the year 1580, 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 Socinians.

BUDSO, 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 tenth appearance in the world, under the form of a man, so named. See Hindus.

*BURGHIERS, a numerous and respectable class of Seceders, from the Church of Scotland, originally connected with the Associate Presbytery, but some difference arising about the lawfulness of the Burgess oath, a separation took place in 1730, and those who refused the oath, were called Anti-Burghers.† See Seceders.

*Scotch Theol. Dict.
‡ Scotch Theol. Dict.

*CABBALISTS, certain doctors among the Jews, who not content with the written law of Moses, pretend to derive from tradition an acrometric or secret science, called the Cabbah: 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, (where 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, (calyx) 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 Roman, 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 Noyon 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 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. These 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 of 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:—Ep. i. 4, Rom. ix., xi 1—6. viii. 29, 30. 2 Thes. ii. 13. Acts xiii. 48.

They do not consider predestination, however, as affecting the agency or accountability 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, if 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? That 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 be 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 xvii. 2. x. 11, 15.—xi. 52; Titus ii. 14. Eph. v. 25. Rev. v. 9. 3.

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 sex, 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. vii. 5. Psal. xci. 2, 3. Rom. iii. Ephes. iv. 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 contend, 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. 29. Ephes. i. 19, 20. ii. 9, 10. 3 Cor. iv. 6. Ezek. xxxvii. 26.


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 finally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints: also, that he who bestowed the grace of perseverance, bestowed it by means of reading and hearing the word, meditation, exhortations, 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 carried 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, justification by faith alone, or by the imputed righteousness of Christ. For a more copious and explicit elucidation of these sentiments, see the articles: Hoplismus, Pactismus, Antinomians and Necessarians.

CAMERONIANS, a party in Scotland, who took their denomination from Richard Cameron, a famous field preacher, who refused to accept the indulgence to tender consciences 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. Laws, 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, appeasing the anger of his divine being, and effecting on his part, a reconciliation. Mr. Fuller, 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 say a way was opened by the death of Christ, for the free and consistent exercise of mercy in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea which the scripture give us of that important event." See Fuller on Delphi, ed. p. 160.

In a former edition, Mr. E. animadverted on an expression of Dr. Watts, who speaks of the blood of Jesus as taking the scourging face of the Father, but which seems justifiable, from Num. xxv. 17 where Phineas is said to have turned away God's wrath—by an atonement offered to his justice.
Cameron made a separation from his Presbyterian brethren, in 1666, and afterwards headed a rebellion in which he was killed. His party were never entirely reduced till the revolution, when they voluntarily submitted to King William.

CAMERONIANS, or CAMERONIANS, is also the denomination of a party of moderate Calvinists in France, who asserted that God 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 at Glasgow, where he was born in 1580, and afterwards at Bordeaux and Saumur; at which last place he promulgated his doctrine of grace and free will, which was followed by Amoin, Cappel, Bochard, Daille, and other learned reformed ministers, who judged Calvin's doctrines on these points too harsh.

CARNISIAN. See FRENCH PROPHETS.

CAPITIATI, a sect of Enthusiasts in the 12th century, so called from wearing a singular kind of cap 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.

CAROLOSTADIUS, followers of Carolus, a collobgour of Luther. He denied the real presence in the eucharist, and declaimed against human learning.

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

CATAPHRYGIAINS. See Montanists.

*CATECHU MENS, the lowest order of Christians in the primitive church, being such as were under Catechetical Instruction previous to Baptism.

CATARHISTES, a branch of the Paulicians in the 12th century, of very austere manners. See Paulicians.

*CATHOLICS. See Roman Catholics.

*CELTICS, one of the Primitive Nations by which most parts of Europe were populated. The Druids were their priests and judges. Their Religion was pure Paganism without Images, but they worshipped in consecrated Groves. See Druids and Pagans.

Cerdian, a branch of the Gnostics in the 2nd century, which were also called Marchians.

CERINTHIANS, a denomination which arose in the first century; so called from Cerinus, who taught that the Creator of the world, whom he considered also as the Sovereign of the Jews, was a being endowed with the greatest virtue, and derived his birth from the Supreme God—this being tell


* Ibid. vol. i. p. 103, 103.

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 saints, 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 Chretien.

Chazinizarians, that is, worshippers of the gods; a superstition seen, which arose in the 7th century in Armenia.
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 Foc, 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 haled under his robes, to show 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; for which reason they never kill any such animals.

They build temples for Foc, 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 interior 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, who lived about 600 years before our Saviour. This religion, which is professed by the literati, and persons of rank in China and Tonquin, 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.¶

‡ Confucius, like Socrates and Socrates, did not dive into abstruse notions,
but confined himself to speak with the deepest regard of the great Author of all beings, whom he represents as the most pure and perfect essence and fountain of all things; to inspire men with greater fear, veneration, gratitude, and love of him, to assert his divine providence over all his creatures, and to present him as a being of such intimate knowledge, that even our most secret thoughts are not hidden from him, and of such boundless goodness and justice, that he can let no virtue go unrewarded, or vice unpunished.

Mr. Maurice, the author of Indian Antiquities, asserts that Confucius strictly imitated all images of the Deity, and the deification of dead men, and that in his dying moments he encouraged his disciples, by predicting that in the west the Holy One we did appear.

The Chinese honour their dead ancestors, burn perfumes before them images, bow before the pictures, and invoke them as capable of bestowing all felicities and blessings.

CHRISTIANS, the followers of Jesus Christ, Acts xi, 26, whose History, as recorded in the New Testament, forms the basis of the Christian System. As this book is happily accessible to all our readers, it is unnecessary to enter into particulars, and, remaining Christians are divided into many sects and parties, at which this work presents a complete detail, it would be presumptuous in us to decide between them. If it be enquired, how is it that Christians who all profess to derive their religion from the same source, and to follow the same immutable guide, become so divided in their opinions?—we answer by referring back to the 'Essay on Truth' at the head of this Dictionary, which we can safely recommend as a clue to the enquiry.

CHRISTIANS OF ST. JOHN, so called because they pretend to have received their faith and traditions from John the Baptist. They always inhabit near a river, in which they baptize, 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; thence they carry the child to the river, with a train 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 True 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 parents' 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 men from the punishment of sin; but when he, 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.  

CIRCUMCELLIANS, (in Latin Concumcelliones) a branch of the Donatists. They abounded chiefly in Africa. They had no fixed abode; but rambled about begging, or rather exacting a maintenance from the country people.†

COCECIANS, a denomination of the 17th century; so called from John Cocecius, 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 permanent 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-

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 Maronites.

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

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

COLLYXLYRIDANS, 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 at the synod at Cambridge, in New England, defines a congregational church to be, by the institution of Christ, a part of the invisible 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 samuels 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 individuals, which was 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 Tarsum, 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.

**CONSUSTANTIÁLISTS;** who believed the doctrine of Consustanciation, namely, that the real body of Christ is present with the bread and wine, instead of their being converted into it by Transubstantiation. The term Consustantial (Consociated) was also used in the Arians controversy to distinguish the

Athanaseans. See Lutheran, and Armis.

COPHTHS, 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 Bishoprics 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 Doctrine 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 Companion needed reformation, but that no person had a right to engage in accomplishing it, without a mission supported by miracles.†

CORRUPTICOLA, a sect of the sixteenth century, who maintained that the body of Christ was capable, like that of other men.‡

CRISPITUS, the followers of Dr. Crisp, whose name has been already mentioned under the article Anabaptism, whose it appears that the Doctor did not renounce obedience to the divine law, either in theory or practice; but was "fond of expressions which alarm, and paradoxes which astonish;" and many phrases which he used, with no bad intention, were permitted by corrupt minds to serve the cause of Anabaptism and heathenism. His sermons produced a seven years theologic duello. Dr. Daniel Williams being his principal antagonist, who was charged with the opposite extreme of Anabaptism. See Anabaptism.

Dr. Gall in 1714 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 second coming, but carried the doctrine of commutation to an extreme that represented the Author as himself a sinner through his union with the elect. §

CRUSAVERS, a multitude gathered from all the Countries of Christendom who undertook a Crusade (Crusade) or Holy War under the banner of the Cross, to recover Palestine from the Turks. To this wild scheme they were first seduced by Peter the Hermit, who under the auspices of Pope Martin II, gathered nearly a million of persons, Aleman, and others, who in 1096 first 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.

* Envy. Brit. + Stadler's Hist. of Philosophy

DALERTHES, 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 Glaseters, 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 precluding 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 Damiam, 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 Laige, Hainault, and other parts of Flanders. It was customary for persons of both sexes, publicly, as well as in private, to begin dancing at a sudden; and, holding each other's hands, to continue their motions with extraordinary violence, till they dropped lifeless 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; had recourse 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 exorcisms, as they say, with complete success. M. Bonnet, however, gives the honor of these holy dangers to the Catholic church, and F. Meneville says the church 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 Bishops in France as low down as the beginning of the 16th century.*

Davidists, or David Venerables, the followers of David George, of Hefst, 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 extravagances were charged on him, which perhaps were founded on the unguarded expressions of his illogical zeal. He was condemned for heresy after his death, and his body burned, but he left disciples, which appear to be men of good report.†

Davidists, 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. Viret, 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 Cherbury, 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 a system of a religion, 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 piety 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

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any difference between moral
and evil, deny that God
takes any notice of the moral
conduct of mankind. Such
people, therefore, are accus-
ted of deifying themselves, by
having moral perfections.
Such as believe in the immortality of the
soul, believing that men perish eternally at death, without any
future retribution. Such as
admit the existence of God to
gather with his providence, as
also the obligations of natura1
law, but so far only as these
things are discoverable by the
laws of nature alone, without
any divine revelation.

Some of these have at
tained to overthrow the Chris-
tian dispensation, by represent-
in the absolute perfection of
natural religion. Others, as
Mount, Collins, and Morgan,
have endeavored to gain the
same purpose, by attacking par-
ticular parts of the Christian
scheme, by explaining away the
literal sense and meaning of cer-
tain 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 Bolingbroke, advancing fur-
ther in their progress, examine
from their creed the doctrine of
future existence, and deny or
contradict the moral perfections
of the Deity.

These classes of the present day
are distinguished by their at-
tempts, among which we dif-
ficult to decide the present
pleas of "indulgence among the
common people." Wills, Bol-
ingbroke, and Gubbins, ad-
dress themselves solely to the
more polished classes of the
community, and would have
thought their refined specula-
tions, based on an attempt to
profit disciples among the popu-
lace. But of late the writings
of Paine, and others, have de-
tempered indulgence among the lower
orders of society, and death
has even led to atheism, or a
disbelief of all superior powers.

DESTRUCTIONISTS, a de-
nomination of Christians who
look that the final punishment
threatened in the gospel to the
wicked and unpunished, consists
not in eternal misery, but in
a total extinction of being,
and that the sentence of annihila-
tion shall be executed with
more or less torment, in propor-
tion to the greater or less guilt
of the criminal.

The name assumed by this
denomination, taken for granted
that the scripture word destruction means annihilation. In
most propriety of speech they
should therefore be called Anni-
hilationists. This doctrine is
largely maintained in the system
of Mr. S. Hume, of Bir-
mingham; by Mr. J. N. Scott,
Mr. J. Taylor, of Norwich, and
many others.

In defence of the system, Mr.
Hume argues as follows. There
are many passages of scripture,
in which the ultimate punish-
ment to which wicked men

* Leeland's View of Political Writers, vol. i. pp. 5 &
Broughton's
Dwight's Centennial Sermon preached Jan. 7, 1804.
shall be adjudged, is 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 agai
against the wrath of men, he ex-
presses himself thus: ‘Fear not
them that kill the body, but him
who 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.
B. 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.’

Dr. Jem. Edwards opposes many objections,
as 1. That the punishment of
annihilation admits of no de-

gree. 2. That this destruction
is not described as the end, but
the beginning of misery. 3.
That annihilation is not an ex-
ception, but a suspension only of
divine power. 4. That the pun-
ishment 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 with screaming and
gnashing of teeth, Matt. xxiv.
51. 6. As the happiness of the
just does not consist in eternal
being, not well-being, so the pun-
ishment of the wicked requires
the idea of eternal suffering to
support the contrast.

One thing is certain and in-
dispensable, that the strong lan-
guage of scripture was designed
to deter men from sin; and
that whoever indulges in it, from
the presumption of being anni-
hilated (or even restored) after
ages of extreme torture, must
have lost both sense and feeling,
be that an evil character
which the scriptures emphati-
sically denounce as a foul.

*DIACONITISCHINS, the
followers of Alexander, a Drus-
con (whence their name) of the
church of Vitri, from which he
separated in 1706, in some
dispute relative to the Chris-
tian and the sign of the cross; and
this sect has since separated into 2 or
more parties all equally
corrupt dissenters. See Rus-
kolm.†

DIGGERS, some good peo-
ple probably, in the 15th cen-
tury, who being persecuted, were
obliged to hold their assemblies
in caverns and caves dug in the
crags. They are said to have
despised the church and its min-
isters, but we should remember
it was the church of Rome.

DINORITIS, See Asyl-

guanists.

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

DISSIDENTS, a term ap-
pplied to the Reformed churches
in Poland. By the past con-

† Broughton, vol. 1. p. 323.

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vent they claim a free tolera-
tion of their religion, but this
has been often interrupted.*

DOCETÆ, 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 Gnostics.

*DOMINICANS, an order
of preaching friars (sometimes
called Jacobins) founded by Do-
minic de Guzman, a Spaniard,
early in the 13th century. They
were afterwards called Black-
friars, 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 attempt-
eted to poison; but he discovered
the whole plot, and brought
great disgrace upon the order.‡
See Franciscans.

DONATISTS, a denomina-
tion which arose by a schism in
the fourth century. They deriv-
ed their name from Donatus, a
learned bishop of Numidia. They
maintained that their commu-
nity 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 ortho-
dox, though they agreed with

them in point of faith, and are
not charged with immorality.
They remained till the 6th cen-
tury.||

DORRELLITES, the fol-
lowers of Dorrel, an abominous
sectary who appeared at Ley-
den in Massachusetts in 1797,
and pretended to be a Prophet
sent to supercede the dispensa-
tion of Jesus Christ, and claim-
ed divine worship in his stead.
His revellies were taken down
from his own mouth, as the
principles of his sect, but they
are so wild and profane that it is
to be charitably hoped he was a
maniac, of the same class as
Brothers.¶

DOSITHEANS. The au-
thor of this sect was a ma-
gician of Samaria, who pretend-
ed to be the Messiah, and is con-
sidered, though improperly, as
the first Heresarch. He had
30 disciples answering the days
of the month, and among them
a woman whom he called the
moon. They practised circum-
cision, 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 se-
cret cavern, and starved himself
to death: some remains of this
sect were found in Egypt in the
6th century.¶

DRABICIUS, (NIC.) a pro-
tended prophet in Hungary
about 1580. He attempted to
found a sect, but failed through
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—kings, which were both poets and musicians—priests and druids—and moral philosophers, who were instructors of youth and sometimes judges. They wore long white robes and chaplets, crowned 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.†

*DUHOBORTSI, (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 exhort 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 fulfill 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. DUNKIRS, 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 proselytes. They soon settled a little colony called Ephrata, in allusion to the Hebrews, who used to sing psalms on the borders of the river Euphrates. They are said to derive their name from baptizing by immersion, which they perform thrice. 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 melton, 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 superscription; they deny the eternity of future punishments, and believe that the souls of the just are employed in preaching 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 into 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 disdain 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 stedfastly.*

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*DUrSIANS or Durazians, 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.*


EBIONITES, a denomination in the first and second centuries; 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 observed both the Jewish sabbath and the Lord's day: and in celebrating 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 according to the Hebrews." Dr. Priestley claims them as Unitarian Brethren.

Some ancient writers distinguish kinds of Ebionites, have been.

*Scotch The. vol. i. pp. 173, 174. Hearne's Doctur Historieus, Church, p. 305;

ECLECTICS, a sect of Antient Philosophers who professed to select whatever was good and true from all the other Philosophical sects. The Eclectic philosophy was in a flourishing state at Alexandria when our Saviour was upon earth. Its founders formed the design of selecting from the doctrines of all former philosophers such opinions as seemed to approach nearest the truth, and of combining them into one system. They held Plato in the highest esteem; but they did not scruple to join with his doctrines whatever they thought conformable to reason in the tenets of other philosophers. Potamion, a Platonist, appears to have been the projector of this plan. The Eclectic system was brought to perfection by Ammonius Saccas, who blended Christianity with his philosophy,
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 defilement by its union with the body, is to be gradually emancipated from the chains of matter, and arise 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 Ecdetic 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 Ecdetic 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.*

EFRONTESS sceptics, so called from shaving their foreheads till they bled, (which they called the Baptism of blood) and then anointing them with oil; using no other baptism, and denying the person and deity of the Holy Ghost.†

EGYPTIANS, antient, one of the most renowned of the early Nations, who, like the Babylonians, originally worshiped 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. Aps 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. Some have taken great pains to prove that their gods had originally a reference to the Scripture History, and particularly to the patriarch Joseph.‡


‡ Bellamy's Hist. of all Relig. p. 21, &c.
ELICET, 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 Dacres.

ELICEST, the followers of Elcrai (or Eleca,) a sect of the 2nd century, whether Jew or Christian is uncertain, but he held the doctrine of two principles, and other points of Manichaeism. He was succeeded by Saturninus.†

ENCAMINT, or Contenuts, 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 Manichaeans.†

ENERCICI, 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 1501, and form a grand national Establishment; but with a free toleration of dissenters 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 ardor 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-

† Dufresnoy's Chronological Tables, vol. i. p. 218.
† Mosheim, vol. i. p. 216. new ed.
† Mosheim, vol. i. 180.
† History of Religion, vol. i.
† Adam's Rel. world displayed, vol. ii. p. 337.
The man who begins an enthusiast may grow an impostor; and even the impostor 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 disordered, and who being perfectly sane on all other topics, are not suspected to be disordered in their minds.

The term is indeed frequently misspelled, 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 policy; 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’ Etoufe, 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 Eoquinus 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 injudicious Calvinists.

†EPICURUS 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 Staurodothei, or Old Ceremonials.

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-

† Rowe’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 dominion of troublesome passions, and lay 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 luxurians; 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, [episcopi] 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 Cire, &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, and Titus was by the same apostle left in Cire 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.

of Erastus, a German divine of the 16th century. The pastoral office, according to him was only persuasive, like a professor of sciences 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 ministers 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 averse 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 Therapeutes, 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

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 piety. On the other hand, Dissenters object, that establishments produce the most serious evils by encroaching on the Church and the state; and by uniting the temporal power with the spiritual, have been the great source of religious persecution.

RHINOPHONES, i.e. Pagans, 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 Massabans.

EUOXIANS, a branch of the Arians in the fourth century, so called from Eudosius, who, after the death of Arius, became head of the party.† See Arius.

EUOMIANS. See Arians.

EUSIBIANS, the followers of Eusebius, the very learned Bishop of Caesarea, in the 4th century; he maintained a subordination of persons in the Godhead, which has subjected him to the charge of Arianism, though as many think unjustly.‡ See Arians.

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 Storics 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 creators.¶

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 derives its origin from one Henry Nicholas, of Westphalia. He pretended that there was no knowledge of Christ, nor of the scriptures, but in insurrection. He quoted 1 Cor. viii. 5 and 10: For we know that in part we prophesy in part; but when that which is perfect is come, then that which is imperfect shall be done away, and hence inferred that the doctrine of the apostles was imperfect, and they disposed 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 opular Christians entertained concerning points of faith, provided they kept burning 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 perambulate in evidence.*

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

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

PARVONIAN, a branch of the Socinians, so called from Parvoni, 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 Yeovill, a cooper, who, in his pamphlet in Coleman Street, having warmed the passions of his audience, saluted them toward St. Paul's Church-Yard, on Sunday Jan. 6, 1660, 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 Millenarians.

FLAGELIANS, the disciples of M. Flacinus 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 

"Centumre Magdeburgense." He maintained that Original 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 Calvinist.

FLAGELIANS, a denomina tion which sprung up in Italy in the year 1260, and was thence propagated through almost all the countries of Europe. They derive their name from the Latin, flagella, 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 astonishing severity, thinking to obtain the divine mercy for themselves and others, by their voluntary mortification and penance.—This sect reappeared in the 14th and 15th centuries, maintaining that their penance was of equal value with the sacraments, 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, signifying the baptism of blood, to be admis-

mistered by whipping, was to be substituted in its place; See FLANDRIANS. See Melchisedec.

FLORINIANs, so called from Florinus, a branch of the Valentians in the second century. See Valentians.

FRATRES ALBARI, or White Brethren See Brethren, White.

*FRANCISCANS, an order of friars, founded in 1209 by St. Francis of Assisi, who having led a dissolute life, was reclaimed by a fit of sickness, and fell into an extreme of false devotion. Absolute Poverty was his fundamental rule, and rigorously enjoined on all his followers. Some years afterward this rule was relaxed by the indulgence of several successive Popes, but this occasioned a schism in the order, and divided them into two parties, many adhering strictly to their founder's rule, and extolling him as equal to Jesus Christ himself. These were called Fraticelli, 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, Brethren of the community. The Franciscans maintained that the Virgin Mary was born without Original Sin, which, the Dominicans denying, occasioned a contention which ended much to their disgrace. See Dominicans.

all over Europe. They pretend
ed 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
sorcerer kind of Franciscans,
built, whom used in reference to
the Catharists and Waldenses,
was considered as a term of re-
proach and ridicule.

**FREETHINKERS**, an ap-
pellation assumed by certain
enemies of Christianity, who
feasted their freedom from re-
ligious prejudices. See Divers.

**FREETHINKING CHRISTI-
ANS**, a name lately adopted
by a society which arose in the
year 1799, and has ever since
endeavored to assemble in London,
calling itself a church of God,
founder on the principles of free
enquiry. Their first members
spontaneously from a congregation
of Trinitarian Dissenters in Parla-
ment Court Chapel, Bishopsgate
Street; they rejected the
document of the Trinity, the at-
testation, and other points of
Calvinism; then the Sacraments
and the immortality of the soul;
and lastly, the inspiration of the scriptures and public
worship; for they have neither
singing nor prayer in their as-
ssemblies, 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 con-
siderable alteration on points of
primary importance; but they
contend that this is the natu-
ral consequence of free inquiry;
that men who had heretofore
been the slaves of error, could
not but advance in the attain-
ment of truth, after adopting a
system which left thought un-
restrained, and conscience free;
and they are still ready to re-
ounce any opinion, whenever
it shall appear to them untena-
able. In consequence, their pub-
lic meetings, which are mostly
on Sunday forenoons, resemble
rather a debating society, than a
Christian church. The Elder
opens the meeting by stating the
subject for consideration, and, at
his call, several speakers success-
ively address the meeting. It
is not unusual to hear among
them a difference of opinion;
and they are all prompt to con-
troversy 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 minis-
ters of all denominations.

This society was little known
till the year 1808, when they
advertised their intention of pub-
lcly inquiring into the "exist-
ence of a being called the devil."
So singular a notice could not
fail of drawing a considerable
number of persons to their as-
ssembly, especially on a Sunday
morning. The landlord of the
house at which they met, in the
Old Change, alarmed for his personal security, ordered
them to remove, and they en-
grained the large room at the
Paul's Head, Cateaton Street.
Here the magistracy 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 "Freenothing Christian's Magazine," in which they protest to disseminate Christian, moral, and philosophical truth, and they have erected a handsome meeting house in the Crescent behind Jewin Street, Culklegate, 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."

FRE-WILLERS, Arminians, characterized by their adherence to the doctrine of Freewill, as implicating a self-determining power in the mind. Dr. Clarke deems 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 have been, 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 censure 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 insensibly determined in every volition. Approbation and blame are consequent upon our 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 our 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 Necessitarians.

FRENCH PROPHETS
They first appeared in Dauphiny and Vivarais, in the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost, and they soon amounted to many thousands. They had strange fits, which came upon them with tremblings and ravings, 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, Rejoice, command your lives, the end of all things draws nigh! The walls of their Assemblies, and, when in the open air, the hills re-echoed with their loud orations 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 extasies, 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 and about 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
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 Fraq.

FRIENDS, or Quakers, a religious sect 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 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 fidding 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 James Nayler and his associates, they answer, that their extravagancies 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 anything 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 a large 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, of 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 subsistencies, &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 books before all books in the world, rejecting all principles and doctrines that are repugnant thereto. "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 faith 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 innocence; all was then good. 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
vagabond to wander in the earth." Respecting the state of man under the fall, Barclay observes, "Not to dive into the curious notions which may have concerning the condition of Adam before the fall, all agree in this, that he thereby came to a very great loss, not only in the things which related to the outward man, but in regard of that true fellowship and communion he had with God. So that though we do not ascribe any what of Adam's guilt to men, until they make it theirs by the like acts of disobedience; yet we cannot suppose that men who are come of Adam naturally, can have any good thing in their nature, which he, from whom they derive their nature, had not himself to communicate to them. And whatever real good any man doth, it proceedeth not from his nature, as the son of Adam; but from the seed of God in him, as a new vegetation of life, in order to bring him out of his natural condition."

5. On man's Redemption through Christ. They believe that God who made man had pity on him and in his infinite goodness and wisdom provided a mean for the restoration of fallen man, by a nobler and more excellent Adam promised to be born of a woman, and which, by the dispensation of the Son of God in the flesh, was personally and fully accomplished in him, as man's Saviour and Redeemer.

Respecting the doctrines of satisfaction and justification, they believe that Jesus Christ was our holy sacrifice, atonement, and propitiation—that God is just in forgiving true penitents upon the credit of that holy offering—that what he did and suffered satisfied, and pleased God, and was for the sake of fallen man whom he did please him. (Penn.)

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. ii. 11 12. xii. 3. Heb vii. 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 Barclay) as they do not, so neither can they at any time contradict the scripture testimony, or 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, in order 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 worship notions of God, than to hunt 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 obstructions 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 anointing 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 ordination. (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. xxxviii. 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. 53, 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 excel what our bodies now are. (Psalm and Sennett.)

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

1. On oath and vow—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 any other oath. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. (Matt. 5, 33-37)

To prove that a vow is not lawful to Christians, they likewise argue thus—(1.) Christ commands that we should love our enemies. (2.) The Apostle Paul testifies that wars and strifes come from the lusts which war in the members of carnal men. (3.) The apostle Paul admonisheth 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 flatteringly titles of honour, 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 these 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 disuse those names of the months and days, which, having been given in honour of the heroes and false gods of the heathen, originated in their flattery or superstition: 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 superstitious in apparel, which are of no use,
save for ornament and vanity.

1. 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 so-
   briety. 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 com-
   munion 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 li-
   berty, they hold that the rights
   of conscience are sacred and
   unalienable, subject only to the
   control of the Duty, who has not
   given authority to any man, or
   body of men, to compel another
   to his religion. (Barclay)

3. On their church govern-
   ment, or discipline. To effect
   the salutary purposes of disci-
   pline, they have established
   monthly, quarterly, and yearly
   meetings. A monthly meeting
   is usually composed of several
   particular congregations, situ-
   ated within a convenient dis-
   tance. 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 per-
   sons desiring to be admitted in-
   to membership; to deal with
   disorderly members, and if irre-
   claimable, to disown them.
   (Matt. xviii, 15—17.)

All marriages are proposed to
these meetings for their concur-

ence, 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
out which no marriages are al-
lowed: for this society has al-
ways scrupled to acknowledge
the exclusive authority of the
priests to marry. Their mar-
riages are solemnized in a pub-
lic meeting for worship, and
the monthly meeting keeps a
record of them; as also of the
births and burials of its mem-
bers. This society does not al-
low its members to sue each
other at law; it therefore en-
forces all to end their differences
by speedy and impartial arbitra-
tion: and if any refuse to act
according to these rules, they
are disowned. Several month-
ly meetings compose a quarter-
ly 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 fi-
ally determined. There are
also meetings of the female
friends, held at the same times
and places (in separate apart-
ments) to regulate matters re-
lative to their own sex. There
are likewise meetings for suffer-
ings, relative to the penalties in-
icted for tithes, or other mat-
ters which they consider of the
nature of persecution.

* Sewell's history of the people called Quakers. 2nd edit. vol. i. p
GAIANITIC, a denomination which sprang from the Gnostics. They derive their name from Gaius, a bishop of Alexandria, in the sixth century, who is said to have denied that Jesus Christ, after the hypostatic union, was subject to any of the infirmities of human nature.

GALILEANS, or GAIANITES, are a political sect, or rather party among the Jews, the followers of Judas, a native of Galilee 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.

GALLICAN 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 men except from the temporal dominion of the pope, than those of any other country, and that in two respects. The pope has not authority to command any thing in which the civil rights of the kingdom are concerned. 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 Jansenists 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.


† 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 singular ine 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 canons, or great body of acting clergy, seldom possessed more than about 30L a year. The clergy, as a body, independent of their tithes, possessed a revenue arising from property in land, amounting to five millions annually, at the marriage, they were exempt from taxation. Before the levelling system had taken place, the clergy submitted to the commonwealth, the instructions of their constituents to contribute to the expenses of the state in equal proportion with the other orders. Not contented with this, the tithes and revenues of the clergy were taken away, in one 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 their civil constitution. Every attempt and 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 sentenced or compelled to seek a refuge among foreign nations.†

Notwithstanding this, May general prevalence of infidelity. Let the religious part of any nation be banished, 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 that not only among the princes and nobles, but even among the greater part of the bishops and clergy. And as they had united their influence in banning true religion, and cherishing the monster which succeeded it, so have they been united in sustaining the calamitous effects which that monster has produced. However unpatriotic and cruel 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.

* Encyclopædia, vol. xvi. p. 130. † Baruel’s Hist. of the Clergy.
23, 1795, a decree was obtained for the freedom of Religious worship, and in the following June the churches in Paris were opened with great ceremonies. The Theophanists, 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 Theophanists.

Buonaparte was an avowed friend to religious toleration, and showed in many cases a partiality 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 obey a total indifference to religion, while at the same time they were saturated with infidelity, so that they seem to have vanished 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 no longer being 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 GUEBRES, 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 Guebres 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. vii. p. 129. ‡ Lyr. Mag. 1814. p. 399 § Of the two opposing principles, the good one was called Ormados, and the evil, Ahriman. 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 Ormados 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 zead, i.e. a kinder of fire, because it was for the use of those who worshipped the fire; but the intended meaning was to kindle the fire of religion in their hearts. In this book there are 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 fasting to children, 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 zead and the laws of Moses, it will not follow from hence that Zoroaster was a Jew. The Chaldeans 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 Gaze, a town of Damascus. They held almost the same opinions with the Albigensians; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

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

*GENTILES. See Hindous.

*GERMANS. See Thermani.

*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 spiritually of Christ's Kingdom, with some other points afterwards taught by Sandeman (see Sandemanianism.) His principal work is entitled, 'The Testimony of the King of Martyrs.'

*Gnosimachii, the possessed enemies to the Gnostics, i.e. the speculative knowledge of Christianity. They contended wholly on good works, calling it a useless labour to seek for such use 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: 'Garamates (say they) said once within his mind, 'How shall my power appear, if there be nothing to oppose me?' This reflection called Abraham into being, who therefore opposed and 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 (gnosia) 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 benevolent nature. Therefore the origin of those evils with which the universe abounds, must be sought some where else than in the Deity. Now there is nothing without or foreign to the Deity but matter; therefore matter is the centre and source of all evil. Having assumed these principles, they proceeded further, and affirmed that matter was eternal, and derived its present form, not from the will of the supreme God, but from the creating power of some inferior intelligence (whom they styled Demiurgos) to whom the world and its inhabitants owed their existence.

In their system it was generally supposed that all intelligences had only one source, viz. the Divine Mind. And to help out the doctrine concerning the origin of evil, it was imagined, that though the Divine Being himself was essentially and perfectly good, those intelligences, or spirits, who were derived from him, and especially those who were derived from them, were capable of depravation.

The great boast of the Gnostics, was their doctrine concerning the derivation of various intelligences (called sions) from the Supreme Mind, which they thought to be done by emanation or efflux; and as those were equally capable of producing other intelligences in the same manner, and some of them were male, and others female, there was room for endless combinations of them. For a farther elucidation of the term...
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 afterward 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 genii (or aions) to whom, according to their doctrine, the world was subject; 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 deified 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 ab-
stained from the eucharist and from prayer.

The greatest part of this de-
nomination adopted rules of life which were full of austerity, re-
commending a strict and ri-
gorous abstinence; and pre-
scribed 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 Je-
sus and Christ two persons, and
by less severity of life and man-
ner. *

These branches of the Gnos-
tics were subdivided into vari-
ous denominations. See Anti-
lacta, sectantes, Bardeanesites,
Hesbalidians, Carapaticians; Cer-
donianis, Cernithians, Marcioni-
s, Ophites, Saturnians, Simo-
nians, and Valentinians.

GORTONIANS, a sect that
made great disturbance in New
England in 1643. S. Gorton
was their leader, and was charg-
ed with Antinomian senti-
ments. †

*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 Anti-
nomianism into this country. ‡

*GRECIANS. 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 every
thing they borrowed, and added
many absurdities of their own §
Others suppose the Greek my-
thology a corruption of the
Scripture History, and much
learned ingenuity has been
employed to show that the gods
of Greece borrowed their His-
tory from the Jewish Patriarchs.
Saturn is supposed to have been
Noah, Neptune Janheli, Apollo
Joshua, Harchus Moses, and so
of the rest, except Jupiter or
Jove, the supreme God, whose
name is derived from Jah, or
the incommunicable name, Je-
NOVAM. † 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 tra-
dition, and improved by poetic
fabrics, till they formed the ele-
gant system of the Greek My-
thology.

GREEK CHURCH. In the
eighth century there arose a
difference between the eastern
and western churches, which
was carried on with great re-

Dissertations. † Hutchinson’s Hist. vol. i. p. 127. ‡ Grant’s History
of the Eng. Church, vol. i. p. 108. † Bryant’s Analyz. vol. i. p. 396.
†illiby’s Orig. Sacr. ii. iii. ch. v. Bell. Hist. of Reli. p. 93, &c.
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 profess 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 affect the character of infallibility. (4.) They utterly disallow works of supererogation, indulgences, and dispensations. (5.) They admit of 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 unction, 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 infirmity. Seven priests are required to administer this sacrament regularly, and it cannot be administered at all but 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 auricular 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 last 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 belongs at present to the Turkish emperor. The power 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 Greek 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; Astracan, Casian, 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.

*GYMNOSEPHISTS, 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 Gymnosopherists, i.e. naked Philosophers, not because they were 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 Brahmans.†


*HALDANITES, the followers of Messrs. Robert and James Haldane, two 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 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. M'Lean, the Scotch Independants