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 Ethio-
piia.
They were called Gymnosophists, i.e. naked Philosophers,
not because they went absolutely naked, but perhaps in ri-
dicule, because they wore only what was requisite 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 Brunnus.†

† Ricaut’s State of the Greek Church. King’s History of the Greek
Church, p. 11—134. Father Simon’s Religion of the Eastern Nations,
Church in Russia.

† Ency. Perth.

† Haldanites, the followers of Messrs. Robert and James
Haldane, gentlemen, brothers, and seceders from the Church
of Scotland, who, about 16 years
since formed the design of devot-
ing themselves to the propa-
gation of the Gospel in India;
but, being prevented by the
East India Company, diverted
their attention to its dissemina-
tion at home; and spent con-
siderable sums in the erection
of large places of worship in
Edinburgh and Glasgow, and
in other means of circulat-
ing true Religion. In the prosecu-
tion of their enquiries after truth,
they adopted many of the tenets
of Sandemanianism, with very
rigid forms of discipline. After-
wards they became Baptists,
and the Party divided and sub-
divided till they came into obs-
curity, and most of their fol-
lowers have either joined the
Scotch Baptists under Mr. Mc
Lean, the Scotch Independants
HEBREWS, the posterity of Eber, the ancestors of Abraham (Gen. xi. 16—26) and the Jews. So Paul being by both parents a Jew, calls himself a Hebrew of the Hebrews, Phil. iii. 5. Some think, however, that the term was used in allusion to its original import, a pilgrim or stranger; so they read, Gen. x. 21. Shem was the father of all the children (not of Eber, but) of passage or pilgrimages, i.e. of all pilgrims. See Heb. xi. 1—16.†

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

† Hellenists, Jews who spake the Greek language, Acts vi. 1. To such we are indebted for the Septuagint, or Greek version of the Old Testament vulgarly called the seventy. Others think they were Grecian proselytes to the Jewish Religion—Greek Jews.§

HEMERO-BAPTISTS, a Jewish sect which practised daily Baptism, or frequent religious washings, which is said to have been the case also with the Christians of St. John, at least on some occasions.

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

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

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

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

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

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

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

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

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

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

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

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

According to the Hindoo theology, Brahma,† the great

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† The Sanscrit language was till lately little known even in Asia. It is deemed sacred by the brahmins, and confined solely to the offices of religion. The import of its name is, according to the eastern style, the language of perfection. Encyclopaedia, vol. xiv. p. 590.
‡ According to Sir W. Jones, the supreme God Brahma, in his triple form, is the only self-existent divinity acknowledged by the philosophical Hindoo. When they consider the divine power, as exerted in creating or giving existence to that which existed not before, they call the Deity Brahma. When they view him in the light of destroyer, or rather changer of forms, he is called Mahadeo, seeva, and various other names. When they consider him as the preserver of created things, they give him the name of Yeeshnu; for since the power of preserving
Being, is the supreme, eternal, uncreated God. Brahma, the first created being, by whom he made and governed the world, is the prince of the beneficent spirits. He is assisted by Veeshnum, the great preserver of men, who, nine several times, appeared upon earth, and under a human form, for the most beneficent purposes. Veeshnum is often styled Creesuma, the Indian Apollo, and in his character greatly resembles the Mithra of Persia. This prince of the beneficent Deitas has for a co-adjutor Mahadeo, or Sreeya, the destroying power of God. And this three-fold divinity, armed with the terrors of almighty power, pursue through the whole extent of creation the rebellious Deitas, headed by Mahasoor, the great malignant spirit who seduced them, and dart upon their flying bands the fiery shafts of divine vengeance.

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

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

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

The Hindoes suppose that there are fourteen bodies, or spheres; seven below, and seven above the earth. The spheres above the earth are gradually

creation by a superintending providence belongs eminently to the Godhead, they hold that power to exist transcendently in the preserving member of the triad, whom they suppose to be every where always, not in substance, but in spirit and energy. See Asiatic Researches.

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

It is the invariable belief of
the brahmins that man is a fallen
creature. Their doctrine of the
transmigration of the soul is
built upon this foundation.
The professed design of the me-
tempylpholysis was to restore the
taken soul to its pristine state
of perfection and blessedness.
The Hindoos represent the De-
ity as punishing only to reform
its creatures. Nature itself
exhibits one vast field of purga-
tory for the losses of existence.
Their sacred writings represent
the whole universe as an ample
and august theatre for the pro-
bonitory exertion of millions
of beings, who are supposed to
be so many spirits degraded
from the high honours of an-
giical distinction, and con-
mued to ascend, through various
gradations of toil and suffering,*
to that exalted sphere of per-
fection and happiness which
they enjoyed before their de-

cession.

This doctrine, so universally
prevailing in Asia, that man is
a fallen creature, gave birth to
the persuasion, that by severe
sufferings, and a long series of
probationary * discipline, the
soul might be restored to its
primitive purity. Hence obla-
tions the most costly, and sac-
crifices the most sanguinary, in
the hope of propitiating the
angry powers, for ever loaded
the altars of the pagan deities.
They had even sacrifices den-
nominated those of regener-
ation, and those sacrifices were
always profusely stained with
blood.

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

The destruction of the exist-
ing world by fire is another
feat of the brahmins.

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

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

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

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

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

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

From the earliest period, the

* The necessity of some atonement for sin, is one of the prevailing ideas among the Hindoos. Hence they sacrifice certain animals at stated seasons, and particularly a horse, which is the victim above referred to; and hence the voluntary tortures which they inflict upon themselves. Mr. Swartz, one of the Malabar missionaries, who was instrumental in converting 2000 persons to the Christian religion, relates that a certain man on the Malabar coast had inquired of various devotees and priests how he might make atonement; and it was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk about 480 miles. If, through loss of blood, or weakness of body, he was necessitated to halt, he was obliged to wait for healing and strength. He undertook his journey; and while he walked under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want; and he became a living witness of the truth of that passage of scripture which had such a happy effect upon his mind." See Baptist Annual Register for 1794.
people of India, like the Chinese, seem to have maintained the same Religion, Laws, and Customs. The Religion of the Hindoos, though involved in Superstition and Idolatry, seems to have been originally pure; inculcating the belief of an eternal and omnipotent Being; their subordinate deities, Brahma, Yesshu, and Seeya, being only representatives of the Wisdom, Goodness, and Power of the supreme Brahme, whom they call "The Principle of Truth, the Spirit of Wisdom, and the Supreme Being;" the others think them emblematical of the mysterious doctrine of the Trinity, as believed by the ancient Hebrews.

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

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

The Baptist Society, which was founded in 1752, for evangelizing the heathen, first sent two of their ministers; viz. Mr. J. Thomas, and Mr. W. Casey, to this country; and all their communications, as well as the testimonies of many others who have made particular inquiry into these things, fully confirm the above remarks.

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

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

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

Hoppinsians, or Hoppingtonians, so called from the Rev. Samuel Hopkins, D. D., pastor of the first congregational church at Newport, who, in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards.

Late president of New Jersey college.

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

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

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

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

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

5. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which however neither implies love to misery, nor hatred of happiness. For if the law is good,
death is due to those who have broken it; and the judge of all the earth cannot but do right. (Gen. xxvi. 26.) It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through Christ's redemption.

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

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

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

9. That, though men became sinners by Adam, according to a divine constitution, yet they were, and are accountable for no sins but personal: lor, (1.) Adam's act, in eating the forbidden fruit, was not the act of his posterity, therefore they did not sin at the same time he did. (2.) The sinfulness of that act could not be transferred to them afterwards, because the sinfulness of an act can no more be transferred from one person to another, than an act itself. (3.) Therefore Adam's act, in eating the forbidden fruit, was not the cause, but only the occasion of his posterity's being sinners.

Maker, he feels lost in the infinite fulness and brightness of divine love, as a ray of light is lost in the sun, and a particle of water in the ocean. It inspires him with the most grateful feelings of heart, that he has opportunity to be in the hand of God as clay in the hand of the potter, and as he considers himself in this humble light, he submits the nature and size of his faults, even entirely to God. As his pride is lost in the dust, he looks up with pleasure towards the throne of God, and repents with all his might in the majesty of the divine administration.
Adam sinned, and now God brings his posterity into the world sinners.

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

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

HUGONOTS, or Huguenots, a name given by way of contempt to the Reformed, or Protestant Calvinists in France, about 1620. The name is variously derived; some take it from a gate in Tours, called Hugon, where they first assembled; others from a faulty French pronunciation of the German word eisgenossen, or confederates; and others from the first words of their original protest, or confession of faith, "Huc nos venimus," &c. The persecution which these people underwent has scarcely its parallel in history; in 1572, upwards of 70,000 of them were butchered in various parts of France, on the memorable eve of St. Bartholomew; nor were their sufferings much mitigated till Henry IV. in 1606, published the edict of Nantes, which secured them in the free exercise of their religion. But in 1686 this edict was cruelly and suddenly revoked by Louis XIV., when the persecution again began; their churches were demolished, their estates confiscated, their persons insulted by the bigotted soldiery, and after the loss of innumerable lives, 600,000 of them were driven into exile in foreign countries.†

HUMANITARIANS, a term applied to those modern Socinians who maintain with Dr. Priestley the simple humanity of Christ; or that Jesus was "a more man, the son of Jo-


† Michelon, vol. 19, 204—49, 18 Ed.
Joseph and Mary, and naturally as fallible and percievable as Moses, or any other Prophet. See Socinians and Unitarians.

Hussites, the followers of John Huss, an eminent divine of Bohemia. He adopted the opinions of Wicliffe, and defended them before the infamous Council of Constance, who condemned him for a heretic; and he heroically suffered martyrdom in the cause of the Reformation, A.D. 1415. His death however excited an open rebellion, and his followers, under the name Fiska, became very formidable both to the emperor and the pope, until they at length divided and were overcome.

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

Huntingdon, Countess of. This lady is not introduced here, either as a heretic, or the founder of a sect; for she always professed herself a member of the Church of England, and was a strenuous defender of its doctrines. She was the patron of Mr. Whitfield, and other Evangelical Clergymen, and aided herself of her right as a peeress to protect them as her Chaplains. Having deliberately devoted the whole of her fortune to the propagation of the gospel, she erected many Chapels in distant parts of the Kingdom, where she conceived the gospel was not preached, and during her lifetime supplied them with ministers either of the establishment or dissenters, as she was able, having founded a College for the education of young men for this end. At her death in 1714, these concerns devolved upon her friend, Lady Ann Huskine, and since her time have been conducted by a Committee. The Church Service is generally read in her Chapels on the Sabbath day; and both ministers and people are usually classed as Calvinistic Methodists.

That a woman of her high rank, and great personal accomplishments, should devote herself to such pursuits, because of course the subject of surprise and ridicule. The late princes of Wales, being once told, in a sneer, by another lady, that Lady H. was "praying with her beggars," shook his head and replied,—"When I come to die I think I shall be happy to seize the skirt of Lady H.'s mantle, to lift me up with her to heaven."
HUNTINGTONIANS, the followers of Wm. Huntington (alias Hunt) who from a very low situation in life, being first a labourer and afterwards a Confectioner, rose to be minister of Providence Chapel, Gray's Inn Lane—to a high degree of popularity, and to considerable wealth. He was certainly a man of strong natural powers, and much under the influence of Enthusiasm; but it does not belong to this work to enter into private character, or biographical enquiries; we have to do only with his theological opinions, which were high Calvinism, and similar to those ascribed to Dr. Cragg and Mr. Hussey, as just mentioned above. Notwithstanding his want of education, which he in some degree repaired, his works amount to no less than 20 vol. in 8vo.  

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

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

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

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

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

A considerable point of philosophy is founded on the Heb. Sheem, or names of the celestial fluid, in the three conditions of fire, light, and spirit; these he explains as the primary elements of the Trinity; observing that the Father is called in scripture “a consuming fire.”

* * *

Huntington and Works—particularly, The Bank of Faith—The Manned Bow of God—Arminian Skeleton, &c. See also

The Voice of years, by a Layman, 12mo.
(Deut iv. 24.) the Son, “the true light.” John i. 9. and the name of the third person is the Holy Spirit—the same word in the sacred languages—as in some others signifying both spirit and wind, or the air in motion.

It should have been remarked that Alue, the participle of Allom is by Mr. H. appropriated to the 2nd person of the Trinity: and as he thinks the noun plural means the swearers, or the sacred persons bound by oath in covenant for man’s redemption; so by Alue he understands that person on whom the curse of the oath fell (for he supposes every oath to imply a curse or penalty) namely, the Son of God incarnate to bear “the curse” for our Salvation.

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

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

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

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

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

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

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

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


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

The Jacobites are of two sects; some following the rites of the Latin church, and others...
continuusy separated from the church of Rome.*

The name Jacobites was used with us in the 17th century as a political distinction, to mark the adherents of James II, who were also called Jogurians. A term was used at this time, Jacobins, was used also to designate the violent party in the French Revolution, on account of their holding, their meetings in a conven;t of Jacobins in Paris.

JANJINISTS, a denomination of Roman Catholics in France, which was formed in the year 1640. They followed the opinions of Jansenius, Bishop of Ypres, from whose writings the following propositions are said to have been extracted. 1. That there are divine precepts which good men, notwithstanding the desire to observe them, are never able absolutely to obey, nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person in this corrupt state of nature can resist the influence of divine grace, when it operates upon the mind. 3. That, in order to render human actions meritorious, it is not requisite that they be exempt from necessity, but that they be free from consent. 4. That the Semi-Pelagians err greatly, in maintaining that the human will is perved with the power of either refusing or resisting the aids and influences of preventing grace. 5. That whoever affirms that Jesus Christ made expiation, by his cruci

ple of Japan was severe in their punishment of those who had committed crimes, and the sentences were even more severe if the crime was committed against the deity or the gods. They believed in the existence of a Supreme Being who controlled the world and its inhabitants. The Nintos, the indigenous people of Japan, believed in an afterlife and the souls of the deceased were believed to reside in the heavens. They also believed in the transmigration of souls, where the souls of the deceased would be reincarnated in the bodies of animals or humans.

1. The Nintos have some obscure and imperfect notions of the immanence of the soul, and a future state of bliss and misery; they acknowledge a supreme Being, who they believe, dwells in the highest heaven, and admires some minor gods, whom they place among the stars; but they worship and invoke those gods alone whom they believe to have the sovereign control over this world, its elements, productions, and animals: these, they suppose, will not only render them happy here, but, by interesting for them at the hour of death, may procure them a happy condition hereafter. Hence their altars or household chans are often erected, and their sacrifices are often performed with great solemnity and devotion. The souls of the deceased are believed to reside in the heavens, and if they have lived a virtuous life, they are believed to be rewarded with a happy afterlife. The Nintos believe in the transmigration of souls, where the souls of the deceased are believed to be reincarnated in the bodies of animals or humans.

2. The most essential points of the Buda religion are: the souls of men and animals are immortal, and both of the same substance, differing only according to the bodies in which they are placed, and that after the souls of mankind have left their bodies, they shall be rewarded or punished according to their behaviour in this life. The gods Ahura is the sovereign commander of heaven, and is considered as the patron and protector of human souls. He obtains his approbation in not to kill any thing that has
life; not to steal; not to commit
sterminacion; to avoid lies, and
all falsehood; not to drink strong
liquors. On the other hand, all
the virtuous, priests or otherwise,
are, after death, sent to a place
of misery, to be tormented for a
certain time, according to the
nature and number of their
crimes, the number of years they
lived upon earth, and the opportu-
nities for becoming good
and virtuous. Yet they suppose
the miseries of these unhappy
souls may be greatly alleviated
by the virtuous lives of their rela-
tions and friends, and still
more by the prayers and offer-
ings of the priests to their great
god, Ama. When vicious
souls have expiated their crimes,
they are sent back to ammrate
such vile animals as resembled
them in their former state of
existence. From the vilest of these
transmigrating into other and
nobleer, they, at last, are suffered
again to enter human bodies,
and thus have it in their power,
by their virtue and piety, to ob-
tain an uninterrupted state of
holiness.

3. The philosophers and mor-
allists pay no regard to any of
the forms of worship practised
in the country. Their supreme
good consists in the pleasure
and delight which arise from the
steady practice of virtue. They
do not admit of the transmigra-
tion of souls; but believe that
there is an universal soul diffus
ed throughout nature, animat-
ing all things, and remaining
departed souls as the sea does
the rivers. This universal spi-
rit they confound with the su-
preme Being.

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

* JASIDEANS, or JASDEANS,
a wandering ferocious tribe, who
frequent the Gordian mountains
and the deserts of Cardistan, in
Persia. Their priests and ru-
ers are clothed in black, and
the rest in white garments.
Then religion seems composed
of some fragments of Chasian
language mingled with their ancient
pagan superstitions. They pay
especially marks of respect, if
not worship, to the evil Genius,
whom they call Hambur or
Chambur, and consider him as
one of the chief ministers of the
great and good supreme Being,
the chief object of their worship,
and whose name in the
Persian language is Jawid or Jerzah,
from which their denomination
is probably derived.

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

iv. p. 270.
Greek Church. See Georgians.

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

*JERUSALEM; See New Jerusalem Church.

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

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

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

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

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

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

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

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

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

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

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

With regard to the ten tribes, the learned Mr. Hume supposes they still subsist in the east, and gives the following reasons:—1. Salamanazar had placed them upon the banks of the Chaboras, which emptied itself into the Euphrates. On the west was Ptolomy's Chalcis, and the city Carr; and therefore God has brought back the Jews to the country whence the patriarchs came. On the east was the province of Ganzar, between the two rivers Chaboras and Saocoras. This was the first situation of the tribes; but they spread into the neighbouring provinces, and upon the banks of the Euphrates.—2. The ten tribes were still in being in this country when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple.—3. They subsisted there from that time to the eleventh century, since they had their heads of the captivity, and must flourishing academies.—4. Though they were considerably weakened by persecutions, yet travellers of that nation, discovered abundance of their synagogues and synagogues in the twelfth and fourteenth centuries.—5. No new colony has been sent
They continue their expectations of a Messiah to deliver them from the low estate into which they are fallen; and notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. In many countries, and in different ages, they have been terribly massacred, and, in general, have been better treated by Mahometans and pagans than by Christians. It is said, that in Britain the life of a Jew was formerly at the disposal of the court lord where he lived, and likewise all his goods. So strong also were popular prejudices and suspicions against them, that in the year 1349, a fatal epidemic distemper raging in a great part of Europe, it was reported that they had poisoned the springs and wells; in consequence of which a million and a half were cruelly massacred. In 1498, half a million of them were driven out of Spain, and fifteen thousand from Portugal. Edward the first, of England, seized on all their real estates, and banished them for ever from the kingdom. The expulsion was so complete, that no traces of the Jews occur in England till long after the reformation.

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

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

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

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

*ILUMINATI, or Illuminati, i.e. the enlightened, a term in the primitive Church applied to such as had been instructed and enlightened, but has since been adopted by different sects and parties. Such a sect appeared in Spain in 1578, and are charged with maintaining a kind of perfection in religion, at once superstitions and innovations. After the suppression of these another sect assumed the same name in France, pretending that Anthony Buqueto, their leader, had discovered a system of faith and practice which would soon raise them equal to the saints and the Blessed Virgin!

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

The mysteries of this sect are

* In Berlin the Jews have enjoyed singular honours, as men of genius and study. The late Moses Mendelssohn, for the force of his reasoning, has been named the Jewish Socrates; and for the munificence of his donation, the Jewish Plato. Bloch, a Jewish physician, was one of the last naturalists of the age. Hertz is a professor, with four hundred auditors; Mann, a profound mathematician. There are Jewish poets and artists of eminence; and, what perhaps exists nowhere but in Berlin, a Jewish academy of sciences, and a literary journal, composed in Hebrew. (see Vaurien, or Sketches of the Times, vol. ii. p. 240.)

† Pinkerton's Greek Church, p. 334.
said to be comprehended in the following summary: "Liberty and equality are the essential rights that man in his original and primitive perfection received from nature. Property struck the first blow at equality; political societies or governments were the first oppressors of liberty; the supporters of governments and property are the religious and civil laws; therefore, to reinstate man in his primitive rights of equality and liberty, they begin by destroying these; and the Abbe Barruel asserts, that in their code of laws it is declared that the time shall come, when man shall acknowledge no other law than the great book of nature; that this revolution shall be the work of secret societies, and is one of their great mysteries.

It is asserted that this society executed to an alarming degree its plan for exterminating Christianity, and destroying government and social order, by promoting the French revolution, which was in a great measure brought about by its secret influence, and extended over the greater part of Europe. This afforded the French Philosophers the opportunity they had so much desired, of disseminating their infidel principles among the lower classes of the people, in a deluge of tracts and pamphlets; so that the poor were philosophised as well as their betters, and Christianity became confined to La Vendee, and the distant provinces. The counter-revolution which restored Louis XVI. to the throne of his ancestors, has also re-established Christianity; but, we are sorry to say, with all the errors and superstitions of the Church of Rome, and Gallican Church.

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

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

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

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

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

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

INDEPENDENTS, a deno-
mination of protestants in En-
land and Holland, originally
called Brownists. They derive
their name from the main-
taining that every particular con-
gregation of christians has an
entire and complete power of
jurisdiction over its members,
to be exercised by the elders of
each church within itself; inde-
pendent of the authority of
bishops, synods, presbyteries, or
any other ecclesiastical assem-
blies.

This denomination appeared
in England in the year 1616.
John Robinson, a Norfolk di-
vine, was considered as their
founder. He possessed sincere
piety, and no inconsiderable
share of learning. Perceiving
defects in the denomination of
the Brownists, to which he be-
longed, he employed his zeal
and diligence in correcting
them, and in new modelling the
society. Though the Inde-
pendents considered their own form
of ecclesiastical government as
of divine institution, and as
originally introduced by the au-
thority of the apostles, yet,
they did not think it necessary,
to condemn other denomina-
tions, but acknowledged that
true religion might flourish in
those communities which were
under the jurisdiction of bishops,
or the government of presby-
teries. They approved also of a
regular and educated ministry,
and in any person among them
"permitted to speak in public,
before he has submitted to a
proper examination of his ca-
pacity and talents, and has been
approved of by the church to
which he belonged.

Their grounds of separation
from the established church are
different from those of the other
puritans. Many of the latter
objected chiefly to certain rites,
ceremonies, vestments, or forms,
or to the government of the
church, while yet they were
disposed to arm the magistrate
in support of the truth; and re-
gretted and complained that
they could not on these ac-
counts conform to it. But Ro-
binson, and his companions, not
only rejected the appointments
of the church on these heads,
but denied its authority to enact
them; contending that every
single congregation of chris-
tians was a church, and inde-
pendent of all legislation, save
that of Christ; standing in need
of no such provision or es-
tablissement as the state can
bestow; and incapable of solicit-
ing or receiving it. Hence
they sought not to reform the
church; but chose to dissent
from it. They admitted there
were many godly men in its
communion, and that it was re-
formed from the grossest errors
of the man of sin; but thought
it still wanted some things essent
tual to a true church of Christ; in particular, a power of choosing its own ministers, and a stricter discipline among its members.

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

The Independents allege, that the church of Corinth had an entire judiciary within itself. For Paul thus addressed them: Do not ye judge them which are within? (I Cor. xiv. 2.) So they were not dependent upon the apostle, to come to judgment; nor upon the elders of other associated churches. See Brainerd and Congregationalists.

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

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

The aborigines of New England not only believed a plurality of Gods, who made and govern the several nations of the world, but they made deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind; yet they conceived an almighty Being, who dwells in the southwest regions of the heavens, to be superior to all the rest. This almighty Being they called Ramus, who at first, according to their tradition, made a man.
and woman out of a slope; but upon some divine destroy'd them again, and then made another couple out of a true, from whom descended all the nations of the earth: but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their supreme God to be a good being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits. But there is another power, which they call **habbomaha**, i.e. the devil, of whom they stood in greater awe, and worshipped merely from a principle of fear. The immortality of the soul was in some sort universally believed among them. When good men die, they say, their spirits go to Kitchan, where they meet their friends, and enjoy all manner of pleasures. When wicked men die, they go to Kitchan also, but are commanded to walk about, and to wander about in a restless discontent and darkness for ever.

Mr. Brainerd, who was a pious and successful missionary among the Indians on the Susquehanna and Delaware rivers, in 1741, gives the following account of their religious sentiments:— **After the coming of the white people, the Indians in New Jersey, who once held a plurality of deities, supposed there were only three, because they saw people of three kinds of complexion; viz. English, Negroes, and Indians.** It is a notion pretty generally prevailing among them, that it was not the same God that made them who made us, but that they were created after the white people; and it is probable, they suppose, their God gained some special skill by seeing the white people made, and so made them better. With regard to a future state of existence, many of them imagine that the chiefe, i.e. the shad, w. or what survives the body when death go southward, to some unknown place, and enjoy some kind of happiness—such as hunting, fishing, dancing, or the like, and never be weary of these entertainments. They believe that most will be happy, and that those who are not so will be punished only with privation, being excluded from the walls of the good world where happy spirits reside. The rewards and punishments they suppose to depend on the conduct of the conduct towards mankind, and to have no instance to anything which relates to the worship of the supreme Being.

The original inhabitants of Canada, like other heathen, had an idea of a supreme Being; whom they considered as the creator and governor of the world. It is said that most of the nations of the Algonquin language gave this being the appellation of the Great Bear, but some call him **Mekebouw**, and others **Atahceem**. They believe that he was born upon the waters, together with his whole court, who were composed of


*Brainerd's Journal.*
four-footed animals like himself; that he formed the earth of a grain of sand taken from the bottom of the ocean; and that he created men of the bodies of the dead animals. *Some mention a god of the waters, who opposed the designs of the Great Hare, who is called the Great Tiger. They have a third called Matoomex, whom they invoke in the winter season.

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

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

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

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

† Rediiswil's History of South America, vol. i. p. 207.
inferior order, who, by his assistance, formed the beauties of the universe; but that man was the work of the Creator's own hands. These spirits are, by the Natches, termed free servants, or agents; but at the same time they are as submissive as slaves: they are constantly in the presence of God, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions, and these have a chief, who was so eminently mischievous, that God almightily was obliged to confine him, and ever since, those aerial spirits do not commit so much mischief as they did; before, especially if they are entertained to be favorable. For this reason the savages always invoke them when they want either rain or fair weather. They give this account of the creation of the world; viz. that God first formed a little man of clay, and breathed on his work; and that he walked about, grew up, and became a perfect man; but they are silent as to the creation of women.

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

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

The Apalarchites, bordering on Florida, worship the sun, but sacrifice nothing to him which has life: they hold him to be the parent of life, and think he can take no pleasure in the destruction of any living creature. Their devotion is exerted in perfumes and songs. The divinities of the ancient inhabitants of Mexico were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them crucifying to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all offerings, human sacrifices were deemed the most acceptable. At the dedication of the great temple at Mexico, it is reported there were 60 or 70,000 human sacrifices. The usual amount of them was about 20,000.

The city of Mexico is said to have contained nearly 20,000 small temples, and 800 which were adorned with steeples. The whole empire of Mexico contained above 40,000 temples, endowed with very considerable revenues. For the service in the grand temple of Mexico itself, above 4000 priests were appointed; and the

number in the whole empire was said to have amounted to nearly a million. The whole priesthood, except that of the conquered nations, was governed by two high priests, who were also the oracles of the kings. Beside these were the temple, their clergy were to instruct youth, to compose the calendars, and to paint the mythological pictures. The Mexicans had also priestesses but they were not allowed to offer sacrifices. They likewise had monastic orders, especially one, to which no person was admitted under sixty years of age.

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

The sun, as the great source of light, of joy, and fertility in the creation, attracted the principal homage of the native Peruvians. The moon and stars, as co-operating with him, were entitled to secondary honours. They offered to the sun a part of those productions which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals to whom they were indebted to his influence for nourishment. They presented to him choicest specimens of those works of ingenuity which his light had guided the heart of man in forming. But the Incas never stained his altars with human blood; nor could they conceive that their benevolent father, the sun, would be delighted with such horrid victims.

The savage tribes of Guiana believe the existence of one supreme Deity, whose chief attributes is benevolence; and to him they ascribe every good which happens. But as it is against his nature to do ill, they believe in subordinate malvolent beings, like our devil, who occasion thunders, hurricanes, and earthquakes, and who are the authors of death and diseases, and of every misfortune.

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

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2. Robertson’s History of America, p. 169.
When they go to war they apply to their priests for assistance against their enemies, and the first thing the priests do is to curse them. Upon their going out to war they hoist at the prow of their canoes that idol, under whose auspices they look for victory, but, like too many called Christians, they never pray to their gods, except in cases of difficulty, when they feel their need of divine assistance or support.

**INWELLING SCHEME.**

See *Pre-existent.*

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

*INGHAMIUTES,* the followers of Mr. Ingham, a respectable gentleman of the north of England, who was educated at Queen’s College, at the same time as Mr. Hervey, and in 1732 joined the Society of the first Methodists at Oxford. He accompanied the Mess. Wesleys on their first voyage to Georgia, but, returning the next year, attached himself to the United Brethren. Some time after this, stirruring in the north of England, he formed several churches on the Independent plan. But in 1759, Mr. I., and some of his coadjutors met with the writings of Messrs. Glass and Sandeman, and adopting some of their notions, both as to doctrine and discipline, began to split into parties, and many went over to their Communion.

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

**INVISIBLES,** a name of distinction given to the disciples of Osander, Lucius, Hylacius, Sweynfeld, &c. because they denied the perpetual visibility of the church.

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

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

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

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

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

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

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

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

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

†† ibid. p. 22.  ‡ Ibid. p. 53.  § Ibid. p. 40.
+++ ibid. p. 44.  ## ibid. p. 68.  ¶++ ibid. p. 298.  ¶¶ ibid. p. 515.
These opinions, peculiar and extravagant as they may appear, and have been represented, yet seem naturally to arise out of Mr. J's high supra-lapsarian creed; they do not however accord with the strange and inconsistent account given of them by the Anonymous correspondent of Mr. Evans. It is possible, indeed, that Mr. J's followers may have been more inconsistent and erroneous than himself; yet that, maintaining such hyper-Calvinistic principles, they should at the same time reject the doctrine of the Trinity, the pre-existence of Christ, original sin, the immortality of the soul, &c. seems utterly inconceivable, and demands something more than anonymous authority.

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

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

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

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

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* Brine's "Mistakes of Mr. Johnson," 1745.  
"§ Elyott's Sketch, 18th Ed. p. 298-9.
loudly, some uttering one thing and some another, in the midst of the congregation; some clapped their hands, others shook hands one with another, and others, rejoicing at the discovery which the gospel makes of a Saviour, began to jump for joy. This was taken notice of, and by some considered as an indication of pious zeal. The custom spread like wild fire. Very soon jumping began to be considered as a proof that the people enjoyed the presence of God. Many weak preachers, (who at the same time were good and zealous men) amongst the Independents and Baptists, imitated the Methodists, and discovered their religious zeal by shouting and jumping.

Instances have been also known, in South Wales, where the Clergy were methodically inclined, of this jumping in the Parish Churches, which is certainly not more indecorous than a practice the reader will find under the term dancing.

This jumping is sometimes continued, with occasional singing or exhorting between, for hours, until the strength of the party is quite exhausted.

Some years since Mr. W. Williams, a blind Welsh poet, wrote in defence of this practice; and, among other precedents from scripture, quoted David's dancing before the ark, which was doubtless an instance of religious zeal; but there is another instance, perhaps, more strikingly similar, namely, that of Baal's priests who leaped up and down at his altar, vociferating at the same time, "O Baal, hear us!" The gentleman who communicated most of these particulars, in a letter to the Editor from the principality, remarks further that the Jews are comparatively very few, even among the Methodists; and those are persons of very warm tempers, and animated manners.†

* 1 Kings xvi. 25, see the margin. † See Evans's Tour through Wales, and Bingley's North Wales.

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

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

* Calmet's Dict. in Carait. Baumage's Hist. of the Jews, Bk. iv.
They were headed by the famous Gen. Keith, from whom they derived their name. Those who persisted in their separation, after their leader devoted them and returned to England, practised baptism, received the Lord's supper, and kept the 7th day sabbath, whence they were called Quaker-Baptists, and Sabbathmen: but they retained the language, dress, and manners of the Quakers.*

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

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

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

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

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

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

*KUEHLMAN, Queribus, a celebrated Fanatic in the 17th century. In early life he applied to literature, but when about 18:

became sick, and had a terrible vision, soon after which, meeting with the writings of Jacob Behmen, his mind was put into a flame of enthusiasm, and he commenced a prophet. After wandering through Europe, it is reported, he was burnt in Moscow for sedition in 1689.*

*L. Scotch Theological Dictionary.

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LABBNISTS, a denomination in the 17th century. Their founder, John Labbadie, was a native of France, and remarked for his natural eloquence and warm enthusiasm. He was bred in the bosom of the church of Rome, but in 1650 turned Protestant, and soon after went to Geneva. He was, however, expelled both communions under the charge of irregularities in his moral conduct. Still he had the address to ingratiate himself with Elizabeth, Princess Palatine, and other Ladies of rank and purity, by a zealous propagation of certain Mystic principles. Like other enthusiasts, he depreciated the scriptures as insufficient to lead men unto salvation, without certain supernatural illuminations; and taught that in reading the Bible we ought to give less attention to the literal sense of the words, than to the inward suggestions of the Spirit; and that the efficacy of the word depended much upon the preacher. He maintained further that the faithful ought to have all things in common without subordination or distinction; that the contemplative life is a state of grace and union with God, and the very height of perfection—

that the Christian, whose mind is contented and calm, sees all things in God, enjoys the Deity, and is perfectly indifferent about every thing that passes in the world—that we can arrive at that happy state only by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer.* See Mystics.

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

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

LAM, worship of the. See Shamanism

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

LATITUdINARIANS, a name which distinguished those in the 17th century who attempted to bring Episcopalians, Presbyterianists, and Independents, into one communion, by compromising the differences between them. The chief leaders of this party were the great Chillingworth, and John Hales, to whom may be added More, Gudworth, Gale, Tillotson, and Whitehead. They were zealously attached to the church of England; but did not look upon episcopacy as indispensable to the constitution of the Christian church; hence they maintained that those who followed other forms of government and worship, were not on that account to be excluded from the communion, or to forfeit the title of brethren. They reduced the fundamental doctrines of Christianity to a few points. By this way of proceeding, they showed that neither the Episcopalians, who generally speak in, were Arminians nor the Presbyterianists and Independents, who generally adopted the doctrines of Calvin, had any reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature; with respect to salvation, and might be variously explained and understood, without any prejudice to their eternal interests.†

Lay Brothers, subordinate persons who devote themselves to wait on the Religious.

Lees, Amy, the Spiritual mother of the Shakars, which see.

Leadley, Jane, another English enthusiast, the founder of what was called the Philadelphia Church, which see.

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


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

LOLLARDS, the followers of Walter Lollard, (or Walter, the Lollard) who is said to have been an Englishman by birth; but he first propagated his doctrines in Germany, about the year 1318, after which he returned to England, a few years before Wycliffe began to oppose the church of Rome. (See Wycliffe.) The Lollards rejected the sacrifice of the mass, extreme unction, and penances for sin; insisting that Christ's sufferings were sufficient to atone for the sins of those who believed in him. Walter Lollard afterwards returned to the continent, where he sealed his testimony with his blood, being burnt alive at Cologne in 1322.

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

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

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

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

1. That the holy scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice. John v. 39. 1 Cor. xiv. 16. 2 Tim. iii. 15—17. Reason also, confirms the sufficiency of the scriptures: for if the written word be allowed to be a rule in one case, how can it be denied to be a rule in another?

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

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

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

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

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

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

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

* This was a confession of faith enjoined only in the interim, i. e. till a general Council should decide the questions in dispute.
other sects, and gave up the supposed right of persecution, confessing that Christians are accountable to God only for their religious faith; they admit also into their sacred Canon the Epistle of St. James, and the Revelation of St. John, which Luther rashly rejected because he could not explain them.  

The Lutherans are also subdivided into a variety of inferior denominations, as Amandians, Calixtians, Flaraniz, Ursandrians, Synergists, Ubijugarians, and Zunghians, of which some account will be found under their respective heads.


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

MACEDONIANS, another denomination of the 4th century so called after Macedonius, the semi-arian Bishop of Constantinople. Sturz, the Ecclesiastical Historian says, He considered the Holy Ghost as the "divine energy diffused throughout the universe, and an excited person distant from the Father and the Son." An anathema was pronounced against many partisans before it was condemned in the Council of Constantinople, in the year 381.†

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

*MAGI, or MASCANS, an ancient Persian sect who believed in two co-eternal principles, namely, Ormionites, the source of all good, and Abimations, the fountain of all evil. The former they worshipped under the symbol of its purest emblems, a perpetual fire. Their priests

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

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

According to the best Mahometan authors his mission was revealed to him in a dream in the sixtieth year of his age. From that moment, say they, Mahomet, under the influence of a holy terror, devoted himself to a solitary life. He retired to a grotto on the mountain of Hira, which overlooks Mecca. He there passed his days, and nights in fasting, prayer, and meditation. In the midst of one of these extacies, the angel Gabriel appeared to him with the first chapter of the Koran, and commanded him to read. Mahomet replied he was unable, upon which the angel repeatedly embraced him, and commanded him to read in the name of his Creator. A few days afterwards, praying upon the same mountain of Hira, Mahomet saw again the angel stationed in the midst of those louds, on a glittering throne, with the second chapter of the Koran; and was addressed by him in the following words: "Oh thou who art covered with a celestial mantle, arise and preach!

Thus Gabriel, say the same writers, communicated by command of the Eternal to his prophet, in the 23 last years of his life, chapter by chapter, the whole book of the Koran.

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

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

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

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

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

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

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

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

Their next article of faith is the general resurrection and a future judgment. But before these, they believe there is an intermediate state, both of soul and body. When a corpse is laid in the grave, two angels they suppose, come to examine it concerning the unity of God and the mission of Mohammed. If the body answer right, it is suffered to rest in peace; if not, they beat it with iron maces, then press the earth on the corpse, which is gnawed and sung by 90 dragons, which some explain allegorically, of the slings of conscience.

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

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

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

In the kuran it is said that
hell has seven gates, for the mus-
sulmans, the christians, the jews,
the sabans, the magians, the
pagans, and for hypocrites of all
religious. Here they will suffer
a variety of torments, which
shall be eternal, except to those
who have embraced the true
religion, who will be delivered
thence after they have expiated
their crimes by their sufferings.

The righteous after having
attained the difficulties of their
passage, will enter paradise,
which they describe to be a most
glorious and delicious place,
unhurried by beautiful women or
houris, abounding with rivers of
milk, wine, and honey, &c.
Here the faithful will enjoy the
most exquisite delights, in a
state of eternal beatitude, where
the degree of felicity is propor-
tioned to the sincerity of their
faith, and the nature and num-
ber of their good works. Some
of these philosophers, however,
understand these descriptions
allegorically.

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

* Sale's Kuran, p. 96, 97.
† Ibid. pp. 90—112.
‡ D'Oehsson's Histo of the Ottoman Empire, vol. 3, p. 102.
in the world, but also his obedience or disobedience, and consequently his everlasting happiness or misery after death, which fate, or predestination, it is impossible by any foresight or wisdom to avoid. Notwithstanding this, some doctors of the Mohammedan law assert, that whoever denies free will, and attributes human actions to the sole influence of the Deity, sins against religion, and, if he persists in his error, becomes an imbecile. They assert that in every circumstance of life, the divine assistance ought first to be implored through the intercession of the prophet—then every one should reflect, deliberate, and use that aid which prudence and experience may suggest. After these means have been employed, then they say, that human events may be attributed to the decrees of heaven, to which mankind ought ever to submit with the most unfeigned resignation.

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

Of the four practical duties required by the Koran, prayer is the first. Mohammed used to call prayer the pillar of religion, and the key of paradise. Hence he obliged his followers to pray five times every 24 hours, and always to wash before prayers. The giving of alms is commanded jointly with prayer, the former being held of great efficacy in ensuring the latter to prevail with God.

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

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

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

The Mohammedans are no less divided in sentiment than are the Christians. The first
division is into the followers of Abubekir and Ali, each of whom claimed the succession after Mahomet's death; as Khaifer Year of the Prophet; just as the Pope pretends to be the successor of St. Peter. The adherents to the former are called Sunnite, because they adhere to the Sunna or Traditions of the sayings of the Prophet, in the same manner as the Rabbis adhere to the Jewish Mishna. On the other hand the Schistes, who adhere to Ali, reject these traditions, as the Karaites do those of the Jews. Between these parties subsists the greatest animosity, each charging the other with corrupting their religion, and anathematizing each other as the vilest heretics. These are divided into a variety of inferior sects, differing chiefly on the doctrines of fate and free-will, on the nature and duration of future rewards and punishments, and on certain rites and ceremonies; but the Christian reader would be little interested by particulars. The followers of Ali are chiefly to be found in Persia; and the subjects of the Great Mogul are, in great measure, heathens.

These principles are all professedly derived, from the Koran, or Mohammedan Bible, repeatedly referred to above. On this Book we may offer a few remarks. It has been extolled as a masterpiece of eloquence; and eloquent passages certainly has; but most of these are evidently borrowed from the writings of Moses and the prophets, and were written in a style similar to that of the Hebrew Scriptures. It has indeed been said, that Mohammed himself was grossly illiterate; but it is probable that a great part of his ignorance was rather pretended than real, in order to counteract the idea of his oracles being inspired. But if he really were himself ignorant, there were numbers of Jews and apostate Christians, who would be ready to assist in such a design for gain; and some have been named as having done so. The most celebrated moral precepts were undoubtedly borrowed from our scriptures; and as to the extravagant figures and absurd fables with which the Koran abounds, though much may be allowed to the inventive genius of the pretended prophet, much also may be traced to the forged Gospels of the early Christians, and the Rabbinical fancies of the Masoretic Jews. This Book is also full of inconsistencies; and its commentators, not less numerous than those of Christianity, have been equally successful with the latter, in darkening the text they have attempted to explain.

This account, which would already be too long, were it not respecting the faith of 140 millions of the present race of mankind, shall be concluded with a brief summary of Mussulman Theology, in the form of a Creed, said to be extracted from a Catechism lately published at Constantinople. “I believe in the books which have been delivered from heaven to the prophets. In this manner the Koran given to Mahomet, the penultimate to Moses; the latter to
David, and the Gospel to Jesus. I believe in the prophets, and the miracles which they performed. Adam was the first prophet, and Mahomet the last. I believe that for the space of 30,000 years the righteous shall repose under the shade of the terrestrial Paradise, and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge Siret, which passes over the bottomless pit of hell, it is as fine as a hair, and as sharp as a saber. All must pass over it, and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the Prophets has in Paradise a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want, and the houris who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the succulent gold. The damned, on the contrary, are tormented by fire, and by voracious and poisonous animals.

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

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

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

*Manes taught, that there are two principles from which all things proceed; the one a most pure and subtle matter, called light, and the other a gross and corrupt substance, called darkness. Each of these is subject to the dominion of an eternal superintending Being. He who presides over the light is called God; he who rules the darkness bears the title of Hyle, or a Deinon. The ruler of the light is supremely benevolent,
good, and happy. The prince of darkness is in himself unhappy, and, desirous to render others partakers of his misery, evil and malignant. These two beings have each produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces.

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

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

After the supreme Being had for a long time admonished the captive souls, by the ministry of the angels and holy prophets, he directed Christ to descend upon earth, in order to hasten the return of those imprisoned spirits to their celestial country. In obedience to this command Christ appeared among the Jews, clothed with the shadowy form of a human body, and not with the real substance. He taught mortals how to disengage the rational soul from the corrupt body, to conquer the
Man

violence of malignant matter; and demonstrated his divine mission by stupendous miracles. On the other hand, the prince of darkness used every method to inflame the Jews against this divine messenger, and incited them at length to put him to death upon an ignominious cross; which punishment however, he suffered not in reality, but only in appearance, and in the opinion of men. When Christ had fulfilled the purposes of his mission, he returned to his throne in the sun, and appointed a certain number of chosen apostles to propagate his doctrines thro' the world. But before his departure, he promised that at a certain period he would send a messenger, superior to all others in eminence and dignity, whom he called the Paraclete, or Comforter, who should add many things to the precepts he had delivered, and dispel the errors under which his servants laboured. This Comforter is Manes, who, by order of the Most High, declared to mortals the whole doctrine of salvation, without concealing any of its truths under the veil of metaphor.

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

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

Manes enjoined his followers to mortify and afflict the body, which he looked upon as essentially corrupt, and to divest themselves of all the passions and instincts of nature. But he did not impose this severe manner of living without distinction. He divided his disciples into two classes; one of which comprehended perfect Christians, under the name of the elect; the other the imperfect and feeble, under the title of hearers. The elect were obliged to an entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, and viands; and to live in a state of the strictest penury, nourishing

their emaciated bodies with only bread, herbs, pulse, and melons. The discipline of the hearers was milder. They were allowed to possess houses, lands, and wealth, to feed upon flesh, and to enter into the bonds of conjugal life, but under conditions of moderation and temperance.

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

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

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

MARCELLNIANS, a dome-
mation in the 4th century;
so called from Marcellus, Bp.
of Ankyra, who, in his zeal
against the Arians ran into the
opposite error of Sabellius; con-
sidering the Son and Holy Spi-
rit as emanations from the Fa-
ther, which, after the economy
of redemption was finished,
should return, and be absorbed
again into the divine essence.]†

* MARCITAE, or MARCELIS,
certain heretics of the 2nd cen-
tury, the followers of one Mar-
cus. See Marc sian.

MARCTONITAE, a sect in
the second century; so called
from Marcion, successor of
Cerdo, who made several addi-
tions to his doctrines. He
taught men to believe in a God
superior to the Creator, namely,
the supreme God, the Father,
invisible, inaccessible, and per-
fectly good. The Creator, who
was the God of the Jews, made
this lower and visible world.
The supreme God had also a
world of his making; but per-
fect, immaterial, and invisible.
For he supposed if a good God
had made this world, there
would have been neither sin
nor misery; but all men would
have been holy and happy.
He taught that Jesus was the
Son of the good God, who took
the exterior form of a man;
and, without being born, he
showed himself at once in Ga-
lliee as a man grown, and as-
sumed the character of a Sa-
vior.

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

Marcion altogether rejected
the old testament, and received
but eleven books of the new;
and of the gospels only Luke,
and that with many alterations;
he also rejected all the parts of
the new testament which con-
tain quotations from the old.
The manners of this people

were inoffensive and in some respects austere. They censured marriage, and praised virginity. They believed in a kind of necessity, and their zeal is charged with intemperance, rashly offering themselves to martyrdom.*

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

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

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

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

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

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

This system (it is added) gives a real value to the doctrine of the resurrection, which is peculiar to revelation; on this alone the sacred writers build our hope of future life: and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. See 1 Cor. xvi. 16—32.

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

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

It is universally acknowledged, that there can be no effect without an adequate cause. This is the foundation on which the only proper argument for the being of a God rests. And the Necessary Presse asserts, that if, in any state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other principle than that one of them should come under the description of an effect without a cause; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

The scheme of philosophical necessity, therefore, implies a chain of causes and effects, established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system; and, according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions. By our being liable to punishment for our actions, is meant, on this hypothesis, that it is wise and good in the supreme Being, to appoint that certain sufferings should follow certain actions, provided they be voluntary, though necessary ones: a course of voluntary actions and sufferings being calculated to promote the greatest ultimate good.

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

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

2. The Necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the words, it depends entirely on himself, whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free-will; viz., the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4. The Necessarian rejects Original Sin, the deity and atonement of Christ, divine influences, and other points of Calvinism. He believes nothing of the actions of any man being necessarily sinful; but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things they do; and like-

wise that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon these principles also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily impracticable and ineffectual.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socianism, are considered as essential parts of one system. The scheme of necessity is the immediate result of the materiality of man; for mechanism is the undoubtedly consequence of materialism; and that man is wholly material, is eminently subservient to the mere sanctity of Christ. For if no man can have a soul distinct from his body, Christ, (who in all other respects appeared as a man) could not have a soul which had existed before his body: and the doctrine of the pre-existence of souls, (of which the pre-existence of Christ is a branch) will be effectually overthrown. See Necessarian and Socianism.

* MELATONI, the disciples of Melato, who believing the Deity to be corporeal, supposed the creation of Adam in the "image of God," to refer to his bodily form.

† MELCHITES, the Syrian, Egyptian, and other eastern christians in the Levant, who, (though not Grocks) follow the

* Priestley’s Disquisitions on Matter and Spirit, vol. i. p. 4—123.
† Ross’s View of Religions, p. 211.
doctrines of the Greek church, except in some points which relate to ceremonies and ecclesiastical discipline. They were called Melchites, i.e. Royalists, by their adversaries, by way of reproach, on account of their implicit submission to the edict of the emperor Marcion, in favour of the council of Chalcedon.*

MECHIZREDICHIANs, a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power superior to Jesus Christ; for Melchizedek, they said, was the intercessor and mediator of the angels, as Jesus Christ was for men; and his priesthood was only a copy of that of the former. See Hierocles and Theodotus.

It may be remarked here that the Hutchinsonians believe that Melchizedek was no other than Jesus Christ himself.

*MELETIANS, the followers of Melctius, an Egyptian Bishop, who, being disposed for sacrificing to Idols, affected great severity against apostates, and like the Novatians, refused to re-admit them on their repentance.†

*MENANDRIANS, a denomination in the first century, from Menander, a supposed disciple of Simon Magus. He pretended to be one of the aliens sent from the plebs, or celestial regions, to succour the souls that lay groaning under oppression; and to support them against the demons that held the reins of empire in this sublunary world. But his notions are so extravagant that he was rather considered as lunatic than a heretic ‡.

*MENDAI, or MINDANS, otherwise called Christians of St. John, or Hemero-Baptists, which see. * These ambiguous Christians (says Mosheim) dwell in Persia and Arabia, and principally at Bassora, and their religion consists in daily washings, performed frequently, and with great solemnity.¶

*MENDICANTS, or Begging Frans, several orders of religious in popish countries, who, having no settled revenues, are supported by charitable contributions.§

MENNONITES, a society of Baptists in Holland; so called from Memo Simon, of Friesland, who lived in the sixteenth century. He was originally a Roman priest, but joined a party of the Anabaptists, and becoming their leader, cured them of many extravagancies, and reduced the system to consistency and moderation. The Mennonites maintain that practical piety is the essence of religion, and that the surest mark of the true church is the sanctity of its members. They plead for universal toleration in religion; and debar none from their assemblies who lead

† Mosheim, vol. i. p. 384. 3rd New Ed.
¶ Buck's Theological Dictionary.
pious lives, and own the scriptures for the word of God. They teach that infants are not the proper subjects of baptism; that ministers of the gospel ought to receive no salary; and that it is not lawful to take an oath, or wage war, upon any occasion. They also object to the terms person and trinity, as not consistent with the simplicity of the scriptures.

In their private meetings every one has the liberty to speak, to expound the scriptures, and to pray. They assemble (or used to do so) twice every year from all parts of Holland, at Rynsbourg, a village two leagues from Leyden, at which time they receive the communion, sitting at a table in the manner of the Independents, but in their form of discipline they are said more to resemble the Presbyterians.

The ancient Mennonites professed a contempt of erudition and science; and excluded all from their communion who deviated in the least from the most rigorous rules of simplicity and gravity: but this primitive austerity is greatly diminished in their most considerable societies. Those who adhere to their ancient discipline are called Flemings, or Flandrians. The whole sect were formerly called Waterlandians, from the district in which they lived.

The Mennonites in Pennsylvania do not baptize by immersion, though they administer the ordinance to none but adult persons. Their common method is this: The person to be baptized kneeling, the minister holds his hands over him, into which the deacon pours water, and through which it runs on the head of the baptized; after which follow imposition of hands and prayer.

MEN OF UNDERSTANDING. This title distinguished a sect which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, named Egidius Cantor, and to William of Hildesden, a Carmelite monk. They pretended to be honoured with celestial visions; and declared the approach of a new revelation more perfect than the gospel. They held that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; and that the pains of hell were to have an end.

This denomination seems to have been a branch of the Brethren and Sisters of the Free Spirit, and their system embraced some peculiarities both of the Mystics and Universalists.

METHODISTS, a name given in the seventeenth century to a new species of polemic doctors, who distinguished themselves by new and ingenious methods of defending the


† Mosheim, vol. iii. p 246.
Roman Catholic church against the attacks of the Protestants.† The same name, and for the same reason, had been applied to certain ancient Physicians, who were celebrated for their skill and ingenuity.

Of late years the term has been applied to Ministers and private Christians, both in and out of the Establishment, who have been remarkable for their zeal and activity in the cause of vital goodness. More correctly taken, however, it applies to a large body of religious persons, neither strict Churchmen nor regular Dissenters, of whose use and history the following is a brief Abstract.

This denomination was founded in the year 1729, by Messrs. John and Charles Wesley, and a Mr. Morgan. In November of that year, the latter being then Fellow of Lincoln College, he began to spend some evenings in reading the Greek Testament with his brother, Mr. Morgan, and Mr. Kirkham, of Morton College. Not long afterwards 2 or 3 pupils of Mr. John W. and one of Mr. C. W.'s obtained leave to attend these meetings. They then began to visit the sick, and the prisoners who were confined in the castle. Two years after they were joined by Mr. Ingham, Mr. Broughton, and Mr. Hervey; and in 1735 by the celebrated George Whitfield, then in his eighteenth year.

At this time their number in Oxford amounted to about fourteen. They obtained their name, it is said, from the exact regularity of their lives, or the correct method in which they disposed of their time.

In October 1735, Messrs J. and C. Wesley, Mr. Ingham, and Mr. Delamotte, embarked for Georgia, in order to preach the gospel to the Indians. They were at first favorably received, but in a short time lost the affection of the people; and on account of some differences with the store-keeper, Mr. Wesley was obliged to return to England. He was, however, soon succeeded by Mr. Whitfield, whose repeated labours in that part of the world are well known.

On Mr. Whitfield's return from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed those of Arminius, and had written in favour of universal redemption and perfection, and very strongly against election.

The doctrines of the Calvinists and Arminians may be seen under these articles. The leading principles common to both are said to be "Salvation by faith only in Jesus Christ, perceptible conversion, and an assurance of reconciliation with God." But whether they both mean exactly the same things by these terms, may well be

† Macheim, Rel. iv. p. 307.
questioned. The Calvinists, when speaking of justification by faith alone, for instance, do not mean that we are justified by it as an act of our own, but as having respect to the righteousness of Christ. The imputation of faith, therefore, with them, is the same thing as the imputation of Christ's righteousness. But Mr. Wesley's views on this subject are as follows. "All I teach (says he) respects either the nature and condition of justification, the nature and condition of salvation, the nature of justification and saving faith, or the Author of faith and salvation.

1. "The nature of Justification: That Justification of which the Articles and Homilies speak, signifies present forgiveness, pardon of sin, and consequently acceptance with God. Rom iii. 25. I believe the condition of this is faith: Rom. ii. 5, &c. I mean not only that without faith we cannot be justified, but also that as soon as any one has true faith, in that moment he is justified. Good works follow this faith, (Luke vi. 43,) but cannot go before it.

2. "By Salvation I mean, not barely, according to the vulgar notion, deliverance from sin; but the renewal of our souls after the image of God, in righteousness and true holiness.

This implies all holy and heavenly temper—all holiness of conversation.

3. "Faith is a divine, supernatural evidence, or conviction (αρετής) of things not seen—as being either past, future, or spiritual. Justifying faith implies a sure trust and confidence that Christ loved me and gave himself for me. And the moment a penitent sinner believes this God pardons and absolves him. And as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved.

4. "The Author of faith and salvation is God alone. He it is that works in us both to will and to do. He is the sole giver of every good gift; and the sole Author of every good work. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he hath done and suffered for us, so all power is in the Spirit of God. And therefore every man in order to be have unto salvation, must receive the Holy Ghost"‡

On no subject were Mr. Wesley's sentiments more excepted against by religious persons, than on that of perfection. Thus he explained to mean, "Such a degree of the love of God and the love of man; such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart

‡ Further Appeal to men of Reason and Religion.
every contrary disposition towards God or man; and that this should be our state of mind in every situation, and in every circumstance, of life." An attainment certainly highly desirable, but to which very few, except the weakest and most enthusiastic of Mr. W's followers, would pretend to have attained. Even this perfection, however, at its greatest height would not include absolute freedom from error or mistake, nor from (unless) inhumanities or temptations; nor does it imply perfection in degree, so as not to admit of continual increase—or growth in grace.*

As to the Societies formed by Mr. Wesley, the only condition required of members, is "a desire to be saved from their sins;" and these are formed into small companies, or classes, of from 12 to 20 persons, one of whom is styled the Class leader, whose office it is to examine, to superintend, and to exhort. He usually meets his class once a week, and once a week he usually meets the minister and stewards to make his report. Several congregations connected, within the compass of 10 or 15 miles, form a Circuit, to which 2 or 3 preachers are appointed, one of whom is called the Superintendent; and once in the quarter the preachers meet and examine all the classes. Several circuits form a district, all the preachers of which meet annually and send minutes to Conference of their proceedings. The Conference is an annual meeting of the preachers at some one of their principal places, in rotation. This is their supreme court, from which lies no appeal.

The public worship of the Methodists is much like that of the dissenters; but at a few of their principal places they adopt the service of the Church of England. Once a quarter Watch nights are held, and also Love feasts, both of which are confined to members of their Society. The former are meetings for prayer and exhortation, usually continued till midnight. The latter friendly meetings at which, beside social worship, the members eat together a small piece of cake or ham, in token of brotherly communion, and drink water; on these occasions something is collected for the poor, and the whole concluded with prayer. These meetings are formed on the model of the ancient Agape, or 'feasts of Charity' mentioned by St. Jude, ver. 12.

The zeal of both Messrs. Whittfield and Wesley was very great, and their labours were abundant. They were both professed members of the church of England, though neither of them confined himself himself, in all respects, within its rules. The former was most distinguished for his powerful eloquence, which arrested the attention and overawed the mind: the latter for cool persuasive reasoning, and for a kind of legislative wisdom, which he exercised in forming his numerous followers into societies, and establishing such
a connexion and subordination among them, as to give a greater stability to his denomination. Since the death of Mr. Wesley, his people have been divided with respect to discipline. He himself had always professed a strong attachment to the church of England, and exhorted the societies under his care to attend her service, and receive the Lord's supper from the regular clergy. But some of the societies petitioned to have preaching in their own chapels during church hours, and the Lord's supper administered by the travelling preachers. This request he generally refused; but where it could be conveniently done, sent some of the clergymen who officiated at the new chapel in London to perform these solemn services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take up the plan as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favour this change, several respectable preachers came forward, and by the writings which they circulated through the connexion, proved the way for a pacification; by which it was stipulated that in every place where a three-fold majority of class-leaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's supper administered to them.

The spirit of inquiry did not stop here; for it appeared to them agreeable both to reason and the custom of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church-officers, and give their suffrages in spiritual concerns. The subject produced a variety of arguments on both sides of the question. At a conference held at Leeds in 1797, there were delegates from many societies in various parts, who were instructed to request that the people might have a voice in the formation of their own laws, the choice of their own officers, and the distribution of their own property. The preachers proceeded to discuss two motions. Shall delegates from the societies be admitted into the conference? Shall circuit-stewards be admitted into the district meetings? Both these motions were negatived, and consequently all hopes of accommodation between the parties were given up. From hence a plan was proposed of a new connexion. - A regular meeting was formed, and Mr. William Thom being chosen president, and Mr. Alex. Kilham secretary, the meeting proceeded to arrange the plan for supplying the congregations which adhered to them with preachers. The president and secretary were also desired to draw up rules of church-government, that they might be circulated through the societies for their approbation. The plan being
drawn up and printed, was examined by select committees through the connexion, and, with a few alterations, was accepted by their conference of preachers and delegates.

The preachers & people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members chose the class-leaders, the leaders' meeting nominates the stewards, and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, the reader is referred to a pamphlet, entitled, "General rules of the united societies of Methodists in the New Connexion."

The Calvinstic Methodists are not incorporated into a body as the Arminians are; but are chiefly under the direction or influence of their ministers or patrons. There are many congregations in London and elsewhere, who, though called Methodists, yet are in neither of the above Connexions. Some of these are supplied by a variety of ministers; and others, bordering more on the congregational plan, have a resident minister.

A distinct connexion, upon Mr. Whitfield's plan, was instituted and patronized by the late Lady Huntington, and which still subsists. See Huntington, Lady.

The Calvinistic Methodists are considered by the regular dissenters as unfriendly to the order and discipline of the new testament. There are, however, a considerable number of dissenters who have thought it no dishonour to follow the Methodists, in so far as they have followed Christ; entering into their spirit with respect to zealous and affectionate manner of preaching; and many of the Methodists, on the other hand, have abated of their eccentricity, and learned of dissenters to respect sobriety, and the order of God's house, there is no cause for regret. By their constant intercourse they have no doubt had, and will continue to have, a very considerable influence on each other.

By the Minutes of the last conference in July 1814, it appears that the Numbers in the societies, continuing the connexion of Mr. Wesley, are as follows; and these, it must be remembered, form at most but a moiety of their public congregations.

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<th>Members</th>
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<td>Great Britain</td>
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<td>Sierra Leone</td>
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</tbody>
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Travelling Preachers are not included in the preceding account.

Great Britain ................. 628

Ireland .................... 114

Foreign Missionaries .... 66

Preachers in America .... 678

487,080

The New Connexion have about 30 circuits, 40 preachers, and 7000 members; nor do they seem likely to encrease, the parent Society having concurred some points which occasioned the separation. Their discipline borders on that of the Independents.

There seems to be no method of estimating the numbers of the Calvinistic Methodists with any tolerable accuracy; but it is probable that in England and Wales, they are at least equal to the Arminian, and in Wales considerably more numerous.

MILLENNARIANS, or Cullists, a name given to all who believe that the saints will literally reign on earth with Christ a thousand years after the last resurrection, before the end of the world. The former appellation is of Latin origin, the latter of Greek, and both are of the same import.

The ancient Millenarians held that, after the coming of Antichrist, and the destruction which will follow, there shall be a first resurrection of the just alone—that all who shall be found upon earth, both good and bad, shall continue alive;—that Jesus Christ will then descend from heaven in his glory—that the city of Jerusalem will be rebuilt, in the manner described Rev. xx. 2, and 3, ch. xxxvi. Here they suppose the Lord Jesus will fix the seat of his empire, and reign a thousand years with the saints, patriarchs, and prophets, who will enjoy perfect and uninterrupted felicity, in a second Paradise, more glorious than that of Eden. This opinion is adopted in the Epistle of Barnabas, by Papias, Irenæus, Justin Martyr, and many other of the ancient fathers; and is illustrated and confirmed by many learned moderns, from whom we shall subjoin an abstract of their opinions.

Dr. Thomas Burnet and Mr. Whiston concur in asserting that the earth will not be entirely consumed; but that the matter of which it consists will be purified, by the action of fire: from these materials, as from a second chaos, there will, by the will of God, arise a new creation—new heavens and a new earth. The earth, and the atmosphere, will be so restored as to resemble what they were in the paradisiacal state; and consequently, to render it a most delightful abode for man. In proof of this hypothesis they urge the following texts:—Matt. xiii. 41—43. Luke xvi. 29, 30. Acts iii. 21. Heb. i. 11, 12. 2 Pet. iii. 18, &c.

They suppose that the earth, thus beautified and improved,
shall be inhabited by those who
inherit the first resurrection,
and who shall here enjoy a
very considerable degree of
happiness, though not equal to
that which is to succeed the
general judgment, which shall
upon when the thousand years
mentioned in Rev xx. 1-6
shall be expired.

Though Mr. Fleming does
not entirely agree with the
above, he interprets Rev. xx.
6, as referring to a proper re-
surrection, &c, which, he sup-
poses, the event recorded in
Matt. xxvii. 53, was a pledge.
He conjectures that the most
eminent saints of the old-testa-
ment times then arose, and as-
cended with Christ to heaven;
agreably to this, he apprehends
that the saints who are to be
subjects of the last resuscita-
tion, after appearing to some of
the inhabitants of this earth,
which may be the mean of re-
viving religion among them,
will ascend to heaven in tri-
umph. To this peculiar privi-
lege of the martyrs, and some
other eminent saints, St. Paul
is supposed to refer, Phil. iii. 11.

Mr. Ray agrees that there
will be a renovation of the
earth; and though he does not
suppose that the same animals
shall be raised again, yet he
thinks that other animals as
well as vegetables, will be pro-
icated in higher degrees of
beauty and perfection than ever
before.

Dr. Cotton Mather supposed
that the congregation will take
place at Christ's second per-
sonal coming, that after this
great event God will create
new heavens, and new
earth." The raised saints will
inhabit the new heavens, attending
on our Saviour there, and
receiving immense rewards for
their services and sufferings
for his sake. The new earth
will be a paradise, and inhab-
it by those who shall be caught
up to meet the Lord, and be
with him in safety, while they
see the earth flaring under
them. They shall then return
to the new earth, possess it and
people it with an offspring who
shall be sinless and immortal.
The risen saints who shall in-
habit the new heavens, and
neither marry nor be given in
marriage, will be sent down
from time to time to the new
earth, to be teachers and rulers,
and have power over nations;
and "the will of God be done
on earth as it is in heaven." This
deprivation will continue
for 1,000 years. There will also
be a translation from the new
earth to the new heavens, either
successively during the thou-
sand years, or all at once, after
the termination of that period.

Mr. Kett, in a late publi-
cation, entitled, History the
Interpreter of Prophecy, has
advanced a new plan, of which
the following is an imperfect
sketch. He supposes that the
Antichrist (or the many anti-
christs,) spoken of in the new
testament, means a person, or a succession of per-
sons, who were to arise in the
world, and either deceitfully ar-
novate to themselves the place
and office of Christ, or exercise
adversate enmity to him and his
religion—that there appear to
be three great forms of Anti-
christ; viz. Popery, Mahomé-
tanism, and Infidelity, which were to prevail a certain time for the trial and punishment of the corrupted church of Christ— that at the present period the Jusvan form of Antichrist is begun, and will continue to prevail while the Papal and Mahometan decline— that the rise, progress, and establishment of the Jusvan power is predicted by the "little horn of the beast in the visions of Daniel, and the second beast and its image in the Revelation of St. John. Mr. Scott supposes, that when the Jusvan power shall have reached its summit of dominion, when the Jews are collected into their own land; when the church, punished by tribulation, shall be made ready to receive her Lord, Christ shall personally appear, and end the reign of Antichrist in all its various forms; the host shall be raised from the dead, and a new kingdom of peace and everlasting happiness be established under the immediate government of the Redeemer, agreeably to the description in Dan. u. 35. Rev. xxi. 4-6. and other passages. When this glorious period of the millennium shall commence, the New Jerusalem will be separated from the world as the garden of Eden, but the gates of entrance shall stand open: the world will continue a state of probation to all but those who arose from the dead; it will, however, be enlightened by the communication of those blessed instructors. At the expiration of the thousand years, Satan will be loosed, to deceive the nations without the city: but so soon as he shall attempt to disturb the peace of the saints, fire will descend out of heaven, and devour the incorrigible sinners. The final judgment, the resurrection of the wicked, the destruction of the world, the everlasting punishment of Satan and his followers, and the admission of the saints into eternal felicity in the heavens, will immediately succeed.

Dr. Gill, Bp. Newton, and many other eminent divines, adopt the literal interpretation of the Prophecies; but others of equal learning and piety, and more cautious, incline to a figurative interpretation of these Scriptures, as will be seen in the following instances.

Dr. Bully supposes the millennium to refer entirely to the prosperous state of the christian church after the fall of Antichrist, and the conversion of the Jews—that then shall begin a glorious and undisturbed reign of Christ over the Jew and Gentile, to continue a thousand years—and as John the Baptist was Elias, because he came in the spirit and power of Elias; so shall this be the church of the martyrs and of those "who have not received the mark of the beast," because the spirit and purity of the times of the primitive martyrs shall return.

He argues, that it would be a degradation to the glorified saints to dwell upon earth; and that it is contrary to the genius of the christian religion to suppose it built on temporal promises.

Mr. Washington's scheme is, that the gospel, being intended
to restore the ruins of the fall, will gradually mitigate the
world, till, by a train of natural consequences, under the influ-
ence of divine providence and grace, it is restored to a para-
disiacal state. He supposes that this plan is already advanced
through some important stages, among which he reckons (with
Dr. Sherlock) the amendment of the earth's natural state at
the deluge to have been a considerable one. He con-
siders all improvements in learning and arts, as well as
the propagation of the gospel among the heathen nations, as
the process of this scheme; but he apprehends much greater
advances are to be made about the year of Christ 2000, when
the millennium will commence, which shall be, according to
him, such a glorious state as Dr. Whitby supposes; but with
this additional circumstance, that, after some interruption
from the last effects of wickedness by Gog and Magog, this
shall terminate in the still nobler state of the new heaven and the
new earth spoken of in Rev. xxx. and xxxii. when he sup-
poses that all natural and moral evil, and death itself, shall be
banished from the earth; but good men shall continue in the
highest rectitude of state, and in the greatest imaginable de-
gree of terrestrial felicity, till the final coming of Christ and
universal judgment close this delightful scene, perhaps seve-
ral thousand years afterwards. Indeed he seems to apprehend
that the consummation of all things will not happen till ab-
out the year of the world
the end of the great
year, as the Platonists called it,
when the equinoxes shall have
revolved.

Mr. Lawman agrees with
Dr. Whitby in supposing the
scriptural description of the mil-
leum to be figurative, represen-
ting the happy state of the
church of its deliverance from
the persecution and corruption
of the third period. He sup-
pose the book of Revelation,
after the fifth chapter, to be a
prophetic representation of the
most remarkable events which
were to befal the christian
church from that time to the
end. He divides the remain-
der into seven periods; the
first, represented by the seals,
shows the state of the church
under the heathen Roman em-
perors from the year 95 to 323
—the second, that of the trum-
pets, relates to what was to
happen in the christian church,
from 337 to 750, when the Ma-
hometan conquests ceased in
the West—the third represents
the state of the church and
world in the time of the last
head of the roman government,
i. e. under the popes, for 1260
years: viz. from 756 to 904: eac
each of the vials which are
poured out, he reckons to de-
note some great judgment up-
on the papal kingdom; the
sixth and seventh vials he sup-
poses are yet to come, and that
the seventh will complete the
final destruction of Rome— the
earth is that of a thousand
years, or the millennium, in
which the church will be in a
most prosperous state, a. d.
2000 to 3000; so that the
seventh chiliad is to be a kind
of sabbath — the fifth is the renewed millennium of the enemies of the church for a short time not defined, but which is to end in their final extirpation and ruin (chap. xxvii. 7-10.) — the sixth is the general resurrection and final judgment, (chap. xxviii. 11-17.) which terminate on the seventh grand period in which the saints are represented as restored in a state of everlasting triumph and happiness in the seventh world (chap. xxix. 1-5.)

Dr. Bellamy supposes that the millennium will be a glorious era of Christ's spiritual reign on earth when universal peace shall prevail, wars, famines, and all desolating judgments, be at an end, industry shall flourish, and all luxury utterance, and extraneous be banished. Then thus globe will be able to sustain with food and drink a number of inhabitants immensely greater than ever dwelt upon it at one time; and if all those shall, as the scripture asserts, "know the Lord, from the least to the greatest," for 1000 years together, it will naturally come to pass that there will be more saved in that thousand years, than ever before dwelt upon the face of the earth, from the foundation of the world.

Some understand the thousand years in the Revelation, (agreeably to other prophetical numbers in that book) a day for a year, which would extend the period of the Millennium, (as the scripture year contains 360 days) to 300,000 years, in which there might possibly be millions saved to one which has been lost."

All the above systems respecting the millennium admit the eternity of future punishment, the plan of the late Mr. Winchester terminates in the universal restoration of all intelligent creatures.

This author supposes that, as an introduction to the millennium the power and empire of th birds shall be weakened, to make way for the return of the Jews to their own land, which event is expressly foretold in Ezek. xxxviii. 25-8, and many other passages that after their return, their enemies shall come against them in vast numbers, called by the names Gog and Magog, Ezek. xxxviii. 1-7;—that they shall take and plunder the city of Jerusalem, and bring the Jews to the brink of destruction;—that at the height of their triumph, Christ, the manifested Jehovah, shall appear in the clouds of heaven, according to Zech. xxv. 1—7,—that his appearance shall effect the conversion of the Jews, who shall receive him as the true Messiah. They shall look on him whom they have pierced. Rev. i. 7. The dead saints shall then be raised, the living saints changed, and both caught up to meet the Lord in the air; and descend with him to reign on earth, when the glorious millenni-
mum shall commence. In that period the Jews shall be again acknowledged as the people of God; the twelve tribes settled in their own land, under the government of the Saviour, and be a holy and happy people, Jerusalem shall be rebuilt in greater splendour than ever; all nations shall yearly repair to this city to worship the Lord (Zech. xiv. 10, 20.) There shall be a glorious temple erected (Ezek. xi. 24, 2.) in which the Lord Jesus shall hold his court; from thence he shall send his saints through the whole earth, to instruct and bless mankind. At this blessed period Satan shall be bound; the crime shall be removed from the earth; the obstructions which hinder the success of the gospel removed, all be united in one religion, war, famines, earthquakes, tempests, and pestilence, shall cease; the inhabitants of the world be more numerous than ever, and all kinds of spiritual and temporal blessings be the portion of mankind. At the end of the millennium Satan shall be loosed to deceive the nations of the earth: a mighty army, with this great apostate at their head, shall march in a hostile manner against the camp of the saints; but fire shall immediately descend from heaven to devour them. This army is described by the Gog and Magog of St. John, which our author supposes different from the Gog and Magog mentioned by Ezekiel. This destruction will be immediately followed by the resurrection of all the dead, and the day of judgment. After this the Lord, with all the redeemed, shall ascend to heaven, and the resurrection shall take place, by which the earth shall be reduced to a globe of fire, and be the final stage of punishment; where the wicked shall endure the pangs of the second death, and be tormented for ages of ages after the day of judgment. At length the renovation of the heavens and earth shall take place, according to various prophetic passages, particularly Isaiah lvii. 17. 2 Pet. iii. 13. Rev. xxi. 1, 2. After the new heavens and earth are prepared, as a new stage for the wonders of God's redeeming love, the Holy City, or New Jerusalem, shall descend as the residence of the saints during those ages in which the great work of redeeming lost sinners is carried on. The saints shall reign with Christ, and be kings and priests, till all fallen intelligences are restored, sin and misery cease, and holiness and happiness be absolutely universal and complete. This is expressed in Rev. xxi. 1. See Universalism.

MINGRELIANS, or Colchians, like the Iberians, a branch of the Greek Church, deeply sunk in ignorance and superstition, and who have little left of Christianity beside the name. Their worship is called The Catholic; i.e. Priests are very mercenary and depraved; and their whole religion consists in a few ceremonies indifferently performed.

MODALISTS. See Predestinarians and Sabellians.

MOHAMMEDANS. See Mahometans.

MOLANISTS, the followers of Lewis Molina, a Spanish Jesuit, professor of divinity in the university of Estorik, in Portugal. In the year 1598 he published a book, showing that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced an hypothesis to remove the difficulties attending the doctrines of predetermination and liberty. He asserted that the decree of predetermination to eternal glory was founded on a previous knowledge and consideration of the merits of the elect; that the grace from whose operations these merits are derived is not efficacious by its own intrinsic power only, but also by the consent of our own will; and because it is administered in those circumstances in which the Deity foresees that it will be efficacious. This kind of prescience, (scientia media) is that fore-knowledge of future contingents which arises from a perfect acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.

MOLOKANS, an obscure sect of Russian Disciples, so called from eating milk on their fast days, which are usually on Saturday. They have a tradition of certain Miracles of Christ not recorded in the gospels, and are said to use certain Religious Pictures peculiar to themselves.

MONKS, (monachi) certain persons who seclude themselves from the world to make the stricter profession of religion; they were distinguished antiently into 3 classes. Solitaries are those which lived alone, and remote from Town and from human Society. Convents lived in community with others in Monasteries and Convents. Sarabanks were strolling monks who lived without any fixed rule or settled residence; whence the Mendicants, or begging friars, which are divided into Capuchins and Franciscans.

Monks are distinguished by their habits, as black, white, grey, &c. or by the Saint whom they take for their patron or model, as Benedictines, Bernardines, Franciscans, &c.

Before the Reformation, and in Popish countries since, the Monks have been extremely
numerous, and very injurious to Society, though very useful tools of the Church of Rome.

MONARCHANS, so called from believing one person only in the Godhead. See Patr. primum.

MONOPHYSITES, maintained that the divine and human natures of Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures. They flourished in the 5th century.

MONOTHEISTS, a denomination so called from teaching that there were two natures in Christ's person, but one will. Their founder was Theodore, bishop of Phœnix in Arabia, in the 7th century; who maintained the following positions:—(1) That in Christ there were two distinct natures, which were so united (though without the least mixture or confusion) as to form by their union only one person.—(2) That the soul of Christ was endowed with a will, or faculty of volition, which is still retained after its union with the divine nature.—(3) That this faculty of volition in the soul of Christ was not absolutely inactive, but that it co-operated with the divine will.—(4) That therefore, in a certain sense, there was in Christ but one will, and one manner of operation.

MONTANISTS; a denomination which arose in the 2nd century; so called from Montanus, who pretended to be the Paraclete, or Comforter; whom Christ at his departure promised to send his disciples, to lead them into all truth, which promises other Christians understand of the Holy Ghost. He declared that he was sent with a divine commission, to give to the moral precepts delivered by Christ and his apostles the fuller truth which was to bring them to perfection. He was of opinion, that Christ and his apostles made, in their precepts, many allowances for the manliness of those among whom they lived, and that the condescending indulgence rendered their system of moral laws an exact and incomplete. He therefore maintained the necessity of multiplying laws, prohibited second marriages as unlawful, maintained that the church should refuse admission to those who had fallen into the commission of enormities, and commanded all care of the body, especially all neatness of dress, and all female ornaments. He also gave it as his opinion, that philosophy, arts, and whatever savoured of polite literature should be banished from the Christian church. He looked upon those Christians as guilty of a heinous transgression, who saved their lives by flight from the persecuting sword; or who humbled them by money from the hands of their cruel and mercenary judges.

It seems extraordinary that Montanus should assume to himself the name of the Paraclete; but it appears probable

he did this under the persuasion of the Holy Spirit commonly working in him; and it is certain that both himself and the Prophets, connected with him, Priscilla and Maximilla, received extensive and to be under a sacred influence of the Spirit's influence. And it was, probably, the appearance of these sacred influences, and their extraordinary zeal, which drew Tertullian, the Latin Father, from the bosom of the church into their communion. For though possessed of natural eloquence, Tertullian was evidently a weak man, and inclined to enthusiasm. It does not appear, however, that these visions and revelations were intended to supersede the scriptures, or to support doctrinal heresies; for they related chiefly to matters of ecclesiastical discipline, and some enlargements on the subjects of sacred prophecy. On all the great points of doctrine, at least during Tertullian's time, they seem to harmonize with the orthodoxy of the Roman Church.

This denomination had separate assemblies. They were first called Chartophylarians, from the place where they had their principal abode; they were also styled Papiasians, from Papias, the village where their leader resided.

*MORAVIANS; See United Brethren.

MUGGLETONIANS, a denomination which arose in England about the year 1657; so called from their leader, Lavandall Muggleton, a journeyman tailor, who, with his associate Reeves, set up for great prophets, and declared that their message was wholly spiritual, and that whoever despised or rejected it, committed the unpardonable sin against the Holy Ghost. They asserted, that they were the Lord's two last witnesses spoken of Rev. xi. 3, &c. who should appear before the coming of Christ, and the end of the world. Reeves was to act the part of Moses, and Muggleton to be his mouth. Among other things, they denied the doctrine of the Trinity, and affirmed that God the Father came down from heaven and suffered in a human form; and that Elijah was taken up in a whirlwind to heaven, for the purpose of representing him while he remained on earth. Luke other weak enthusiasts they published their own shame in a tarrage of blasphemy and nonsense; and the Editor of this Edition remembers a small remnant of the sect meeting on the Sabbath afternoon at a public house at Islington, about forty years ago.

*MUSSELMANS, true believers, i.e. in the Mission of Mohammed. See Mahometans.

MYSTICS; This is a name not confined to any particular division of christians, but has
been generally given to those who maintain that the scriptures have a mystical sense which must be sought after, and who, laying but little stress on outward forms, profess to aspire after a pure and sublime devotion—an intense and passive contemplation, through silent and inward attention to the operations of the Spirit of God upon the mind. They are said to derive their origin from Dionysius the Areopagite, who was converted to Christianity in the first century, by the preaching of Paul at Athens. To support this idea, they attributed to this great man various treatises, which others ascribe to a Grecian Mystic of much later date, who is supposed to have written under his venerable name.

Mysticism is, however, of a much earlier date, and subsisted both in the East and among the Jews, assuming a variety of forms according to the genius and temper of its disciples. In the Christian church this denomination appeared in the third century, increased in the fourth, and in the fifth spread into the eastern provinces. In the year 824 the supposed works of Dionysius kindled the flame of Mysticism in the western provinces. In the twelfth century they took the lead in expounding the scriptures; in the fourteenth they were the most formidable antagonists of the scholastic; towards the close of the fourteenth they propagated their sentiments in almost every part of Europe; in the fifteenth and sixteenth many persons of distinguished merit embraced their tenets; and in the seventeenth the radical principle of Mysticism was adopted by the Behmenists, Benedictines, Quakers, and Quakers.

The ancient Mystics were distinguished by their professing pure, sublime, and perfect devotion, with a disinterested love of God; and by their aspiring to a state of passive contemplation.

The first principles of these sentiments have been supposed to proceed from the well known doctrine of the Platonic school, (which was adopted by Origen and his disciples) that the Divine Nature was diffused through all human souls; or in other words, that thefaculty of reason, from which proceeds the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could by labour or study excite this celestial flame in their own breasts; and therefore disapproved of the attempts of those who, by abstract reasonings, endeavoured to discover the hidden nature of truth. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited, and of instructing men in the knowledge of divine things. "They who behold the join on their part of wise and discreet in human affairs, who think..."
their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the tumultuous influence of an outward world, must necessarily return to God when the spirit is thus disengaged from the impediments which prevent this happy union; and in this blessed frame they not only enjoy unexpressible raptures from the communion with the Supreme Being, but also are invested with the inestimable privilege of contemplation, truth, and beauty, in its native purity, while they behold it as a visited and delusive form.

The apostle tells us, that "the Spirit makes intercession for us." Now if the Spirit pray in us, we must resign ourselves to his impulses by receiving in the state of mere motion.

The late Rev. Mr. Law, who was born in 1867, makes a distinguished figure among the modern Mysics. A brief account of the outlines of his system may be acceptable. He supposed that the material world was the region which originally belonged to the fallen angels. At length, the light and Spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created men, and placed them there. He was made in the image of the Triune God, a living mirror of the divine nature, formed to enjoy communion with Father, Son, and holy Ghost, and to live on earth as the angels do in heaven.

He was endowed with immortality, so that the elements of this outward world could not make any power, or acting on his body; but by his fall he changed the light, life, and spirit of God, in the light, life, and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we owe to the influences of this world when the soul leaves the body, and all the influences and operations of the elements of the tree were open to him, as they are in any animal, at his birth into this world; he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition. Redemption from it was immediately granted; and the bruise of the serpent brought the life, light, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that light which was lost in paradise. No son of Adam can be lost, except by turning away from the salvation within him. The only religion which can save us must be that which can raise the light, life, and spirit of God, in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it.

* "Nature (Mr. Law) is the manifestation of the holy Trinity in a immediate life of fire, light, and spirit."
to be a member of the animal kingdom till it have the animal life. Thus all nature joins with the gospel in affirming that no man can enter into the kingdom of heaven till he is born in him. Nothing can be our righteousness or recovery, but the divine nature of Jesus Christ derived to our souls.

The Mystics, however, are far from orthodox in all points, particularly on the doctrine of Justification: placing then dependence on mutual righteousness, or Christ found within them, they undervalue the imputed righteousness of Christ and his atonement. Among those Mystics, however, says Dr. Haws, some were found, who loved God out of a pure heart fervently, and though they were indited and reviled for professing a disinterestedness of love without other motives, and as professing to feel in the enjoyment of the temper itself an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it, when all their Jesuitical opponents, with the time-serving Baselet at their head, will be weighed in the balance and found wanting. Among those Mystics the great Mr. of Cambridge, Mr. Ryland, held a most distinguished character.

* Hawes's Church Hist. vol. iv. p. 173.


** Nazarenes, a name originally given to Christians in general, on account of Jesus Christ being of the city of Nazareth; but was afterwards restricted to a denomination in the first and second centuries, which blended Christianity and Judaism together. They held that Christ was born of a virgin, and was also in a certain manner united to the divine nature. They refused to abandon the ceremonies prescribed by the Law of Moses; but were far from attempting to impose the observance of these ceremonies upon gentile Christians. They rejected those additions that were made to the Mosaic institutions by the Hasides and doctors of the law; but admitted the Scriptures both of the Old and New Testament. They also used a certain gospel which was called indigen-