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 again. 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. Hawes," I am persuaded some were found, who loved God out of a pure heart fervently, and though they were inclined and invited for professing a disinterestedness of love for God, without other motives, and as professing to feel in the enjoyment of the temple itself an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it, when all their Jesuitical opponents, with the time-serving Monsaunt at their head, will be weighed in the balance and found wanting." Among these Mystics the great A.B. of Cambrai, Lebon, held a most distinguished character. See Quaints.

* Hawes's Church Hist vol iv p 172.

NAZARENES, a name originally given to Christians in general, on account of Jesus Christ being of the city of Nazareth; but was afterwards 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 Hasidim and doctors of the law; but admitted the Scriptures both of the Old and New Testament. They also used a solemn gospel which was called individual...
minately, "The Gospel of the Nazarenes or Hebrews," and which is supposed by some to be the gospel St. Paul refers to in Gal. i. 6. It is, however, afterwards corrupted by the Ebionites; but many think that Paul only referred to the gospel which he preached, and that the gospel of the Nazarenes was a Hebrew or Syrian version of St. Matthew.\(^*\)

\[^{*}\text{NECESSARIANS, or Necessitarians; an appellation given to those who maintain that moral agents act from necessity. Some suppose the necessity to be mechanical, and others moral. Mechanical necessity follows Materialism: moral necessity results from the presumption that there is a power existing distinct from matter. Dr. Priestley's scheme of mechanical, or philosophical necessity, has been delineated under the article Materialists, an account of its connexion with the doctrine of Materialism.}\]

The following is a sketch of the sentiments of some of the most celebrated advocates for moral necessity.

Mr. Leibnitz, an eminent German philosopher, who was born in 1646, is a distinguished writer on this subject. He attempted to give Calvinism a more pleasing and philosophical aspect. He considered all the worlds which compose the universe as one system, whose greatest possible perfection is the ultimate end of creating goodness. As he laid down this great end as the supreme object of God's government, and the scope to which all his dispensations were directed, he concluded that it must be accomplished; and hence the doctrine of necessity, to fulfill the purposes of predetermination; a necessity physical and mechanical in the motions of material and inanimate things; but moral and spiritual in the voluntary determinations of intelligent beings, in consequence of propellant motives which produce their effects with certainty, though those effects are contingent; and by no means the offspring of an absolute and blind fatality.

Mr. Leibnitz observes that, if it be said that the world might have been without sin and misery, such a world would not have been the best; for all things are linked together in each possible world. The universe, whatever it may be, is all of a piece, like an ocean; the least motion produces its effect to any distance, though the effect becomes less sensible in proportion to the distance. God having settled every thing beforehand, having foreseen all good and evil actions, &c. every thing did ideally contribute before its existence to his creating plan; so that no alteration can be made in the universe, any more than in a number, without destroying its essence, or its numerical individuality; and therefore, if the least evil which

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\[^{*}\text{Back's Theol. Dict.}\]
happens in the world were wanting, it would not be that world which, all things duly considered, the all-wise Creator has chosen and accounted the best. Colours are heightened by shadows, and a dissonance well placed renders harmony more beautiful. Does any one sufficiently prize the happiness of health, who has never been sick? Is it not generally necessary that a little evil should render a good more sensible, and, consequently, greater? 

Pres. Edwards's scheme of moral necessity is as follows. That the will is in every case necessarily determined by the strongest motives, and that the moral necessity may be as absolute as natural necessity, i.e. a moral effect may be as perfectly connected with its moral cause, as a naturally necessary effect is with its natural cause. He rejects the notion of liberty, as implying any self-determining power in the will, any indifference or contingency; and defines liberty to be the power, opportunity, and advantage, which any one has to do as he pleases. This liberty is supposed to be consistent with moral certainty, or necessity. He supports his scheme by the connection between cause and effect, by God's certain fore-knowledge of the volitions of material agents, which is supposed to be inconsistent with such a contingency of those volitions as excludes all necessity. He shows that God's moral excellence is necessary, yet vituous and praise-worthy; that the acts of the will of the human soul of Christ are necessarily holy, yet vituous, praise-worthy, and rewardable; and that the moral inability of sinners, consisting in depravity of heart, instead of excusing, constitutes their guilt.

Lord Kauns has the following hypothesis. That, comparing together the moral and material world, every thing is as much the result of established laws in the one as in the other. There is nothing in the whole universe which can properly be called contingent, but every motion in the material, and every determination and action in the moral world, are directed by immutable laws, so that, while these laws remain in force, not the smallest link in the chain of causes and effects can be broken, nor any one thing be otherwise than it is. That, as man must act with consciousness and spontaneity, it is necessary that he should have some sense of things possible and contingent. Hence the Deity has wisely implanted a delusive sense of liberty in the mind of man, which suits him to fulfill the ends of action to better advantage than he could do, if he knew the necessity which really attends him.

Lord Kauns observes that in the material world, it is found that the representations of external objects and their qualities, conveyed by the senses, differ sometimes from what philosophy discovers these objects and their qualities to be. Were man endowed with a microscopic eye, the bodies which surround him would appear as
different from what they do at present as if he were transported into another world. His ideas, upon that supposition, would be more agreeable to strict truth, but they would be far less serviceable in common life. Analogous to this in the moral world, the Deity has implanted in mankind the delusive notion of liberty of indifference, that they may be led to the proper exercise of that activity for which they were designed.

The Baron de Montesquieu, in his Persian Letters, observes, that as God makes his creatures act just according to his own will, he knows everything he thinks fit to know. But though it is in his power to see everything, yet he does not always make use of that power; he generally leaves his creatures at liberty to act or not act, that they may have room to be guilty or innocent. In this view he renounces his right of acting upon his creatures, and directing their resolutions; but when he chooses to know any thing he always does know it, because he need only will that it shall happen as he sees it, and direct the resolutions of his creatures according to his will. Thus he fetches the things which shall happen from among those which are merely possible, in fixing by his decrees the future determinations of the minds of his creatures, and depriving them of the power of acting or not acting, which he has bestowed upon them.

Pres. Edwards makes the following distinction between his and Lord Kames's ideas of necessity:—(1.) Ed. K. supposes such a necessity with respect to men's actions, as is inconsistent with liberty. Mr. E. thinks that the moral necessity he defends is not inconsistent with the utmost liberty which can be conceived.—(2.) K. supposes that the terms unavoidable, impossible, &c. are equally applicable to the case of moral and natural necessity. E. maintains that such a necessity as attends the acts of the will may with more propriety be called certainty, it being no other than the certain connexion between the subject and predicate of the proposition which affirms their existence. — (3.) K. supposes that if mankind could clearly see the real necessity of their actions, they would not appear to themselves or others praiseworthy, culpable, or accountable for them. E. asserts that moral necessity is perfectly consistent with praise and blame, rewards and punishments. Lastly, Ed. K. agrees with Mr. E. in supposing that praise or blame rests ultimately on the disposition or frame of mind.

As, in the account of Dr. Priestley's sentiments, the manner in which he distinguishes philosophical necessity from the Calvinistic doctrine of predestination is inserted; perhaps those who are fond of speculating on this subject will be gratified by viewing, on the other hand, the following discrimination made by Dr. Emmons, of America, between the Calvinistic idea of necessity and Dr. Priestley's.

It has long been a subject of controversy between Arminians
and Calvinists, whether moral agents can act of necessity. Upon this subject Dr. P. Labours to prove the doctrine of necessity from the general principle, that no effect can exist without a cause. "Every volition, he argues, must be an effect. Every effect must have a cause, every cause must necessarily produce its effect; therefore every volition, as well as every other effect, must be necessary. But though he agrees with Calvinists in their last principles and general mode of reasoning, yet in one point he differs from them totally; for he thinks that motives, which are the cause of volitions, must operate mechanically, which, they suppose, totally destroys the freedom of the will. He is constrained to maintain the mechanical operation of motives, by his maintaining the materiality of the soul. "Every thing (he says) belonging to the doctrine of materialism is, in fact, an argument for the doctrine of necessity; and consequently the doctrine of necessity is a direct inference from materialism."

"Whether man is a necessary or a free agent, is a question that has been debated by writers of the last eminence. Hobbes, Collins, Hume, Leibnitz, Kains, Hartley, Priestley, Edwards, Crabbe, Toplady, and Bolsham, have written on the side of Necessity: while Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, Gregory, and Butlerworth, have written against it. To state all their arguments in this place would take up too much room; suffice it to say, that the Anti-necessarians suppose that the doctrine of Necessity charges God as the author of sin; that it takes away the freedom of the will, renders man accountable, makes sin to be no evil, and morality or virtue no good; precludes the use of means, and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences; and observe that the Duty sets no more immorally in decreeing vicious actions, than in permitting those irregularities he could so easily have prevented. The difficulty is the same with each hypothesis. All necessity, say they, does not take away freedom. The actions of a man may be, at one and the same time, free and necessary. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man and died; yet he acted freely. That necessity does not render actions less morally good is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because it is necessary one; and the obedience of Christ cannot be good, because it was necessary. That it is not a gloomy

doctrine they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being; that his kingdom ruleth over all, and that he doth all things well."


*INFIDELS.* (The) natives of Abun, universally believe in a supreme Being, and have some ideas of a future state. They address the Almighty Being by a fetiche, or charm, as a subordinate, mediatorial deity. They prescribe evil in general, and all their misfortunes, to the devil, whom they so fear as to tremble at the mention of his name.

The word *fetiche*, in a strict sense, signifies whatever represents their divinities, but the precise ideas of the negroes concerning their lesser gods, are not well adjusted by authors, or even among the most sensible of themselves.—At Cape Coast there is a public guardian fetiche, the highest in power and dignity. This is a perpendicular rock, which projects into the sea from the bottom of the cliff on which the castle is built, making a sort of covert for landing. Beside this superior fetiche, every separate canton, or district, has its peculiar fetiche, inferior to that of Cape Coast. A mountain, a tree, a large rock, fish, or peculiar fowl, is raised to this high distinction, and the honour of being the national divinity. Among trees the palm has the pre-eminence, thus being always desired; and in particular that species of it called *asamami*; because it is the most beautiful and numerous. They pay profound adoration to these fetiches, and have great confidence in their power. But the fetiche of one province is despised in another.

The fetiches of Whidah may be divided into three classes: the serpent, tall trees, and the sea. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large round head, beautiful piercing eyes, a short pointed tongue, resembling a dart: its pace slow and solemn, except when it seizes on its prey, then very rapid; its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colours, upon a light grey ground: it is amazingly familiar and tame. Rich offerings are made to this deity; priests, and priestesses appointed for its service; it is invoked in extremely wet, dry, or barren seasons; and, in a word, on all the great difficulties and occurrences of life.

The ideas the negroes entertain of a future state are various. Some maintain, that immediately upon the death of

Buck's Theological Dict. † Middleton's Geography, vol. i. p. 320.
any person, he is removed into another world, where he assumes the very character in which he lived in this, and supports himself by the offerings and sacrifices his friends make after his departure. It is said that the great body of negroes do not entertain any ideas of future rewards and punishments annexed to the good or evil actions of this life. A few, however, have some notion of a future state, which consists in being washed away to a famous river, situated in a distant inland country, called Rosmanique. Here their god interrogates them concerning the life they have led; whether they have religiously kept the holy days dedicated to fetiches, abstained from all meats, and inviolably kept their oaths. If they can answer truly in the affirmative, they are conveyed over the river to a land abounding in every luxury and human delight. If, on the contrary, the departed have sinned against any of the above capital points of their religion, then their god plunges him into a river, where he is buried in eternal oblivion. Others believe in a kind of metempsychosis, where they shall be transported to the land of white men, altered to that complexion, and endowed with a soul similar to theirs. But this is the doctrine only of those who think highly of the intellectual faculties of the white men.

The negroes who inhabit the kingdom of Benin acknowledge a supreme Being, whom they call Orina, but think it needless to worship him, because, being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the devil, whom they consider as the cause of all their calamities. They do not think of any other remedy for their most common diseases but that of applying to a sorcerer to drive him away. Such of them as believe in the devil paint his image white.†

The negroes in Loango are said to acknowledge a supreme Deity, called Zandi, who is considered as the great cause of whatever is good and beautiful in the world. His name they swear their most sacred oaths, the violation of which they think would be immediately followed with sickness. Him they love, but without worshipping him; and reserve their worship for a malignant deity, (or devil), called, Zambi-an-fu, whom they greatly fear, as is above stated. In order to appease him they abstain from some dish or other, and in order to please him they spoil their fruit-trees.—They think the soul survives the body, but have no distinct notions of its future residence and fate.

A late traveller, Mr. Park, has given the following sketch of the religion of these pagans.

* The belief of one God, and a future state of rewards and punishments, is entire and universal among the Africans.


It is remarkable, however, that (except on the appearance of a new moon) the pagan natives do not think it necessary to offer up prayers and supplications to the Almighty. They represent the Deity indeed as the creator and preserver of all things; but, in general, they consider him as a being so remote, and of so exalted a nature, that it is idle to imagine the feeble supplications of wretched mortals can reverse the decrees, or change the purposes of uncaring wisdom. If they be asked for what reason then do they offer up a prayer on the appearance of the new moon? the answer is, that custom has made it necessary; they do it because their fathers did it before them. The concerns of the world, they believe, are committed by the Almighty to the superintendence and direction of subordinate spirits, over whom they suppose certain magical ceremonies have great influence. A white fowl, suspended from the branch of a particular tree, a snake's head, or a few handfuls of fruit, are offerings which the negroes often present to appease the wrath, or to conciliate the favour of these tutelary agents. But it is not often that they make their religious opinions the subject of conversation; when interrogated in this particular concerning their idea of a future state, they express themselves with great reserve; but endeavours to shorten the discussion, by observing that no man knows anything about it.*

NEOMONIANS, the advocates of a new law, the condition whereof is imperfect (the sincere and persevering) obedience.

Neonomianism is supposed to be an essential part of the Arminian system. "The new covenant of grace which, thru' the medium of Christ's death, the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, imputes, or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life." This opinion was condemned at the synod of Dort,† and has been canvassed between the Calvinists and Arminians on various occasions.‡

Towards the end of the 17th century a controversy was agitated amongst the English dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with Antinomianism; and the other, who favored those of Mr. Baxter, were accused of Neonomianism. Dr. Daniel Williams, who was a principal writer in opposition to the former, gives the following as a summary of his faith in reference to these subjects:—"1. God has eternally elected a certain definite

number of men, whom he will infallibly save. 2. Those very elect are not personally justified until they receive Christ, and yield up themselves to him; but they remain condemned whilst unconverted. 3. By the ministry of the gospel there is a solemn offer of pardon and glory, upon the terms of the gospel, to all that hear it: and God thereby requires them to comply. 4. Ministers ought to use these and other gospel benefits as motives, assuring men that, if they believe they shall be justified, if they repent, their sins shall be blotted out; but whilst they neglect these duties, they cannot have a personal interest in the benefits. 5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the gospel becomes effectual for conversion. 6. When a man believes, yet is not that faith, much less any other work, the matter of that righteousness for which a sinner is justified; it is the imputed righteousness of Christ alone, which gives the believer a right to these and all saving blessings; By both this and the faith itself it appears that all boasting is excluded, and we are saved by free grace. 7. Faith alone receives the Lord Jesus and his righteousness, and the subject of this faith is a convinced, penitent soul; hence we are justified by faith alone, and yet the impenitent are not forgiven. 8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power will preserve them from a total, or a final apostasy. 

9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and it is time, that he "draw back." God "will have no pleasure in him." 10. The moral law, is so in force still, that every precept constitutes duty, even to the believer; every breach thereof is deserving of death. For law binds death by its curse on every unbeliever; and the righteousness by which we are justified before God, is a righteousness adequate to that law, which is Christ's alone; and this is so imputed to the believer, as that God deals judgmentally with him according thereto. 11. Yet such is the grace of the gospel that it promises, and by Christ, a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law.

Dr. Williams maintains the conditional nature of the covenant of grace; but admits with Dr. Owen, who also uses the term condition, that "Christ undertook that those who were to be taken into this covenant should receive grace, enabling them to comply with the terms of it, fulfill its conditions, and yield the obedience which God required therein."

On this subject Dr. Williams

further says, "The question is not whether the first, (viz. regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm; though that [grace] be dispensed ordinarily in a due use of means."

The following objection, among others, was made by several ministers in 1692 against Dr. Williams's Work above quoted: "To supply the room of the moral law, vacated by him, he turns the gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness; making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness."

To this he answers: "The difference is not (1.) Whether the gospel be a new law in the Socinian, Popish, or Arminian sense? Thus I deny. Nor (2.) Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar? This I deny in places innumerable. Nor (3.) Whether the gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differing him from his unbelieving brother? This I deny. (4.) Nor whether the gospel be a law that allows sin, when it accepts such graces as true, tho' short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ? This I deny. (5.) Nor whether the gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of debt. This I deny.

"The difference is: (1.) Is the gospel a law in this sense; viz. God in Christ thereby commandeth sinners to repent of sin, and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved? also threatening, that if any shall die impatient rejecters of his grace, they shall perish without relief, and endure severer punishments than if these offers had not been made to them? (2.) Hath the gospel a sanction i.e. doth Christ therein enforce his commands of faith, repentance, and perseverance, by the foresaid promises and threatenings, as motives to our obedience? Both these I affirm, and they deny; saying the gospel in the largest sense is an absolute promise, without precept and condition. (4.) Do the gospel promises of benefits to certain graces, and its threats that those' benefits shall be withheld, and the contrary evils inflicted for the neglect of such graces, render those graces the

* Gospel Truth stated, p. 61.
condition of our personal title

to those benefits? This they
deny, and I affirm, &c."

It does not appear to have been a question in this controversy, whether God commands sinners to repent and believe in Christ, nor whether he promises life to believers, and threatens death to unbelievers; but whether it be the gospel, under the form of a new law, that thus commands or threatens, or the moral law on its behalf; and whether its promises to believing render such believing a condition of the things promised.

In another controversy, however, about forty years afterwards, it became a question whether God did by His word (call it law or gospel) command regenerate sinners to repent and believe in Christ, or do anything else which is spiritually good. Of those who took the affirmative side of this question, some attempted to maintain it on the ground of the gospel being a new law, consisting of commands, promises, and combinations, the terms or conditions of which were repentance, faith, and sincere obedience. But those who took the negative side of this question, they allowed the encouragement to repent and believe to arise merely from the grace of the gospel, yet considered the formal obligation to do so as arising from the moral law, which, requiring supreme love to God, requires arduousness in every revelation which he shall at any time make known.

NESTORIANS, a denomination which arose in the fifth century, from Nestorius, bishop of Constantinople. They maintain that the union of Christ's divinity with his humanity is a union of will, operation, and benevolence; for the divine Word is perfect in His nature and person. The human nature, united to him is likewise perfect humanity in its nature and person; neither of them is changed, or altered in any alteration. Therefore, there are two persons in Jesus Christ, and two natures, united by one operation and will. They conceived that, as there were two distinct natures in Christ, the divine and human, though both were united (as they express it) under one aspect; yet, properly, it was the human nature only which obeyed and suffered, which was born and died. They, therefore, justly object to calling the Virgin Mary the Mother of God, so warmly contended for by the church of Rome; but which is equally objected too by Protestant.

In the Nestorian controversy, the contending parties seem to have been all of one opinion as to the doctrine of the trinity, in opposition to the Arians: and held the co-equality of the three divine persons. The Nestorians are a branch of the Greek Church, and reside chiefly in Mesopotamia, Syria, and

* Gospel Truth, p. 256-258.
the Levant. Many also reside in India, where they are called the Syrian Christians, which see.*

*NETON PACHINS, a sort of Russian Dissenters, said to be very ignorant, and much divided in opinion, they go under the general name of Spasa Soylasm, or the Union for Salvation. They believe that Antichrist is already come in the person of the Pope, perhaps, and has put an end to everything holy in the Church.

NEW JERUSALEM CHURCH, a society founded by Baron Swedenborg, son of Jasper, a Lutheran Bishop of West Gothenburg. He was born at Stockholm in the year 1688, and died in London in 1772. He early enjoyed all the advantages of a liberal education, having studied with great attention in the academy of Upsal, and in the universities of England, Holland, France, and Germany. His progress in the sciences was rapid and extensive, and at an early period in life he distinguished himself by various publications in Latin on philosophical subjects. His studies led him to refer natural phenomena to spiritual agency, and to suppose that there is a close connexion between the two worlds of matter and spirit. Hence his system teaches us to consider all the visible universe, with everything that contains, as a theatre and representation of the invisible world from which it first derived its existence, and by connexion with which it continually subsists.

Baron Swedenborg's great genius and learning, accompanied with the purity of his character, attracted the public notice. Hence he received various literary and political honours. All these, however, he considered of small importance, compared with the distinguished privilege of having, as he supposed, his spiritual sight opened, to converse with spirits and angels in the spiritual world. He first began to receive his revelations in London. He asserts that on a certain night a man appeared to him in the midst of a strong shining light, and said, "I am God the Lord, the Creator, and Redeemer. I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write." He affirms that after this period his spiritual sight was so opened that he could see in the most clear and distinct manner what passed in the spiritual world, and converse with angels and spirits in the same manner as with men. Accordingly, in his treatise concerning heaven and hell, he relates the wonders which he saw in the invisible worlds; and gives an account of various, and heretofore unknown particulars, relating to the peace, the happiness, the light, the order of heaven, together with the forms, the func-

mons, the habitations, and even the garments of the heavenly inhabitants. He relates his conversation with angels, and describes the condition of Jews, Mahometaus and Christians of every denomination, in the other world.

B a r o n ' s Swedenborg called the principles which he delivered, "The Heavenly Doctrines of the New Jerusalem," for, according to his system, the New Jerusalem signifies the new church upon earth, which is now about to be established by the Lord, and which is particularly described, as to its glory, and excellency, in Rev. xvi. and many other parts of the sacred word. The holy city, or New Jerusalem, he interprets as descriptive of a new dispensation of heavenly truth, breaking through, and dissipating the darkness which at this day prevails on the earth.

The following extract contains the general outlines of the Baron's theological system.

1. That the sacred scripture contains three distinct senses, called celestial, spiritual, and natural; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also men on earth.

2. That there is a correspondence (or analogy) between all things in heaven and all things in man; and that this science of correspondence is a key to the spiritual or internal sense of the sacred scriptures, every page of which is written by correspondences; that is, by such things in the natural world as correspond unto, and signify things in the spiritual world.

3. That there is a divine Trinity of Father, Son, and Holy Ghost, or in other words, of the all-begetting Divinity, [Divum a quo] the divine human, and the divine proceeding, or operation; but that this trinity consisteth not of three distinct persons, but is united as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who therefore is the God of heaven, and alone to be worshipped; being Creator from eternity, Redeemer in time, and Regenerator to eternity.

4. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath, but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and cleaner communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all who believe on the incarnate God and keep his commandments.

5. That there is an universal influx from God into the souls of men. The soul, upon receiving this influx from God, transmits it through the perceptive faculties of the mind to the body. The Lord, with all his divine wisdom, consequent ly with all the essence of faith and charity, enters by influx into every man, but is received by every man according to his state and form. Hence it is that good influxes from God
are changed by the evil nature of their recipients into their opposites; good into evil, and truth into falsehood. — 8

That there is an intermediate state for departed souls, which is called the world of spirits; and that very few pass directly to either heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures. — 9

That throughout heaven, such as are of like dispositions and qualities are consacrated into particular fellowships, and such as differ in these respects are separated, so that every society in heaven consists of similar members. — 10

That man immediately on his decease rises again in a spiritual body, which was enclosed in his material body, and that in this spiritual body he lives as a man of eternity, either in heaven or in hell, according to the quality of his past life. — 11

That those passages in the sacred scripture, generally supposed to signify the destruction of the world by fire, are commonly called the last judgment, must be understood, according to the above-mentioned science of correspondences, which teaches, that by the end of the world, (or consummation of the age,) is not signified the destruction of the world, but the end, or consummation, of the present Christian church, both among Roman Catholics and Protestants of every description, and dono-
mination: that this consummation, which consists in the total falsification of the divine truth, and adulteration of the divine good of the word, has actually taken place, and, together with the establishment of a new church in place of the former, is described in the Revelations, in the internal sense of that book, in which the new church is meant, as to its internals, by the new earth; also by the New Jerusalem descending from God out of heaven.

It is a leading doctrine of Baron S. in his explanation of the other books of scripture, that one of the principal uses for which the word is given is, that it might be a medium of communication between the Lord and man; also that earth might be thereby conjointed with heaven, or human minds with angelic minds; which is effected by the correspondences of natural things with spiritual, according to which the word is written; and that in order to its being divine, it could not be written otherwise: that hence, in many parts of the letter, the word is clothed with the appearances of truth accommodated to the apprehensions of the simple and unlearned; as, when evil passions are attributed to the Lord, and where it is said that he withholdeth his mercy from man, forsakes him, casts into hell, doeth evil, &c.: whereas such things do not at all belong to the Lord, but are said in the same manner as we speak of the sun’s rising and setting, and other natural phenomena, according to the appearance of things, or as they appear to the outward senses. To the taking up such appearances of truth from the letter of scripture, and making this of that point of faith derived from them the essential of the church, instead of explaining them by doctrines drawn from the genuine truths, which in other parts of the word are left naked, Baron S. ascribes the various dissensions and heresies that have arisen in the church, and which, he says, could not have been prevented consistently with the preservation of man’s free agency, both with respect to the exertion of his will, and of his understanding. But yet, he says, every one, in whatever heresy he may be with respect to the understanding, may still be reformed and saved, provided he shuns evils as sins, and does not conform heretical fables in himself; for by shunning evils as sins, the will is reformed; and by the will the understanding, which

Effectively considered. The last judgment, as it relates to an individual, takes place with every one when he dies; for then he passes into another state of existence, in which, when he comes into the full exercise of the life which he had practised to himself in the body, he is judged either to death or to life; i.e. to hell or to heaven. The last judgment, as it relates to the church collectively considered, takes place when there is no longer any genuine love and faith in it, whereby it ceaseth to be a church. See Note on Swedenborg’s Doctrine concerning the Lord, by Mr. Hill.
then first emerges out of darkness into light; that the word, in its lowest sense, is thus made the medium of salvation to those who are obedient to its precepts, while this sense serves to guard its internal sanctities from being violated by the wicked and profane, and is represented by the cherubim placed at the gates of Eden, and the flaming sword turning every way to guard the tree of life.

His doctrine respecting differences of opinion in the church is summed up in these words: "There are three essentials of the church, an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the word, and the life which is charity. Conformable to his life, i.e. to his charity, is every man's real faith. From the word he hath the knowledge of what his life ought to be, and from the Lord he hath reformation and salvation. If these three had been held as essentials of the church, intellectual discussions would not have divided it, but would only have varied it as the light various colours in beautiful objects, and as various jewels constitute the beauty of a king's crown."

The moral doctrines of the New Jerusalem church are comprised under general heads, collected from Swedenborg's writings, and prefixed to some proposals published in England for the organization and establishment of a society. Under those general heads it is proposed to promote marriages on the principles of the new church; which are, that true conjugal love consists in the most perfect and intimate union of minds, which constitutes one life, as the will and understanding are united in one; that this love exists only with those who are in a state of regeneration: that after the decease of conjugal partners of this description they meet, and all the more natural loves being separated, the mental union is perfected, and they are exalted into the wisdom and happiness of the angelic life.

Baron Swedenborg founded his doctrines on the spiritual sense of the word of God, which he declared was revealed to him immediately from the Lord out of heaven. As his language is peculiar, his reasoning cannot be abridged so as to be rendered intelligible to the generality of readers. Those who are desirous of further information are referred to the authorities cited below.

Those who embrace the tenets of Baron Swedenborg are numerous in England, Germany, Sweden, and other countries. Societies are also formed in different parts of Europe for spreading his doctrines; and where societies have not been formed, there are individuals who admire his writings and embrace his sentiments. In England they are several Chapels, in which used a Liturgy formed on the model of that of the Church of England, but many of this denomination adhere strictly to the establishment, some of whose ministers (strange as it may seem!) are converts to
the Baron's testimony. But the Editor refrains from offering any remarks on a system, which he has not even a hope of comprehending. See Swedenborgians.

NEW PLATONICS: See Ammonians.

NICOLAITANS, a sect that arose in the first century, and boasts its origin from Nicholas, one of the seven deacons of Jerusalem, but is severely censured by the Lord Jesus Christ himself, in the book of Revelation, chap. ii. 6. "The Nicolaitans, which I hate." By this expression it should seem that their heresy was rather practical than theoretical; and they stand charged in history with sensuality and profaneness: particularly, with allowing a community of wives. Whether Nicholas himself countenanced such conduct, or whether they abused his name to sanction it, is not now easily to be ascertained; but the latter seems very probable. The Nicolaitans of the 2nd century were Gnostics; but there seems some doubt whether they were the same sect.† They are supposed afterwards to have degenerated to the Cainites, or Cainians.

NOETIANS, a denomination in the third century, the followers of Noetus, an obscure Enthusiast of mean abilities, and one of the founders of the Patripassians, which see.‡

* NOMINALISTS, a party of the Schoolmen, who followed the doctrine of Aristotle, with respect to universal Ideas, in opposition to the Realists, which see.

* NON-CONFORMISTS, dissenters from the Church of England; but the term applies more particularly to those ministers who were ejected from their livings by the Act of Uniformity in 1662: the number of whom was nearly 2000. The celebrated Mr. Locke says, "Bartholomew day (the day fixed by the Act of Uniformity) was fatal to our church and religion; by throwing out a great number of worthy, learned, pious, and orthodox divines, who could not come up to this, and other things in that Act. And it is worth your knowledge, that so great was the zeal in carrying on this church-affair, and so blind was the o-


bedience required, that if you compare the time of passing the Act with the time allowed for the clergy to subscribe the book of Common Prayer thereby established, you shall plainly find, it could not be printed and distributed so as one man in forty could have seen and read the book, they did so per¬ fectly assent and consent thereto."* For the grounds of Non¬

confirmity see Dissenters and Puritans.

*NONIURORS, the remains of the ancient Episcopal Church of Scotland, who at the Revo¬
lution of 1688 adhered to the banished family of the Stuarts, and refused to take the Oaths of allegiance to King William. But at the death of the last pretender in 1708, the denomination became extinct, and the laws against them have been since repealed. The Episcopal Church of Scotland is now considered as a branch of that of England, and is governed by eight Bishops, one of whom is styled Primate.†

NOVATIANS. a denomination in the third century, who derive their name from their founders, Novat and Novation; the first a priest of the church of Carthage, the other of that of Rome.

This "denomination" laid it down for a fundamental tenet, that the church of Christ ought to be free from every stain; and taught, that he who had once fallen into any moral offence could not again become a member of it, though they did not refuse him the hopes of eternal life. Hence they looked upon every society which readmitted those to their communion who, after baptism, had fallen into heinous crimes, as unworthy the title of a Christian church. They separated from the church of Rome, because she admitted to communion those who had fallen off in time of persecution, to which they objected from Heb. vi. 1—8. They likewise obliged such as came over to them from the general body of Christians to submit to baptism a second time, as a necessary prepara¬
tion for entering into their society.

This denomination also condemned second marriages, and denied communion for ever to such as practised them. They assumed to themselves (as is pretended) the title of Cathari, or puritans.‡

*NOVOJENTZI, a party of the "Old Believers" among the Russian Dissenters, or Raskolniks, who recommended Marriage very strongly, in opposition to those who prefer Celibacy.¶

* See Palmer's Nonconformists' Memorial, preface p. vi. vii.
¶ Pinkerton's Greek Church, p. 333.
*NUNS,* religious women in the primitive and Roman Church, who devote themselves, under a solemn vow, to Celibacy and a recluse life. See Munks.

ECONOMISTS, a party of French Philosophers who ingratiated themselves both with the King (Louis xv) and the people under pretence of promoting economy in the state, while their main object, according to the Abbe Barruel, was to subvert Christianity, by circulating the writings of Voltaire, Diderot, and other Infidels.

OPHIANS, OPHITES, or SERPENTARIANS, seems to be the name of several sects, so called from their reverence, and in many cases worship, of the Serpent. Mr. Bryant thinks this almost universally prevailed in the eastern world, and names many countries which adopted it, particularly Egypt.† The cause seems to have had its origin in the opinion that the serpent was "more subtle than any (other) beast of the field," and this was certainly true of the Great Tempter of mankind, "the old Serpent," who persuaded our first parents that eating of the forbidden fruit was the way to make them wise. It is not difficult to account, therefore, for the Serpent being an early emblem of wisdom.

It should seem there were Ophites among the apostate Jews, who preferred the Tempter to the Saviour, and cursed the name of Jesus. It is likely that these borrowed their Idolatry from Egypt, and might have heard that Christ came to bruise the head of the serpent which they worshipped. These were called Simonians.

There were also Ophites who were a sort of mongrel Christians, and perhaps revered the Serpent as a type of Christ; (as the brazen Serpent is still considered, John iii. 14, 15.) and might make models of this, as their more orthodox brethren did of the Cross. And if they kept a dancing serpent in a box, for some mysterious purpose, it is no more than is done in some countries to the present day; but there is no good authority for saying they suffered it to entwine the sacramental bread. The Ophites by many Authors are considered as a kind of Gnostics.

All these Ophites seem to have thought, that the Serpent was the instrument of human seduction, and of the fall; but a learned writer of the present day (Dr. A. Clarke) is of opinion

‡ Lardner's Heretics, p. 332—3.
that it was an animal of the genus or monkey species. Another learned writer, however; (Mr. Bellamy) has refuted this opinion, and endeavoured to demonstrate that it was a Crocodile! Satan might certainly have notions very different from us, but a monkey and a crocodile are two of the last creatures that a man of common sense would have thought likely to tempt a woman!*

"ORATORY, priests of the. There were two congregations of Religion which assumed this name; the one founded in Italy by Philip de Neri in 1548; who also founded an hospital for Pilgrims to Rome so large that in one year (1688) it lodged successively 470,000 persons. The other called "the Oratory of Jesus," was founded in France, and its chief object was "neither learning nor Theology:"—but to cultivate "the virtues of the Ecclesiastical life!"†

ORIENTAL PHILOSOPHY. The oriental philosophers endeavoured to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being. The formation of this philosophy into a regular system has been attributed to Zoroaster, an ancient Persian philosopher, who adopted the principle generally held by the ancients, that "from nothing nothing can be produced." He supposed spirit and matter, light and darkness, to be emanations from one eternal source.

The active and passive principles he conceived to be perpetually at variance; the former tending to produce good, the latter evil: but that through the intercession of the supreme Being the contest would at last terminate in favour of the good principle. According to Zoroaster, various orders of spiritual beings, gods, or demons, have proceeded from the Deity, which are more or less perfect, as they are at a greater or less distance, in the course of emanation, from the eternal fountain of intelligence; among those the human soul is a particle of divine light, which will return to its source and partake of its immortality; and matter is the last, or most distant emanation from the last source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in that state is the cause of evil; but, being gradually refined, it will at last return to the fountain from whence it flowed.‡

Those who professed to believe the oriental philosophy, were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded; the one presiding over light, the other over matter, and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. Others maintained that the being which presided over matter was not an eternal principle,

* Dr. Clarke's Bible in Gen. iii. 1, &c., and Bellamy's Opinion.
† Scotch Theol. Dict.
‡ Esfied.
but a subordinate intelligence; one of those which the supreme God produced from himself. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and at last to create the human race. A third sect entertained the idea of a triune principle of beings, in which the supreme Deity was distinguished both from the material evil principle, and from the Creator of this sublunary world.*

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

ORIGENISTS, a denomination in the third century, who derived their opinions from Origen, a very learned presbyter of Alexandria, and a man of uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He pretended that many evils arise from adhering to the literal and external part of scripture, and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense.

The peculiar tenets ascribed to Origen, are the following:

1. A pre-existent state of human souls, prior to the Mosaic Creation, and perhaps from eternity, which souls were clothed with ethereal bodies suited to their original dignity. See Platonists.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state, for no other supposition appeared to him sufficient to account for their residence in these gross material bodies. See John iv. 2, 3.

3. That the soul of Christ was created before the beginning of the world, and united to the divine word in a state of pristine glory. See Phil. ii. 5—7.

This text, he thought, must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of light and glory, to take upon him the form of a servant. It was this Messiah who conversed with the patriarchs under a human form; it was he who appeared to Moses upon the holy mount; it was he who spoke to the prophets under a visible appearance; and it is he who will at last come in triumph upon the

* Mosheim, vol. i., p. 70, 71.
clouds, to restore the universe to its primitive splendour and felicity. See Pre-existent.

4. That at the resurrection mankind will be again clothed with ethereal bodies. For the elements of our terrestrial composition are such as most fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the supreme Goodness, who made all things assures us, he made all things good at first, and therefore his recovery of us to our lost happiness (which is the design of the gospel) must restore us to far better bodies and happier habitations; which is evident from 1 Cor. xv. 42. 2 Cor. v. 1. and other texts of scripture.

5. That after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence as will vindicate his sovereign goodness and wisdom from all disparagement. Tho’ sin has extinguished, or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system; and since created spirits are emanations from God, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon the souls of men a central tendency towards himself—an essential principle of re-union to their great original.

6. That the earth after its conflagration shall become habitable again, and be the mansion of men and other animals, and that in eternal cirisitudes. Heb. i. 10—12, where speaking both of the heavens and earth, the inspired writer says, “as a vesture shall thou change them, and they shall be changed,” &c. The fashion of the world passes away like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire. See Millenarians.

Origen is also charged with Arianism, and it must be acknowledged that his expressions were not always correct; yet the orthodox will by no means give him up, but impute those expressions either to the corruption of heretics, or to his unhappy defect of judgment. ‘Had the justice of his judgment (says Mosheim) been equal to the immensity of his genius, the fervour of his piety,
his indefatigable patience, his
extensive erudition, and his
other eminent and superior ta-
lents, all uncommon must have
fallen short of his merits."  

*ORTHODOX, sound in
the faith, a term generally ap-
piled by the established Church
in every age and country to its
own sect, and denied to all
denominations from it.

OSTENSIANS, or Ostenists;
see Heliand.

OSTENSANS, a deno-
mination among the Lutherans,

founded in 1550, by Andrew
Osander, a celebrated German
divine, of high Calvinistic princi-
bles, similar to Crisp, Hussey,
and others, charged with lean-
ing to Antinomianism. One
of his positions was—That be-
lievers being made partakers
of Christ's divine righteousness
by faith, God can behold no
sin in them, tho' they themselves
the chief of sinners. A posi-
tion which, however capable of
a good meaning, is also liable
to much abuse.

Mosheim, vol. i. 270, New Ed.

+ Ibid. vol. iv. p. 46.

P

*PAGANS, Heathens, and
particularly those who worship
Idols. The term came into
use after the establishment of
Christianity, the cities and
great towns affording the first
converts, the Heathen were
called Pagans (from Pagus, a
Village) because they were
then found chiefly in remote
country places, but we use
the term commonly for all who do
not receive the Jewish, Chris-
tian, or Mahometan Religions.
The Pagans may be divided into
the following classes—

1. The Greeks and Romans,
and others who admit their re-

1. The heavenly
bodies, and particularly the
Sun and Moon. 2. Imaginary
beings, as Demons, Genii, &c.
2. The Spirits of departed prin-
ces, heroes, and philosophers:
or, lastly, Almost every object
of the animate and inanimate
Creation. The more refined,
indeed, considered animals or
images as only the representa-
tions of their gods, who were
supposed to reside in them; or
as the medium of their worship.
But the vulgar, the multitude,
looked no farther than the
material images, and it must
be remarked, that however
high they might look, if not to
the great supreme, they were

Negroes of Africa, and the In-
dians of North and South Ame-
rican.

The objects of Worship am-
ong the Pagans are various
and diverse, as 1. The heav-
ily bodies, and particularly the
Sun and Moon. 2. Imaginary
beings, as Demons, Genii, &c.
2. The Spirits of departed prin-
ces, heroes, and philosophers:
or, lastly, Almost every object
of the animate and inanimate
Creation. The more refined,
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images as only the representa-
tions of their gods, who were
supposed to reside in them; or
as the medium of their worship.
But the vulgar, the multitude,
looked no farther than the
material images, and it must
be remarked, that however
high they might look, if not to
the great supreme, they were
equally idolators, whether they worshipped the Sun, or Apollo, or a departed ghost, or an ev., a tree, or a stone.

The rites of Paganism were as various and ridiculous as the objects of their worship. In general they had some idea of the necessity of an atonement for their sins, and that "without shedding of blood there is no remission." In many cases, and on all emergencies, they were apprehensive that the sacrifice must be of equal dignity with the sinner, and hence among many nations both ancient and modern, from the worshippers of Moloch, to the South Sea Islanders, the practice sometimes carried to great enormity of human sacrifices, which have stained the altars of almost all the nations upon earth."

The peculiarities of many nations have been already noticed in these pages and others are to follow. See the articles Celts, Chinese, Druses, Gauls, Greeks, Egyptians, Hindoos, Japanese, Indians, Moors, Negroes, Samoans, (or Samamans) &c. &c.

*PANThERISTS, a sort of Philosophical Atheists who considered the Universe as an immense Animal, "whose body nature is, and God the soul." This was the system of Orpheus and other early Greeks, and seems to have been the original of the doctrine of two co-eternal principles in the Oriental Philo-

}. *PASAGNIANS, a denomination which arose in the twentieth century, called a The Coœcumened. Their distinguishing tenets were (1) That the observation of the law of Moses, in every thing, except the offering of sacrifices, was obligatory upon Christians. 2. That Christ was no more than the first and purest creature of God, which was the doctrine of the semi-angels. They had the utmost aversion to the church of Rome.

*EASTERN ORIENTAL SOGLA-

*ADAMS'S RELIGIOUS WORLD displayed—Stillingfleet's Original Sache. † Cudworth's Intellectual System ‡ Mosheun. vol. in. p. 456. † Pinkerton's Greek Church, p. 333.
P A T R I A C H A L RELIGION. (The) was natural Religion in its first and purest state after the fall: but it was not natural religion only: since we know that to the antient Patriarchs were made many divine Revelations by the prophets, as Enoch and Noah; by angels, as in the case of Sodom; and by the Son of God himself. See Pre-existents. The Patriarchs were the heads of numerous families, among whom they reigned as princes, and officiated as priests. See Acts ii. 29; vii. 8, 9. Heb. xi. 4. The same term in Ecclesiastical History is applied to Primates or Archbishops.

PATRICIANS, the followers of Patricius, in the second century, who taught that the substance of the flesh is not the work of God, but of an evil being, on which account it is pretended, they bore such hatred to their own bodies as sometimes to kill themselves. See Marcionites.

PATRIPASSIANS, or PATRIPASSIANS, a sect which arose in the latter part of the second century, and received their name from the following principle. They believed but one person in the Deity, (the Father,) and yet admitted that our Saviour was divine: hence their doctrine strongly implied the incarnation and sufferings of the Father. Tertullian was esteemed the founder of this sect, and is called a Sabellian; but Lardner thinks he was rather in the Indwelling Scheme. See Pre-

\[\text{**Broughton, vol. ii. p. 248.}\]
\[\text{† Mosheim, vol. i. p. 248.}\]

\[\text{‡ Lardner's Heretics, p. 414, 15.}\]
\[\text{¶ Mosheim, vol. ii. p. 145, 170.}\]
Mosheim and other Ecclesiastical Historians; but very different is the character given of them by Mr. Milner. He supposes the Paulicians took their name from the Apostle himself, whose writings they particularly studied. The founder of the sect was, according to him, one Constantine, who assumed the name of Sylvanus. The errors charged upon them he considers as the calumnies of their adversaries, except as to the sacrament; and that their moral character was irreproachable. It is agreed on all hands that they refused to worship the Virgin Mary and the Cross; and Mr. Milner adds, that they rejected image worship and acknowledged one Mediator only. They had no hierarchy, but their ministers claimed a perfect equality; and they were not distinguished by any sacerdotal vestments. Their founder suffered martyrdom, and the denomination were for 150 years the subjects of a cruel persecution.®

PEDO- (or PEDO) BAPTISTS, all who practise infant baptism. They believe that baptism is to be administered to believers and their children, and that the infants of Christian parents belong to the visible church of Christ.

That the visible church is one and the same body, both under the law and gospel: for the gentiles are grafted into the same stock from which the unbelieving Jews were broken off: Rom. xi. 17. That the gentiles should be fellow-heirs of the same body, and partakers of the promise in Christ by the gospel. Matt. xxii. 43. Eph. ii. 11, &c.

The covenant made with Abraham was the covenant of grace: for God preached before the gospel unto Abraham, that the blessing of Abraham might come on the gentiles through Jesus Christ. Gal. iii. 8—14. Christians, being the spiritual seed of Abraham, are under the same covenant, and entitled to the same privileges, which they may justly claim also for their infants. Acts ii. 39.

Baptism is now used in the room of circumcision. For 1. Circumcision was appointed to be the token of the covenant of grace: it was a sign and seal of the righteousness of faith, the same thing which is signified by Christian baptism.—2. Circumcision was appointed to be the sacred symbol of initiation into the visible church. So baptism is a seal of initiation into the visible church.—3. The same inward grace is signified both by circumcision and baptism. Rom. ii. 28, 29. To be a Jew inwardly, by being circumcised with the circumcision of the heart, and to be a Christian inwardly, by being washed with the washing of regeneration, (Titus iii. 5,) is one and the same thing. Baptism is also called the circumcision of Christ, Col. ii. 11.

2. Infant baptism, they say,

® Milner’s Church Hist. vol. iii. p. 266, 7.
was the approved practice of the apostles. For the scriptures give us an account of the baptism of whole households; as the young and his household, Lydia and her household, and the household of Stephanas: and some of these, it is presumed, must have contained children.

The Pedobaptists also conclude that sprinkling was the practice of the apostles, because such great numbers were converted and baptized, where the circumstances, shortness of time, and situation of place, render it unlikely that they were baptized by immersion. To baptize both sexes naked would be confessedly improper, and the circumstances of the case forbid the idea of their being provided with dresses.

3. The Pedobaptists practise baptism by affusion, or sprinkling, which, they think scriptural, from the import of the original word, which, they say, signifies washing, and is used in scripture for washing things which were not dipped in water. (Luke xi. 38 Matt. vii. 4.)

The influences of the Spirit, represented in baptism, are often expressed by pouring, or sprinkling; as the renewing of the Holy Ghost, which he has poured out, or shed, on us abundantly. Acts x. 46. Titus iii. 6.

4. Among the Pedobaptists, some assert further that the baptism of Christ by John is not an

The consequence inferred is, John's baptism was not Christian baptism.

Some Pedobaptists, however, take a more simple view of this subject. Considering Baptism as an act of religious worship, they represent adult Baptism as an act of self-dedication, and the Baptism of their children as the dedication of their offspring.

Parsons's

Bosworth's Sprinkling a Scripture Mode. Cleveland on Infant
spring to the Lord. And they
observe that many Baptists, on
the birth of their children, dedi-
cate them to God in the same
manner, except only that they
omit the use of water. As to
Immerisum, they admit that it
was frequently, and perhaps
generally, practised in the Ar-
postolic times; but they sup-
pose the mode no more essen-
tial in this than in the water or-
dinance of the Lord's supper;
and this they consider equally
valid under the different forms
in which it is administered and
received, whether sitting, stand-
ing, or kneeling—and whether
the elements consist of unleav-
ened bread, and wine lowered
by water, as in the primitive
church; or as with us, leavened
bread, and wine of various sorts,
according to circumstances—or
whether the time be in the
morning, at noon, in the after-
noon, or evening.

PELAGIANS, a denomination in the fifth century, so
called from Pelagius, a monk,
who looked upon the doctrines
which were commonly received
concerning the original corrup-
tion of human nature, and the
necessity of divine grace to en-
lighten the understanding and
purify the heart, as prejudicial
to the progress of holiness and
virtue, and tending to establish
mankind in a presumptuous and
fatal security. He maintained
the following doctrines:—1.
That the sin of our first parents
was imputed to them only, and
not to their posterity; and that
we derive no corruption, from
their fall, but are born as pure
as Adam when he came out of
the hand of his Creator.—2.
That mankind, therefore, are
capable of repentance and a-
mention, and of arriving to
the highest degrees of piety and
virtue, by the use of their nat-
ural faculties and powers;
that, indeed, external grace is
necessary to excite their en-
deavours, but that they have no
need of the internal succours of
the divine Spirit.—3. That
Adam was by nature mortal;
and, whether he had sinned or
not, would certainly have died.
—4. That the grace of God is
given in proportion to our
merits.—5. That mankind may
arrive at a state of perfection in
this life.—6. That the law qual-
ified men for the kingdom of
heaven, and was founded upon
equal promises with the gospel.

PENITENTS, certain fra-
ternities of the Roman Cath-
lhies. The Male Penitents
are distinguished by the colour
of their garments, White, Black,
Blue, &c. The black Penitents
(called the Bratres of Mercy,
instituted 1488) attended ori-
Baptism. Fish's Japheth's Dwelling in the Tents of Shem. Lewis's
Covenant Interest of the Children of Believers. Tawney's Baptism
of Infants a Reasonable Service. Strong's Demonstration
Outward Christian Baptism. Fish's and Crane's Baptism of Jesus
Christ not to be imitated by Christians. Edwards's Candid Reasons.

Musheim, vol. i. p. 412. Milner's Church Hist. vol. ii. p. 397,
&c.
annals to their execution. The female Penitents are chiefly reformed Prostitutes, as the Penitents of St. Magdalene, at Paris and Marseilles, the Convicts of the name of Jesus at Seville, &c.*

PEPUZIAE; See Montanists.

PERMAZANOITSCHINS, or Re-anointers, a sect which separated from the Russian Church of Velik about 1770. They are very numerous at Moscow, and agree in almost every thing with the Starchedins, except that they re-anoint all who join them from other communions.†

PERFECTIONISTS, those who hold it possible to attain perfection in the present life. See Methodists.

PERSEANS, a sect in India descended from the antient Persians, who worshipped fire. See Gaurs and Wagner.

PETROBRUSSIANS, a denomination which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines:—1. That no persons were to be baptized before they came to the full use of their reason.—2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that such churches had no peculiar sanctity attached to them.—3. That the crucifixes deserved the same fate.—4. That the real body and blood of Christ were not exhibited in the eucharist; but were only represented in that holy ordinance by their figures and symbols.—5. That the oblations, prayers, and good works of the living, would be in no respect advantageous to the dead.—6. That Crucifixes and other instruments of superstition should be destroyed.

Peter de Bruys (says Dr. Hawes) "invited against the vices and superstitions of the times, and boldly attacked the tyranny and abuses of Rome as Antichristian. The enraged clergy stirred up the populace, and he was burnt alive, not judicially, but in a tumult raised by the priests."†

PHARISEES, the most celebrated of all the Jewish sects, which is supposed to have subsisted above a century before the appearance of our Saviour. They separated themselves, not only from the gentiles, but from all other Jews; but their separation consisted chiefly in certain distinctions respecting food and religious ceremonies; and does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect united.‡ The dissensions between the schools of Hillel and Shammai, a little before the christian era, increased the number and power of the Pharisees: Hillel and Shammai were two great and eminent teachers in the Jewish schools. Hillel was born a hundred and twelve years before Christ. Having acquired

* Burk's Theol. Dict. † Pinkerton's Greek Church, p. 309.
profound knowledge of the most difficult points of the law. He became master of the chief school in Jerusalem, and laid the foundation of the Talmud. Shammai, one of the disciples of Hillel, deserted his school, and formed a college, in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. See Karaites. These schools long disturbed the Jewish church by violent contests: the party of Hillel was at last victorious."

The Pharisees by their apparent sanctity of manners, had rendered themselves extremely popular among the multitude; and the great, who feared their artifice, were obliged to court their favour. Hence they obtained the highest offices both in the state and priesthood, and had great weight both in public and private affairs. It appears from the frequent mention which is made by the evangelists of the Scribes and Pharisees in conjunction, that the greater number of Jewish teachers, (for they were the scribes) were at that time of this sect.

The principal doctrines of the Pharisees are as follow:—That the oral law, which they suppose God delivered to Moses by an angel on Mount Sinai, and which was preserved by tradition, is of equal authority with the written law;—That by observing both these laws a man may not only obtain justification with God, but perform meritorious works of supererogation.—That fasting, almsgiving, ablutions, and confessions, are sufficient atonements for sin.—That thoughts and desires are not sinful, unless they are carried into action.

This denomination acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body.

It is somewhat doubtful, however, what the Pharisees meant by the last doctrine. According to Josephus it was no more than a Pythagorean resurrection, that is, of the soul, by its transmigration into another body, and being born anew with it. From this resurrection, he says, they excluded all who were notoriously wicked; being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the body, which the souls of those who committed them were next sent into.

"There seems indeed to have been entertained amongst the Jews in our Saviour's time a notion of the pre-existence of souls. Now else could the disciples ask concerning the blind man, "Who did sin, this man or his parents, that he was born blind?" (John ix. 2.) And when they told Christ that "some said he was Elias, Jeremiah, or one of the prophets," (Matt. xvi. 14.) the meaning seems to be, that they thought he was come into the world

with the soul of Elias, or some other of the old prophets, transmigrated into him.

It does not appear, however, that these notions were at all peculiar to the Pharisees; and still less, that in them consulted their doctrine of the resurrection. It is a well-known fact that the resurrection of the body was commonly believed among the Jews; even in the most degenerate period of their history. This is manifest from the story of the seven brethren, who, with their mother, were put to death by Antiochus Euphranor in one day; (1 Macc. vii. xii. 48, 44.) to which story the writer of the epistle to the Hebrews, in chap. xi. 35. clearly alludes, saying, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." And when Martha, the sister of Lazarus, was told that her brother should rise again, she answered, "I know that he shall rise again in the resurrection at the last day; (John xi. 23, 24.) which implies that this doctrine was at that time a well-known and acknowledged truth. Luke also says expressly, that the Pharisees confess the resurrection. (Acts xxiv. 3.) And Paul, speaking before Felix of his hope towards God, says, "Which they themselves (the Pharisees) also allow, that there shall be a resurrection both of the just and unjust. (Acts xxiv. 15.) If the doctrine of the resurrection, as held by the Pharisees, had been nothing more than the Pythagorean transmigration, it is beyond all credibility that such testimony would have been borne of it.

The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the Jewish authors. According to the latter, they fasted the second and fifth days of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint-stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fifty-fifth part of their fruits; adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows.—The Talmudic books mention several distinct classes of Pharisees, among whom were the Truncated Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the Mortar Pharisee, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Thus did they study to captivate the admiration of the vulgar; and under the veil of singular piety, they often disguised the most licentious manners."

PHILODENDRON SOCIETY. the followers of Jesus Leadley, who, towards the conclusion of the seventeenth century, by their visions, predictions,
and doctrines, gained a considerable number of disciples, among whom were some persons of learning. This woman was of opinion that all denominations among Christians would cease, and the kingdom of the Redeemer become glorious, if all who bear the name of Jesus, without regarding the forms of doctrine and discipline which distinguish particular communions, would join in committing their souls to the guidance of the Holy Spirit, by his divine impulses and suggestions. She went further, and declared that she had a divine commission to proclaim the near approach of this glorious event. This assertion she delivered with the utmost confidence, that her Philadelphia Society was the true kingdom of Christ, in which, alone, the divine Spirit resided and reigned. She also maintained the doctrine of Universal Salvation. See Leadley and Universalists. Another sect of Universalists was founded by Mr. Is. Rolly at the Philadelphia Chapel, in Windmill Street, near Finsbury Square, London; and have been therefore called by Mr. Evans, Philadelphia Universalists. See Rollyans.

*PHILLIPISTS: the followers of Philip Melancthon, the amiable reformer, were sometimes so-called.

*PHILISTINES, an ancient nation situated on the borders of Canaan, remarkable for their idolatry, and particularly for the worship of Dagon, whose image however could not stand before the Ark. See 1 Sam. chap. v.

*PHILOPHONISTS, See Truthans.

*PHILOPOETCHINS, a Russian Sect, nearly resembling the Theodosians, which see. They are remarkably abstemious, and the married people call one another brethren and sisters.

*PHILOSOPHISTS, another name for the sect of the Illuminati, and particularly for the Infidel triumphate who plotted the ruin of Christianity, Voltaire, Diderot, and D' Alembert. The former being weary (as he said) of hearing that 12 men propagated Christianity thro' the world, was determined to show that far less were sufficient to overturn it. The private watch-word of the party was, Fracas l' infame, 'Crush the wretch!'—meaning Christ, the great object of their hatred and aversion.

PHOTINIANs, the followers of Photinus, bishop of Sin- nium, in the 4th century. He taught that Jesus Christ was conceived of the holy Ghost and born of the Virgin Mary;—that a certain divine emanation, or ray of divinity (which he called the Word) descended upon this extraordinary man;—that, on account of the union of the divine Word with his human nature, Jesus was called the Son of God, and even God himself. They also taught that the holy

† Pinkerton's Greek Church, p. 392.
‡ See Barruel's Memoirs of Jacobinism.
Ghost was not a distinct person, but a celestial virtue proceeding from the Deity.*

*PHRYGIANS, or Catachlysmians, a small party of Montanists who resided in Phrygia. See Montanists.

PICARDS, the Adamites of the 15th century, a set of wild enthusiasts, who went naked in their religious assemblies. It is generally believed that such a sect existed also in the primitive Church; but Lardner refuses to believe it, because they are not mentioned by any writer earlier than Epiphanius, and by him only from uncertain report.†

PIETISTS, a denomination in the seventeenth century, which owed its origin to the pious and learned Spencer, who formed private societies at Frankfort, in order to promote vital and practical religion, and published a book, entitled, "Piety's Desires," which greatly promoted this object. His followers laid it down as an essential maxim, that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love. Hence they proposed an alteration of the schools of divinity, which consisted in the following points:—1. That the systematical theology which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expressions, should be totally abolished.—2. That po-

numerous in the middle ages that, on their account chiefly, the Holy War was undertaken. See Crusaders.

PLATONISTS. The Platonic philosophy is denominated from Plato, who was born about 426 years before Christ. He founded the old academy on the opinions of Heracleitus, Pythagoras, and Socrates; and by adding the information he had acquired to their discoveries, he established a sect of philosophers who were esteemed more perfect than any who had before appeared in the world.

The outlines of Plato's philosophical system were as follow:—That there is one God, eternal, immutable, and immaterial: perfect in wisdom and goodness; omniscient, and omnipresent. That this all-perfect Being formed the universe out of a mass of eternally pre-existing matter, to which he gave form and arrangement. That there is in matter a necessary, but blind and refractory force, which resists the will of the supreme Artificer; so that he cannot perfectly execute his designs: and this is the cause of the mixture of good and evil which is found in the material world. That the soul of man was derived by emanation from God; but that the emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture. That the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil. That when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode. That these souls were sent down to earth to be imprisoned in mortal bodies; hence arose the depravity and misery to which human nature is liable. That the soul is immortal; and by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, it may be prepared to return to its original habitation. That matter never suffers annihilation; but that the world will remain for ever; and that by the action of its animating principle, it accomplishes certain periods, within which everything returns to its ancient place and state. This periodical revolution of nature is called the Platonic, or great year.

The Platonic system makes the perfection of mortality to consist in living in conformity to the will of God, the only author of true felicity; and teaches that our highest good consists in the contemplation and knowledge of the supreme Being, whom he emphatically styles the good. The end of this knowledge is to make men

* Enfield's Hist. of Philosophy, vol. 1, p. 221, 222.

† Plato believed that in the divine nature there are two, and probably three hypostases. The first he considered as self-existent, calling him, by way of eminence, the Being (ο ὄν) or (ο αὐτός) the
resemble the Deity as much as is compatible with human nature. This likeness consists in the possession and practice of all the moral virtues.*

After the death of Plato many of his disciples deviated from his doctrines. His school was then divided into the old, the middle, and the new academy. The old academy strictly adhered to his tenets. The middle academy partially receded from his system, without entirely deserting it. The new academy, founded by Carneades, an African, almost entirely relinquished the original doctrines of Plato, and verged towards the sceptical philosophy.

PLATONISTS, the disciples of Plato, a celebrated platoic philosopher, the disciple of Ammonius, who founded the sect of the Academists, the popular philosophy during the first ages of Christianity. See Academists and Ammonians.

*PNEUMATONACHIANS, See Macedonians.

*POLYTEISTS, those who worship many Gods. See Pagans.

*POMORYANS, certain Russian sectaries, who believe that Antichrist is already come; reigns in the world unseen, that is, spiritually; and has put an end in the church to everything that is holy. They are zealous in opposing the innovations of Nikon, with regard to the church books; prefer a life of celibacy and solitude, and rebaptize their converts from other sects.† See Russian church.

*POPLERY, the system of the Papists, or Roman Catholics, which see.

*POPORICHINS, the great body of the Russian dissenters, including all those sects which admit the ordination of the Mother Church, but differ from each other in certain particulars of little moment. Most of their ministers are bred up in the Establishment.‖

*PRAXEPANS, the founder of the Monarchians, or Patri paschans, as they were called by the Orthodox, but it does not appear that he ever allowed, in any proper sense, that the Fathers suffered || His system seems very nearly to have resembled that of the indwelling scheme. See Pre-existentists.

PRÆ-ADAMITES. This denomination began about the middle of the sixteenth century.

One. The only attribute which he acknowledged in this person was goodness; and therefore he frequently styles him the (τὸ ἄγαθον,) the good. The second he considered as (σοφὸς) the mind, or (λόγος) the wisdom or reason of the former, and the (δοκιμωτής) maker of the world. The third he always speaks of as (ψυχήν) the soul of the world. He taught that the second is necessary emanation from the first, and the third from the second, or perhaps from both; composing these emanations to those of light and heat from the sun. Encyclopaedia, vol. xviii. p. 43.

Lardner's Heretics, p. 413–414.
Their principal tenet is, that there must have been men before Adam, and they reason thus:—1. They argue from Rom. v. 12—14. The apostle says, ‘Sin was in the world till the law, meaning the law given to Adam; but sin, as evident, was not imputed, though it might have been committed, before his time; for ́sin is not imputed where there is no law.’—2. The election of the Jews is supposed to be a consequence of the same system: it began at Adam, who is called their father, or founder. God is also their Father, having espoused the judicial church. The gentiles are only adopted children, as being Pre-Adamites.—3. Men, i.e., the gentiles, are said to be made by the word of God. (Gen. i. 26, 27.) Adam, the founder of the Jewish nation, (whose history alone Moses wrote) is introduced in the second chapter as the workmanship of God’s own hands, and as created apart from other men.—4. Cain, having killed his brother was afraid of being killed himself! By whom? He married! And what wife could he get?—He built a town! What workmen did he employ? The answer to all these questions is in one word, Pre-Adamites.—5. The deluge only overflowed the country inhabited by Adam’s posterity, to punish them for joining in marriage with the Pre-Adamites, and following their evil courses.—6. The improvements in arts, sciences, &c. could not make such advances towards perfection as it is represented they did between Adam and Moses, unless they had been cultivated before.—Lastly: the histories of the Chaldeans, Egyptians, and Chinese, whose chronology (as founded on astronomical calculations) is supposed infallible, demonstrate the existence of men before Adam.†

Thus have some vainly reasoned. How little dependence can be placed on those early histories may be seen in Slingfleet, and more modern writers, particularly Sir Wm. Jones. The other calculations proceed on this obvious error, that Adam had no more children than are registered in the Bible; whereas the probability is, that at the death of Abel Adam’s children and grandchildren amounted to more than 1200 at the least.†

* PREDESTINARIANS, a name given in the ninth century to the followers of Godschalus, a German monk, whose sentiments were as follows:
1. That the Deity predestinated a certain number to salvation, before the world was formed.—
2. That He predestinated the wicked to eternal punishment in consequence of their sins, which were eternally foreseen.
3. That Christ came not to save all men individually, and

* Observe, the plural number is here used, in contradistinction to the founder of the Jewish nation, who is called Adam, in the singular.
that none shall perish for whom he shed his blood. — 4. That
since the fall, mankind can excercise free-will only to do that,
which is evil. The term Pre-
destinarian has since been ap-
plied to all doctrinal Calvinists,
who hold, for substance, the
same opinions. See Calvinists.

PRE-EXISTENTS, a name
which may not improperly be
applied to those who hold the
doctrine of Christ’s pre-existence.
This name comprehends two classes: the Arians, who
defend Christ’s pre-existence,
but deny that he is a divine
person; and others on the Cal-
vinstic side, who assert both
his divinity, and that his intel-
ligent, created soul, was pro-
duced into being, and united
by an ineffable union to the
second person of the Trinity, be-
fore the heavens and the earth
were created.

Under the article Arius, the
reader has been presented with
a view of the system of Arius
and his immediate followers.
The sentiments of the celebrat-
ed Dr. Richard Price will be
brought to view under the arti-
cle Unitarians. In this place
we shall offer a short sketch of the hypothesis which was
maintained by Dr. Samuel
Clarke.

This learned man held, that
there is one supreme Cause and
Original of all things; one
simple, uncompounded, undi-
vided, intelligent Agent, or

Person; and that from the be-
ginning there existed with the
first and supreme Cause, (to
Father,) a second Person, called
the Word, or Son, who derived
his being, attributes, and pow-
ners, from the Father. He is
therefore called the Son of God,
and the Only-begotten, for
 generation, when applied to
God, is only a figurative word,
signifying immediate deriva-
tion of being and life from him.

To prove that Jesus Christ
was generated (or produced)
before the world was created,
the doctor adduces the follow-
ing considerations: The Father
made the world by the opera-
tion of the Son. (John i. 3—10,
1 Cor. viii. 6. Eph. iii. 9, &c.)

That all Christ’s authority,
power, knowledge, and glory,
are the Father’s, communicated
to him, Dr. C. endeavors to
prove by a variety of scriptures.
The Son, before his incarnation
was with and in the form of
God, and had glory with the
Father. (John i. 4. xvi. 5.
Phil. ii. 5.) The Son, before his
incarnation, made visible ap-
pearances, and spake and acted
in the name and authority of the
invisible Father.

Dr. Clark calls Christ a di-
vine person, solely on account
of the power and knowledge
which were communicated to
him by the Father. He indeed
owns that Christ is an object
of religious worship; but then
he confines it to a limited sense:
The worship paid to Christ terminates in the Supreme God. 3. The doctrine of the pre-existence of Christ's human soul has been held by several divines; as, Mr. Fleming, Dr. Goodwin, and many others who profess to maintain the proper divinity of Christ. The following sketch of the hypothesis of the late pious and ingenious Dr. Watts is selected from the rest.

He maintained one supreme God, dwelling in the human nature of Christ, which he supposed to have existed the first of all creatures; and speaks of the divine Logos as the wisdom of God, and the Holy Spirit as the divine power, which, he says, is a scriptural person, i.e. spoken of figuratively in Scripture, under personal characters.

In order to prove that Christ's human soul existed previous to his incarnation, the following arguments are adduced:

1. Christ is represented as his Father's messenger, or angel, being distinct from and sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God; yet such a one, in whom Jehovah had a peculiar indwelling, or with whom the divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of Scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. (John xvii. 4, 5; 2 Cor. viii. 5)

3. It seems needful that the soul of Christ should pre-exist, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. The divine nature is incapable of suffering.

4. The covenant of redemption between the Father and the Son, is represented as being made before the foundation of the world. To suppose that the divine essence, which is the same in all the three personalities, should make a covenant with itself seems highly inconsistent.

5. Christ is the angel to whom God was in a peculiar manner united, and who in this union made all the divine appearances related in the old testament. See Gen. iii. 2. xvii. 1. xxviii. 12. xxix. 24. Exod. ii. 2, and a variety of other passages.

6. The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty; he was surrounded with some splendid appearance; such as often was seen

* Clarke's Scripture Doctrine of the Trinity. Doddridge's Lect.*

† Dr. Watts says, in his preface to the Glory of Christ, that true and proper Deity is ascribed to the Father, Son, and Holy Spirit. The expression, Son of God, he supposes, is a title appropriated exclusively to the humanity of Christ.
at the door of the tabernacle, and fixed its abode between the cherubims. It was by the Jews called the shakinah; i.e. the habitation of God. Hence he is described as "dwelling in light, and clothed with light as with a garment." In the midst of this brightness there seems to have been sometimes a human form. It was probably of this glory that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when "his garments were white as the snow;" and at his ascension into heaven, when a bright cloud received him; and when he appeared to John, (Rev. i. 13) and it was with this he prayed that his Father would glorify him.

7. When the blessed God appeared in the form of a man, or angel, it is evident that the true God resided in this man, or angel; because he assumes the most exalted names and characters of Godhead. And the spectator, and sacred historians, it is evident, considered him as true and proper God, and paid him the highest worship and obedience. He is properly styled "the angel of God's presence"—and of the covenant, Isa. lxiii. Mat. vi. 1.

8. This same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and transacted the affairs of the ancient church.

9. The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship, belonging to God. Hence we infer that the angel who, under the old testament, assumed such titles, and accepted such worship, was that angel in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ himself.

10. Christ represents himself as one with the Father: John x. 30, xiv. 10, 11. There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called God-Man in one complex person.

Dr. Watts supposes that the doctrine of the pre-existence of the soul of Christ, explains several dark and difficult scriptures, and discovers many beauties and proprieties of expression in the word of God, which on any other plan he unobserved. For instance: in Col. ii 15, &c., Christ is described as "the image of the invisible God, the first-born of every creature." His being the image of the invisible God, cannot refer merely to his divine nature, for that is an invisible in the Son as in the Father: therefore it seems to refer to his pre-existent soul in union with the Godhead. Again, the "Godhead," is said to "dwell bodily in Christ," Col. ii. 9, and from
From the time of the Reformation to that of the Revolution, the Scotch Church was torn with contentions respecting her form of Church Government; the court professing episcopacy, and the people Presbyterianism, and each prevailed by turns: but on King William's accession, Presbyterianism was finally settled, to be the established Religion, and has so continued ever since. Then form of Church government is as follows:--

The Kirk-session, consisting of the minister and lay elders of the congregation, is the lowest ecclesiastical judicature. The next is the Presbytery, which consists of all the pastors within a certain district, and one ruling elder from each parish.

The provincial Synods (of which there are 15) meet twice in the year, and are composed of the members of the several presbyteries within the respective provinces.

From the Kirk-sessions appeal lies to the Presbyteries—from these to the Synod—and from them to the General Assembly, which meets annually, and is the highest ecclesiastical authority in the kingdom. This is composed of delegates from each presbytery, from every royal Borough, and from each of the Scotch Universities, and the King presides by a commissary of his own appointment.
The Scotch ordain by the "laying on of the hands of the Presbytery," before which persons may be licensed to preach as probationers, but cannot administer the Sacraments. The Clergy are maintained by the State, and nominated to livings by patrons, as in other establishments.

Of the Presbyterians in England some preserve their connection with the Scots Kirk, and others with the Relief Kirk, &c. (See Relief Kirk, Seceders, Burghers, &c.) But those properly called the "English Presbyterians," have no connection with the Scotch Kirk, though they preserve their forms of worship; nor do they adopt their creeds and catechisms (which are confessedly Calvinistic) but are avowed Arminians, and generally Arminians or Saxonians.*

PRIMINISTs, a party so called from Primus, who became the head of the Donatists, which see.

PRISCILLIANISTS, a denomination in the fourth century, the followers of Priscillian, a Spaniard by birth, and bishop of Abila. He is said to have adopted the principal tenets of the Manicheans; it is more certain that he was cruelly persecuted, even unto death for his opinions. This sect stands charged with practicing some instances of dissimulation; but their morals were generally correct and austere."
ull its mysteries. At length convinced of the delusion, he published a full account (which has been lately reprinted) under the title of, “A Brand snatched from the burning,” &c.

“IT is not unknown (says Mr. K.) among thousands in and about this city, that near eleven years since there arrived here several persons from France, who were generally called French Prophets. The business they came upon (as they declared) was to promulgate the speedy approaching judgments of the Lord upon the wicked of the earth, to call all mankind to a speedy repentance; for that God was about to make a decision between the precious and the vile, the latter of which, with Babylon (meaning London) was to be totally and finally destroyed, as forrunners of the kingdom state of Christ on earth, which was immediately to ensue thereon.

“This was the chief purport of the pretensions as described by these prophets, under very violent and strange agitations, or shakings of the body; loud and terrific hiccup, and throbs, with many odd and very surprising postures,”—of which he gives the following specimen:

“John Cavilist (one of the French Prophets) on a sudden being under great agitation, was flung along upon the ground with a sort of violent force, showing several strange postures, such as boys in their play calling bouncing the Sea-crab, walking on his hands, with his legs erect, &c. There were several men, English and French, who sat at a Table, taking down in writing what was spoken, and they afterwards read it to the assembly.”

As to the style of these prophecies they were generally in the first person, addressed to individuals—sometimes in dialogue—often inelegant and unintelligible, and sometimes even ludicrous.

The following extract from the “Warnings of the Eternal Spirit,” by his servant Lacy (above referred to) is broadly intimated to refer to London.

“Tis concluded: no respite, the sentence is past. Woe! woe! to thee, O sensual, covetous, backslidden, imperious, filthy, profane or self-righteous, presuming, deafened to my warning! I pour upon thee, O—-a horrible tempest. Smoke shall darken thee. Aethereal fire falling down, ordinary flames mounting up. O! many of thy adjacent countries shall weep, saying, The glory of our land is departed. Pale, hideous flames the sun shall behold thee. A dark night shall make thee like an oven.—Palaces waste, temples, halls, wherein neither my law or gospel is much regarded, fallen. Yet I will give them further notice by the hands of my messengers, and some symptoms forrunning. This is not all the way I will scourge her with. O Death, Death, Death! reign thou also! Delivered the 31st of July 1707.”

About the time that Brothers predicted the destruction of our metropolis, the above was reprinted in a small pamphlet to circulate among its inhabit-
Puritans. The motive cannot be difficult to conjecture.

PROTESTANTS, a name first given in Germany to those who adhered to the doctrine of Luther; because, in 1529, they protested against a decree of the emperor Charles V. and of the Diet of Spires, (which prohibited all further reformation,) declaring that they appealed to a general council. The name has since become a common denomination for all the sects which separate from the church of Rome.† See Lutherans, Calvinists, Armenians, &c.

PSATYRANS, a party of the Arians, in A. D. 360, who maintained that the Son was created.‡ See Arians.

PTOLEMAITES, a branch of the Valentinians, so called from Ptolemy, their leader, who differed from his Master both in the number and nature of the souls.||

PURITANS, (Cathari) has been a common term of reproach applied to the friends of “pure religion and undidified.” In the middle ages it was applied to a branch of the Paulicians (See Paulicians) who are charged with the heresies of the Mankichans; but whose principal crime, according to Malherbe, was their aversion to the Church of Rome. (See Paulicians.) Thus able historian says, “They were a plain, unassuming, harmless, and industrious race of Christians; conducing by their doctrine and manners, the whole apparatus of the reigning idolatry and superstition; placing true religion in the faith and love of Christ, and retaining a supreme regard for the divine word.”§

In England the term Puritans was applied to those who wished for a farther degree of Reformation in the Church than was adopted by Queen Elizabeth, and a purer form of discipline and worship. It was a common name given to all who, from considerations more or less on different grounds, disapproved of the established religion, from the reformation to the act of uniformity in 1662. From that time to the revolution in 1688, as many as refused to comply with the established worship, (among whom were about 2000 clergymen, and perhaps 500,000 people,) were denominated Nonconformists. From the passing of the act of toleration on the accession of William and Mary, the name of Nonconformists was changed to that of Protestant Dissenters. See Dissenters.

The greater part of the Puritans were Presbyterians. Their objections to the English establishment he principally in forms and ceremonies. Some, however, were Independents, and some Baptists. The objections of these were much more fundamental; disapproving of all national churches, and,

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* The Voice of Truth, or thoughts on the destruction of a great City.
§ Malherbe's Church Hist. vol. iii. p. 388.
disavowing the authority of human legislation in matters of faith and worship.

The severe persecutions carried on against the puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. That, as into a wilderness, they fled from the face of them persecutors and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half, they became an independent nation. The different principles, however, on which they had originally divided from the church establishment at home, operated in a way that might have been expected, when they came to the possession of the civil power abroad. Those who formed the colony of Massachusetts having never relinquished the principle of a national church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island, and Providence Plantations. The very men (and they were good men too), who had just escaped the persecutions of the English prelates, now, in their turn, persecuted others who dissented from them, until, at length, the liberal system of toleration established in the parent country at the revolution, extending to the colonies, in a good measure put an end to these unlovely proceedings.

Neither the puritans, nor the nonconformists, appear to have disapproved of the doctrinal articles of the established church. At least the number who did so, was very small. While the great body of the clergy had, from the days of Abp. Laud, abandoned their own articles in favour of Arminianism, they were attached to the principles of the last reformers; and by their labours and sufferings the spirit of the reformation was kept alive. But after the revolution many of the Presbyterians first veered towards Arminianism, then revived the Arminian hypothesis, and by degrees settled in Socinianism. Some of the Independents, on the other hand, leaned to the Antinomian doctrines; but the rise of Methodism in the latter part of the last century greatly revived and increased the Dissenting interest.

**PYRRHONISTS**, the disciples of Pyrrho, the sceptical philosopher. See Sceptics.

**PYTHAGOREANS**, the followers of Pythagoras, a celebrated Greek Philosopher, who flourished about 500 years before the Christian era. His distinguishing doctrine was that of the Metempsychosis, which he learned among the philosophers of India. This doctrine refers to the transmigration of the human soul after death into the bodies of various animals, till it returns again to its own

This notion led to the rejection of animal food,

* Nenius History of the Puritans, 2 vol. 8vo. Palmer's Nonconformists' Memorial. Brook's Lives of the Puritans, 3 vol. and Dugue and Bennett's History of Dissenters, 4 vol. 8vo.*
and inculcated a merciful treatment of the brute creation. The symbols of this philosopher were, highly mysterious, and have never been completely developed.*

Lory. Perthenus, in Pythagoras.

Quakers. See Friends.

Quartodecimani, a denomination in the second century, so called because they maintained that Easter Day was always to be celebrated, conformably to the custom of the Jews, on the 14th day of the month of March, whatever day of the month that happened to be.*

Quietists, the followers of Michael Servetus, a Spanish priest who flourished in the seventeenth century. They were so called from a kind of absolute rest and quietude, which the soul is supposed to be in when arrived at that state of perfection which they call the natural life.

The principles of this denomination are as follow:—That true religion consists in the present calm and tranquility of a mind removed from all external and finite things and centered in God, and in such a pure love of the supreme Being, as is independent of all prospect of interest or reward.

To prove that our love to Deity must be disinterested they allege, that the Lord hath made all things for himself, as saith the scripture; and it is for his glory that he wills our happiness. To confirm, therefore, to the great end of our creation, we must prefer God to ourselves, and not desire our own happiness but for his glory; otherwise we shall go contrary to his order. As the perfections of the Deity are intrinsically amiable, it is our glory and perfection to go out of ourselves, to be lost and absorbed in the pure love of infinite beauty.

Madam Guion, a woman of fashion in France, (born A.D. 1648) was a warm advocate of these principles. She asserted that the means of arriving at this perfect love, are prayer and the self-denial enjoined in the gospel. Prayer she defines to be the entire bent of the soul towards its divine origin.

Fenelon, the amiable archbishop of Cambrai, also favoured these sentiments in a celebrated publication, entitled, "The Maxims of the Saints." The distinguishing tenet in his theology, was the doctrine of the disinterested love of God, for his own excellencies, independent of his relative benevolence:

an important feature also in the theologica system of Madame Guion and the Mystics. * See Bourignonists and Mystics.

QUINTILIANIANS, a branch of the Montanists, who derived their name from the Prophetess Quintilia. Their distinguishing tenet was, that women ought to be admitted to perform the sacerdotal and episcopal functions; grounding their practice on Gal. iii. 28. They added that Philip the deacon had four daughters who were prophetesses, and were doubtless of their sect. In their assemblies it was usual to see the virgins enter in white robes, personating prophetesses. † See Montanists.


* RABBINISTS, those Jewish Doctors which admit the Cabbala, or traditions of the Elders. See Cabbalists.

† RACOVIANI, a term sometimes applied to the Polish Unitarians, on account of their Seminary at Racov, and of their adopting the Racovian Catechism. See Socinians.

RANTERS, a denomination in the year 1645, who set up the light of nature, under the name of Christ in men. With regard to the church, scripture, ministry, &c. their sentiments were the same with the Seekers. * See Seekers.

† RASKOLNIKS, or Schismatics, a general name for Dissenters from the Russian Established Church, but they call themselves Staretz, or believers of the old faith, because they adhere to the old Manuscript formulæs of the Greek Church, and reject the printed formulæs of the patriarch Nikon, who in the 17th century revised the ancient forms, and (as they say) corrupted them, and then had them printed by Authority, for the use of the Russian Establishment. It appears, however, that there were Dissenters in Russia long prior to this period, and within 400 years after the introduction of Christianity. These were called Strogolniki (which see) but the modern Dissenters (which partly arose out of these, in the time of Nikon are divided into two prin-

Calamy’s Abridgement of Baxter’s History, vol. i. 310.
principal classes, the Popofichus, and the Bezpopofichus. The former are divided into the Starohresk, Diaceofichus, Epesfusichus and Tschicherstsi, each of which is allowed a place in this Dictionary.

The Bezpopofichus (which were omitted above) include no less than 13 different sects, which either have no regular priests, or refuse to acknowledge those ordained in the established church. See Dukoborts, Pomporyans, &c.

*REALISTS, a party of the Schoolmen who conceive that universals are realities, and have an existence — a parte ver; whereas the nominalists conceive of them only as ideas existing in the mind. Under the denomination of Realists were comprehended the Scotists and Thomists, and all other sects of Schoolmen, except the followers of Ocham. Among School-divines the term has been used to distinguish the orthodox Trinitarians from the sects accounted heretical.†

*RECURSANTS, Popish; such as refuse to acknowledge the King's Supremacy. See Roman Catholics.

*REFORMED CHURCH, all the Churches may be considered as more or less reformed who have separated from the Church of Rome, but the term is more frequently applied to the Protestant Churches on the Calvinistic plan, to distinguish them from Lutherns.†

*REFORMERS, a term usually applied to those great and illustrious men who introduced the Reformation from popery in the 16th century, as Luther, Calvin, Zwinglius, Melanthon and many others, whose sentiments will be found under the denominations which bear their respective names.

The English Reformers were the Prelates and other eminent Divines, who introduced the Reformation into this country, under the reigns of Henry VII, and Edward VI; and again under that of Queen Elizabeth. The various disputes which have been raised, relative to the Doctrine of the Church of England have made it of importance to ascertain the sentiments of these Divines; since it is agreed the Doctrines of the Church of England must be those of its venerable founders. This enquiry has been particularly urged as to question of the Calvinism of Church of England, of which the affirmative has been maintained by Mr. Toplady, Sir R. Hill, and Dr. Hawes, and more recently in a very able but temperate manner by Mr. Overton; while the negative side of the question has been as strenuously maintained by the great body of the English Clergy who are Arminians, and particularly by Dr. Kipling, Mr. Dabney, and the present Bishop of Lincoln. The established standard of Doctrines is to be found in the Articles and Homilies of the Church. Of the Homilies, the first Book (Mr. Adams says) was chiefly drawn up by Cranmer;
Lathmer, and Ridley, and the second by Bp. Jueff (or Jewell.)
The Articles were drawn up by the same persons as the
Homilies, and repeatedly revised and confirmed by the Con-
vocation. That Cranmer and Ridley were Calvinists, there is
clear and abundant evidence, as also many other active mem-
ers of the Convocation; but
on the universality of Christ's
Death, Latham and some others
of the Reformers (as afterwards
Aph. Usher,) took what is called
the Arminian side of the ques-
tion, which has occasioned some
apparent inconsistency, and led
the controversy. It may be re-
marked, however, that some of
the most judicious Calvinists
of the present day—avowedly
such as Election and predesti-
nation—do not think it nec-
ecessary to restrain the benefit of
Christ's Death to the Elect
only, but believe that he made
"a full, proper, and complete
satisfaction for the sins of the
whole world;" howbeit, that
satisfaction will avail only such
as "receive the atonement" by
faith in Jesus Christ.

*REFUGEES, a term first applied to the Protestants who
fled from France, on the revo-
cation of the Edict of Nantes; see Huguenots: but has been
more recently applied to the
French who fled their country
at the time of the Revolution
there.

*RELIEF KIRK, a deno-
nunciation of Dissenters from the
Scotch Establishment, so far
only as respects the right of
Patrimonage; then congregations
claiming the privilege of choos-
ing their own Ministers. This
scheme in the Scotch Church
was formed in 1752, when Mr.
Gillespie was deposed from his
living for refusing to sanction
the ordination of a preacher
who was disagreeable to his
congregation. This exclusion
served only to make him popu-
lar, and being soon joined by
several other ministers who took
part with him, they formed the
"Presbytery of Relief;" and
the denomination continued in-
creasing until, about five years since,
they formed a Synod excluding
about 60 congregations, and
36,000 members.)

*RELLYANAS, the follow-
ers of Mr. James Rellis, who
maintained the doctrine of Un-
iversal Restoration, upon high
Antinomian principles. Mr.
R. first appeared as a preachers
in connection with Mr. White-
field, and was very popular;
but adopting the principles of
Universal Salvation, he was of
course separated from the con-
nexion, and some of his admi-
ners followed him, and even bre-
ly, a portion of them assembled
at Philadelphia Chapel, in
Windmill Street, near Pinsea-
shire Square.

A Mr. Murray also, one of
this Society, emigrated to Ame-
rica, and there preaching the

* "Nophysical's Historic Proof of the Calvinism of the Church of Eng-
"D'abouen's Vidicin Lecces. Angl. Bp. of Lincoln's charge and
Mr. Scott's Answer, and Adam's Rel. World displayed, vol. iii.
† Adam's Religious World displayed, vol. iii. p. 273."
same doctrine, founded Societies of Philadelphian Universalists, but whether they took that name from the Chapel in London, or from the Metropolis of Pennsylvania, I am not able to ascertain.

REMONSTRANTS, Armenians; so called from their remonstrating against the Synod at Dort in 1610. Grootsius and Episcopo were at the head of this party. See Armenians and Calvinists.

RESTORATIONISTS. See Universalists.

*RHINSBERGHERS, a party of Mennonites, said to be Unitarians, who attend the general meetings of the sect twice a year at Rhinsberg, near Leyden. See Collegiates.

ROGERIENS, so called from John Rogers, their chief leader. They appeared in New England about 1677. Their distinguishing tenet was, that worship performed the first day of the week is a species of idolatry which they ought to oppose, and in consequence of this notion they used a variety of measures to disturb those who were assembled for public worship on the Lord’s day.

ROMAN CATHOLICS, or members of the Church of Rome, otherwise called Papists, from the Pope being admitted as the supreme head of the Universal Church, the successor of St. Peter, and the fountain of theological truth and ecclesiastical honours. He keeps his court in great state at the palace of the Vatican, and is attended by 70 Cardinals as his privy counsellors, in imitation of the 70 disciples of our Lord. The Pope’s authority in other kingdoms is merely spiritual, but in Italy he is a temporal sovereign; Lewis xvi., and the Allies having lately restored him to his throne, and to those temporalities of which he was deprived by Bonaparte and the French Revolution. On resuming his government Pope Pius vii. has restored the order of Jesuits and the Inquisition; so that the Roman Catholic religion is now reinstated in its ancient splendour and authority.

The principal dogmas of this Religion are as follow:

1. That St. Peter was deputed by Christ to be his Vicar, and the head of the Catholic church and the bishops of Rome; being his successors, have the same apostolical authority. For our Saviour declares in Matt. xvi. 18, “Thou art Peter, and upon this rock will I build my church;” by which rock they understand St. Peter himself, as the name signifies, and not his confession, as the Protestants explain it. And a succession in the church being now supposed necessary under the new testament, as Aaron had his succession in the old, this succession can now be shown only in the chain of St. Peter at Rome: therefore the bishops of Rome are his true successors.

2. That the Roman Catholic Church is the mother and mistress of all churches, and can-

* Backus’s Hist. vol. i. p. 473.
not possibly err in matters of faith: for the church has the Spirit of God to lead it into all truth; The gates of hell shall not prevail against it. (Matt. xi. 18.) and Christ (who is himself the Truth) has promised to the pastors and teachers of the church to be with them always, even to the end of the world. (Matt. xxviii. 10.) A promise which the protestants apply to the faithful in general, and not to any particular communion.

3. That the scriptures are received upon the authority of the Church; but are not sufficient to our faith without apostolical traditions, which are of equal authority with the scriptures. For St. Peter assures us that, in St. Paul's epistles, there are some things hard to be understood, which they who are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. 2 Pet. iii. 16. We are directed by St. Paul to stand fast, and hold the traditions which we have been taught, whether by word or by epistle. 2 Thess. ii. 15.

4. That seven sacraments were instituted by Jesus Christ; viz. baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace. To prove that confirmation, or imposition of hands, is a sacrament, they argue from Acts viii. 17. Penance is a sacrament, in which the sins we commit after baptism are forgiven; and which they think was instituted by Christ himself, when he breathed upon his apostles after his resurrection. John xx. 23.—In favour of extreme unction, or anointing the sick with oil, they argue from James v. 14, 15, the text as it is rendered in the vulgate: Is any sick among you? Let him call for the priests of the church, and let them pray over him, anointing him with oil, &c. The sacrament of holy orders is inferred from 1 Tim. iv. 14:—That marriage is a sacrament they think evident from Eph. v. 32: This is a great mystery, representing the conjunction of Christ and his church. Notwithstanding this, they enjoin celibacy upon the clergy, because they do not think it proper that those who, by their office and function, ought to be wholly devoted to God, should be diverted from those duties by the distractions of a married life. 1 Cor. xii. 32, 33.

5. That in the mass, or public service, there is offered unto God a true and propitiatory sacrifice for the quick and dead; and that in the sacrament of the eucharist, under the forms of bread and wine, is really and substantially present the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is a conversion made of the whole substance of the bread into his body, and of the wine into his blood, which is called transubstantiation; according to our Lord's words to his apostles, This is my body, &c. Matt. xxvii. 26. whereas it becomes with them an object of adoration. Farther, it is a matter of discipline, not of doctrine, in the
Roman church, that the laity receive the eucharist in one kind, that is in bread only.

6. That there is a purgatory; and that souls kept prisoners there do receive help by the sufferings of the faithful. For it is said in 1 Cor. vi. 15, If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire; which they understand of the flames of purgatory. They also believe that souls are released from purgatory by the prayers and alms which are offered for them, principally by the holy sacrifice of the mass. They call purgatory a middle state of souls, where those enter who depart this life in God's grace, yet not without some less stain, or guilt of punishment, which retards them from entering heaven.

7. That the saints reigning with Christ (and especially the blessed Virgin) are to be honored and invoked, and that they do offer prayers unto God for us, and their relics to be had in veneration. These honours, however, are not divine, but relative, and redound to the divine glory. See Rev. v. 8, viii. 4, &c.

8. That the images of Christ, of the blessed Virgin (the mother of God) and of other saints, ought to be retained in churches; and honour and veneration to be given to them, even as the images of cherubims were allowed in the most holy place.

9. That the power of indulgences was left by Christ to the church, and that the use of them is very beneficial to christian people; according to St. Matt. xvi. 19. By indulgences they do not mean leave to commit sin, nor pardon for sins to come; but only releasing, by the power of the keys committed to the church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to their guilt and eternal punishment, have been already remitted through repentance and confession; and by virtue of the merit of Christ and of all the saints.

The church of Rome receives the Apostles', the Nicene, and Athanasian creeds; with all other things delivered, defined, and declared by the councils, and general councils, and particularly by the council of Trent, held in 1516, in opposition to the doctrines of Luther and Calvin, since which time no general council has been held.

The ceremonies of this church are numerous and splendid, as the sign of the cross, holy water, blessing of bells, incense and burning of wax tapers by day light with the most splendid vestments, and the most costly crucifixes of silver and gold, images and paintings, &c. They also observe a variety of holy days, as the festivals of Christ and of the saints, &c. The Pope also grants a jubilee, i.e., a general indulgence, every twenty-fifth year, or oftener upon special occasions. 

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1 Pope Pius's Creed. 2 Bossuet's Exposition of the Catholic Creed, p. 82-107. 3 Chalmers's True Principles of a Catholic. Gather's
That this is the general doctrine of the Roman Catholic Church will not be disputed, though there are many shades of difference, according to the different degrees of light afforded in different countries or circumstances, but the great cardinal point of the Catholic religion appears to be implicit faith, or a steadfast determination to believe whatever is taught by the Church or the highest ecclesiastical authorities. According to this principle a correct creed is not of so much importance as a disposition at all times to submit our faith to authority, and to believe as the church believes, without examination or demur.

But the Political opinions of the Catholics have been considered of more importance to the welfare of Protestant states, and in the general question of toleration. It has been said that the Pope claims a dispensing power as to oaths of allegiance, and a paramount authority beyond all temporal powers. That the Jesuits and some other Catholic priests have taught this, and that some ambitious Popes have acted upon this principle can hardly be denied, but that these claims are now relinquished, and the right denied by intelligent Catholics, should seem indisputable from the following circumstances.

In the year 1788, when the Committee of English Catholics waited on Mr. Pitt respecting an application to Parliament for a repeal of the penal laws, he proposed several questions "on the existence and extent of the Pope's dispensing power, which were transmitted to the Universities of Paris, Louvain, Alcala, Douay, Salamanca, and Valladolid, and the following is said to be their unanimous reply.

"1. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, has not any civil authority, power, jurisdiction, or pre-eminence, whatsoever, within the realm of England.

"2. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, cannot absolve or dispense with his Majesty's subjects, from their oaths of allegiance, upon any pretext whatsoever.

"3. That there is no principle in the tenets of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in Religious opinions, in any transaction either of a public or a private nature."

To the persecution of heretics it is admitted that formerly this was held to be lawful, not by Catholics only, but by all the sects in Christendom; but that the Catholics now hold such opinion they "most explicitly deny;" and it is in gen-
neral denied by all sects and parties, except among the most ignorant and illiberal; and may it be never more maintained!

The Number of Catholics in Great Britain is estimated at about 88,000; and in Ireland at about three million to two of protestants. In the whole of Christendom the same writer estimates their Number at about 80 millions to 65 millions of Protestants.*

*ROSECRUCIANS, certain hermetical Philosophers, who, in the fourteenth century, formed a secret Society, pretending to the knowledge of the Philosopher's stone, and other wonderful mysteries derived from the Egyptians, Chaldeans, and Magi. Among their most celebrated professors they reckon Jacob Behmen, the Mystic, Dr. Rob. Fludd, an English Physician, and many others of eccentric genius and learning, who confounded the mysteries of Alchemy, Chemistry, and Theology, into a system of darkness, visible only in the obscure technical terms of those pseudo-sciences. The term Rosae Crucii is of chemical derivation, from Ros, dew, and Crucis, the cross; because they considered dew as the chief solvent of gold, and the cross as an emblem of lumen, the light, those letters being all formed out of the figure of a cross.†

The Rosæcrucians have been sometimes confounded with the Free Masons, who pretend also to mystic secrets; but not being initiated, we consider them rather in the light of friendly convivial societies, with which we have no concern.

*RUSSIAN CHURCH. The Russians like other nations were originally pagans, and worshipped fire (which they considered as the cause of thunder) under the name of Perun, and the earth under the name Volusia, at the same time, having some notions of a future state of rewards and punishments. Christianity was first professed by the Princess Olga, who was baptized at Constantinople. She recommended it to her grandson Vladimir, on whose baptism, in 988, it was adopted by the nation generally; and from that time the Greek Church has been the established Religion throughout Russia, and Greek literature greatly encouraged. During the middle ages, however, the doctrine of transubstantiation and some other popish peculiarities were covertly introduced; and, by the irruption of the Mongol Tartars, in the 16th century, a stop was put to learning and civilization for full two centuries; but on the accession of the present dynasty in 1613, civilization and Christianity were restored, and schools established for the education of the Clergy.

The Russian Clergy are divided into regular and secular, the former are all monks, and the latter are the parochial.

* Adam's Religions World displayed, p. 1, &c.—p. 54, 64.
Butler's Address to Protestants.
Clergy. The superior clergy are called Archbishops, but the title of Metropolitan, or Bishop, is personal, and not properly attached to the see, as in the western church. Next after the Archbishops rank the black clergy, including the chiefs of Monasteries and Convents, and after them the Monks. The secular priests are called the white Clergy, including the Protoses (or proto-popes) priests and deacons, together with the Readers and Sacristans. These amounted, in 1805, throughout the empire, to 98,726. The white Clergy must be married before they can be ordained, but must not marry a second time; but are at liberty then to enter among the black clergy, and a way is thus opened for their accession to the higher orders. The whole empire is divided into 36 dioceses (or eparchies) in which are 453 cathedrals, and 26,608 churches.

The Churches are divided into 3 parts—the altar, where stands the holy table, crucifix, &c. which is separated from the body of the church by a large screen (ikonostases) on which are painted our Saviour, the Virgin, the Apostles, and other saints. Upon a platform before this are placed the readers and singers, and here the preacher generally stands behind a movable desk. 2. The Nave or body of the church, which may be called the inner court; and 3. The Trapeza, or outer court: both these are designed for the congregation, but neither have any seats. The walls of the church are highly embellished with scripture paintings, ornamented with gold, silver, and precious stones, but no images.

The Church service is contained in 20 vols., folio, in the Slavonian language, which is not well understood by the common people. Parts of the Scriptures are read in the service; but few, even of the ecclesiastics, possess a complete Bible.

The Patriarch of Russia was formerly almost equal in authority with the Czar himself, but Peter the Great, on the death of the Patriarch in 1700, abolished his office, and appointed an Exarch. In 1721 he abolished this office also, and appointed a holy legislative Synod for the government of the Church, at the head of which is always placed a layman of rank and eminence. The Monastery life was once so prevalent in this country, that there were 470 convents for men, and 71 for women, in which there were about 70,000 Monks and Nuns, &c.; but this kind of life was so much discouraged by Peter the Great, and the Empress Catherine, that the religious are now reduced to about 5000 monks & 1500 nuns: great part of their revenues has also been alienated, and appropriated to the support of hospitals and houses for the Poor.—For the doctrines of this communion, see the Greek Church; and for the principles of dissenters from it, see Rascholnoks.

* Pinkerton's Present State of the Greek Ch. in Russia, 3vo. 1814
* SABBATARIANS, or seventh-day Baptists, who continue to keep holy the seventh-day as the original Sabbath; though many of them observe the first day also, in conformity to the general custom of Christians, founded (as should seem) on the practice of the Apostles. See Acts xxi. 7. 1 Cor. xvi. 2. also Rev. i. 10.

Some divines, however, conceive that the first day of the week was the original Sabbath; that it was changed at the giving of the Law, and restored at the resurrection of Christ. The spirit of the command is supposed only to require a seventh day, however it is reckoned, and as the sun rises and sets at different hours in various climates, it seems impossible that all nations should observe the same precise time.

A few Sabbatharians remain in England; in America the Dunkers and Keithians may be reckoned of that class; and the Abyssinians, and some members of the Greek Church, keep both the Sabbaths.

*SABBEANS, or Sabians, the ancient inhabitants of Arabia, who worshipped the Hosts of heaven (in Heb. Sabbath) tho' at the same time they acknowledged a supreme Being by whom they were Created. See Zabians.

A sect in Ecclesiastical History are called by the same name, whose creed is a strange compound of Judaism, Christianity, and Idolatry. See Masdai.

SABELLIANS, the disciples of Sabellius, an African Bishop (or Presbyter) in the 3rd century. He maintained that the Divine Essence subsisted in one person only, namely the Father; but that a certain energy, or ray of divinity, was united to the man Jesus, and formed the character of the Son of God; while a similar divine emanation—a celestial warmth, constituted the Holy Ghost. They endeavoured to illustrate by comparing God the Father to the material Sun, the Word, or Son of God, to the light issuing therefrom, and the Holy Spirit to the heat emanating from the same source. His doctrine seems to differ from that of Noetus in this respect, that the latter taught it was the one person of the Deity which acted under the three relative Characters, as Father, Son, and Holy Spirit; the Creator, Redeemer, and Justifier of man-
kind; whence his followers were reckoned Patris-punensae: but not so the Sabellians, who preserved a sort of distinction between the sacred Three, tho' it was not personal. This system is called an Economical or Modal Trinity, and its believers are called Modalists.*

SACOPHORI, i. e. persons who wear sackcloth, as certain Christians affected to do in the 4th century, by way of Penance and mortification.†

*SACRAMENTARIANS, a term applied at the time of the Reformation to all who denied the real presence in the Sacrament.

SADDUCEES, an ancient Jewish sect, said to be founded about 300 years before Christ, by one Sadock, who is reported by tradition to have been the disciple of Antigonus Socho, president of the Sanhedrim of Jerusalem. This celebrated teacher inculcated a pure and disinterested principle of obedience to God, independent of rewards and punishments, from which some of his disciples inferred that none were to be expected; and hence the sect degenerated into infidelity; and denied the being of angels and spirits, and, consequently, a future state. Acts xxiii. 8. It has been questioned how they could do this and allow the writings of Moses, if not the other scriptures; but we have materialists who do this; and I believe it would be no difficulty to find, not only nominal christians, but priests, of more establishments than one, who go quite as far as the Sadducees, both in principles and practice; and would be equally open in their infidelity, if their living did not depend on their professing Christianity.

It has been said that they rejected all the Sacred Writings but those of Moses; and it is probable that some did so, but that this was not universally the case.† It is certain, indeed, that they rejected the traditions of the Elders, and paid little attention to any religious forms. To make amends for this, however, they were very strict in administering justice between man and man; so much so, that some have derived the denomination from the Hebrew word for justice, which is Tsadik, In their philosophy they were Epicureans or Materialists; but did not admit of a resurrection; and were so far from Necessarians, that they were great advocates for the doctrine of free-will, and totally rejected that of divine influences.[[ The history of the Sadducees may be traced down to the middle ages, and there are still said to be some remains of this sect in Africa. See Jews.

SAMARITANS, the inhabitants of Samaria, but chiefly the Cuthites, whom the Kings of Assyria sent from beyond the Euphrates to people that country after they had carried away captive the children of Israel. The Samaritans, being a mixed multitude, at first worshipped Jehovah in connection with their former Idols (2 Kings xvii. 24—33) until a Jewish Priest was sent to instruct them. At length Alexander the great permitted them to build a temple on mount Gerizim, in opposition to that at Jerusalem: John iv. 20. Sanballat, the Governor, made Manasses (the son of Jaddus) high priest, and from this time they maintained that "this was the place where men ought to worship." This created an enmity between the two nations, which has never subsided to this day, for there are still Samaritans at Shechem, at Gaza, at Damascus, and at Grand Cano.

The Samaritans receive only the Pentateuch (or 5 books of Moses) and their copy differs materially from that of the Jews in some chronological dates; it has also some repetitions and elucidatory passages, but the most material difference is that in Deut. xxvii. 2—13. they have transposed the names Ebal and Gerizim to favour their schismatic temple; it is also written in the Samaritan Character, which some suppose to be the ancient Hebrew, but on this the learned are much divided.

*SAWMANN, SHAMAN, or SHAMANS, (as the first letter is differently pronounced) were originally worshippers of the Heavens (in Heb. Shemim) and the heavenly bodies. Such were the ancient Chaldeans, Syrians, and Canaanites, whose idol was Baal-Samen, or El-Samen, the Lord or God of heaven, by which they meant the Sun, and they had a city and temple called Beth-Sheemesh, the city or temple of the Sun, whose Hebrew name is Sheemesh.

From these Sammans seem to have sprung the Sammians, an ancient sect of Philosophers in India, from whom Dr Priestley thinks the Hindu religion was originally derived. "The Sammians [or Sammans] being persecuted by the Brahmans, and driven by them out of India proper, are thought to have taken refuge in Pegu, Sum and other countries beyond the Ganges, and it is supposed that the religion of those Countries was derived from their principles. The religion of the Lamas in Tibet is also said to be a reformed Schamanism. See Thibetians. And from the same source this Author, with great probability, derives the modern Schamans of Siberia.

* These people are at present described as wholly illiterate; but their predecessors are said to have written many books on philosophy and religion. They believe in one God, the maker of all things; but they think that he pays no attention to the affairs of men, leaving the government of the world to inte-
rior beings, to whom, therefore, all their devotions are addressed. Both the celestial bodies, and all terrestrial objects of considerable magnitude, are objects of worship to them; though some of them only believe that mountains, and great bodies of water, are the habitation of the gods, and not themselves animated. They have, however, a great variety of subordinate deities, whom they invoke for different purposes, viz. one for health, another for their cattle, another when they travel, another for the women, another for their children, another for their rend-der, &c. &c. thinking that particular spirits preside over and have the care of them. But though they have goddesses, as well as gods, they do not believe that they are married. These spirits, they suppose, appear to their priests in the form of bears, serpents, or owls; and on this account they have a particular respect for those animals.

"Besides these deities of a nature superior to man, the Siberians worship the manes of their ancestors, and especially of the settlers of colonies, whom they regard as demi-gods.

"They not only suppose that there are superior beings of very different dispositions, some friendly and others unfriendly to men, but think the best disposed of them are sometimes partial, obsequious, and vindictive: and over the malevolent deities they place one of much superior power, whom they call Satan. But though he is very wicked, they think it possible to appease him, and therefore much of their worship is addressed to him.

"They have no temples, but perform their religious rites in the open air, on eminences, or the banks of rivers. In some places their religious ceremonies are performed at any hour of the day indifferently; but generally during the night, by the light of a fire kindled for the purpose.

"They have Idols of stone or wood, having some rude resemblance of the human form, and they pretend to feed them, smearing their faces with blood and grease. By way of incensing them, they make a smoke with burning flesh, blood, or boughs of fir and wornwood before them. But when misfortunes befall them, they load them with abuse, sometimes dash them against the ground, throw them into the water or beat them with rods.

"Man they believe to be compounded of soul and body; and that immediately after death the soul passes into another state of existence; which, however, most of them think to be at least but a very uncomfortable one, and therefore they have a great dread of Death."*

"SAMOKRESTCHENSI, or self-baptizers, a small sect of Russian fanatics, who separated from the Church; and they baptize themselves, under an idea..."*


*
that no other persons are sufficiently pure to perform the rite for them.*

SAMPSANS. See Hecates.

SANDEMANIANS. This sect arose in Scotland about the year 1728, and was originally called Glasites (see that term above) but afterwards Sandemanians from the following circumstance.

Soon after the year 1735, Mr. Rob. Sandeman, an elder in one of these churches in Scotland, published a series of letters, addressed to Mr. J. S. Hervey, occasioned by his "Theron and Aspasia," in which he endeavours to shew that his notion of faith is contradictory to the scripture account of it, and could only serve to lead men professedly holding the doctrines called Calvinistic, to establish their own righteousness, upon their frames, feelings, and acts of faith. In these letters Mr. S. attempts to prove, that justifying faith is no more than a simple belief of the truth; or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope for every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

Some of the "popular preachers," as they were called, had taught that it was of the essence of faith, to believe that Christ is ours: but Mr. Sandeman contended, that that which is believed in true faith is the truth, and what would have been the truth though we had never believed it. They invited sinners to repent and believe in Christ, in order to forgiveness; but he maintained that the gospel contains no such but that of evidence, and that it was merely a record, or testimony, to be credited. They had taught that though acceptance with God, (which included the forgiveness of sins) was merely on account of the imputed righteousness of Christ, yet that no one was forgiven or accepted of God, till he repented of his sins, and received Christ by faith: but he insists that there is acceptance with God for sinners, while such, before any act, exercise, or execution of their minds whatsoever, consequently, before repentance; and that "a passive belief of this quells the guilty conscience, begets hope, and so lays the foundation for love." It is only by this passive belief of the truth, that we, according to Mr. Sandeman, are justified; and in no other way, according to him, can boasting be excluded. Rom. iv. 27.

The authors to whom Mr. S. refers under the title of "popular preachers," are Flavel, Boston, Guthrie, the Erasmians, &c., whom he has treated with great acrimony and unjust contempt. Yet some of the writers who have vindicated these ministers from his invectives, have acknowledged that he has pointed out many blemishes in their writings: *"And if (said one of them) he could clear off all their

* Pinkerton's Greek Church, p. 394.
mistakes, he should be as welcome to them as any crow could be to take all the carrion out of our fruitful fields. But who would abandon those fruitful fields, because some crows-meat was found there?" Others have endeavoured to show that Mr. S.'s notion of faith, by excluding all concurrence of the will with the gospel way of salvation, confounds the faith of devils with that of Christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth; yet "all his godliness consisting, (as he acknowledges) in love to that which first relieved him," it amounts to nothing but self-love. And as self-love is a stranger to all those strong affections expressed in the 119th Psalm towards the law of God, he cannot admit of them as the language of a good man; but applies the whole Psalm to Christ, though the speaker acknowledges that "before he was afflicted he went astray." Others have thought, that from the same principle it were easy to account for the bitterness, and contempt which appear to distinguish this system; for self-love, they say, is consistent with the greatest aversion to beings in general, excepting so far as they become subservient to ourselves. Mr. S. died in America in 1771, or 2.

The practices in which this denomination differ from the generality of other Christians are—their weekly administration of the Lord's supper; their love feasts, of which every member is not only allowed, but required to partake; and which consist of their dining together at each other's houses in the interval between the morning and the afternoon service; their kiss of charity, on the admission of a new member, and other occasions, mutual exhortation; abstinence from blood, and from things strangled; and the washing of each other's feet. Every member considers all his property liable to the necessary calls of the poor and the church. They also hold it to be unlawful to lay up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are not connected with circumstances really sinful. Mr. S. pleads, towards the close of his "Letters on Theron and Aspasio," pretty much in favour of theatrical amusements; and it is said that an attendance on them is not uncommon among his followers; but apprehending a lot to be sacred, they disapprove (merely on this account) of lotteries, and all games of chance.

They have a plurality of elders, pastors, or bishops, in each church. In the choice of them, the want of learning, or engagement in trade, is no sufficient objection, if qualified according to the instructions given by Paul to Timothy and Titus; but second marriages disqualify for the office.

In discipline they are strict and severe, separating from the communion, and worship of all such religious societies as do
not profess the simple truth for their only ground of hope; and who do not walk in obedience therto. Moreover, as in their church proceedings they are not governed by majorities, but esteem unanimity to be absolutely necessary, whenever a member differs from the rest, he must give up the point, or be excluded: and with excommunicated members they hold it unlawful either to eat or drink.

In social and family worship they are much restrained: for concerning it unlawful to join in prayer with one who is not a brother or sister, and finding no express precept or precedent in the scriptures for family prayer, that, which by other christians is held sacred as part of moral obligation, is by them very commonly disregarded.

SATURNIANS, certain fanatic monks in the fourth century, who wandered about begging, setting pretended relics, and committing other acts of religious swindling.†

SATANANS, so called (it is said) because they taught that since Satan, or the devil, was extremely powerful, and full of mischief, it was wise to pay him some respect, in order to conciliate him. They are supposed to have been a branch of the Messalians, about the year 390. They possessed no goods or living by begging, and laid in the streets. If, as reported they called themselves patriarchs, prophets, and angels, they should surely rather be considered as lunatics than sectaries.†

SATURNIANS, an obscure sect which arose about the year 115, and derived their name from Saturnus of Antioch, one of the Gnostic chiefs, whose notions coincided with those of Basilides and other Gnostics. See Basilides||

SCHAITES, or Sheitels, those Mahometans which consider Ali Tabb as the True Iman. See Mahometans.

*SHAMANISM, See Semmuns.

SCHAPTIC, This sect derive their name from the Greek verb (σαμποταί) to consider, from their leading character, which is, to hesitate, and call in question the truth of every opinion, and maintain that everything is uncertain.

The original design of the sceptic philosophy was to compare external phenomena with mental conceptions, in order to discover their inconsistency, and the consequent uncertainty of all reasoning from appearances— to cure that weakness which attends the unsuccessful search after truth, and by means of an universal suspension of judgment to esta-


Wicksteed, vol. 1 p. 70. Lardner's Heretics, p. 744.
ush mental tranquillity. Its fundamental principle is, that to every argument, an argument of equal weight may be applied.

The skeptic does not deny that he can see, hear, or feel; but he maintains that the inference which philosophers have drawn from the reports of the senses are doubtful, and that any general conclusion deduced from appearances, may be overturned by reasoning equally plausible with those by which it is supported.

Pyrho, a Greek Philosopher of Peloponnesus, (about 300 years before Christ) was the founder of this sect, but it obtained no great popularity till the time of the Roman Emperor, Marcus. He objected was rather to destroy other systems, than to establish a new one. He asserted nothing positively true on the point of morals he doubted, because he could not certainly discriminate between good and evil, or indifferent.

Many of his early followers chose to shelter themselves under the name of Academicians, who (especially the disciples of Carneades) were much inclined to skepticism, only they did admit certain degrees of probability, which the others repudiated. The Academicians allowed that nothing (except mathematical science) could be known with certainty, but the Pyrrhonists were not certain even of that, and so fond were they of doubting that they even doubted their only position, that everything was doubtful. In the common business of life, however, they were too wise to act upon this principle; it is in religion only that philosophers act like idiots.

The celebrated Mr. Bayle, author of the Historical and Critical Dictionary, who was born in 1647, has been considered as one of the most powerful advocates for skepticism among the moderns; which proceeded probably from an unstable vacillating disposition which knows not where to settle, as appears in his changing from Protestantism to papacy, and then back again, without any fixed system of opinions.

Mr. Hume, the English Historian, makes a distinguished figure also among the modern skeptics. The chief aim of his philosophical writings is to introduce doubt in every branch of physics, metaphysics, history, ethics, and theology. "There is (says this celebrated author) a species of skepticism, antecedent to study and philosophy, which is much cultivated by Des Cartes and others, as a sovereign preservative against error and precipitate judgment. It recommends as universal doubt, not only of our former principles and opinions, but also of our very faculties; of whose veracity we must assure ourselves by a chain of reasoning derived from the original principles which cannot be refuted or deceived. It should however be ob-
served that there are but few persons capable of this deduction of their principles; and indeed human life is not long enough to apply it to every important subject of inquiry: so that on this system doubting becomes a matter of necessity. But there is scarcely any greater misfortune to a young person than this wavering disposition, which keeps the mind perpetually on the chase after truth, without ever overtaking it. For no sooner is it discovered, and the mind ready to embrace it, then a fresh doubt puts it on the wing again, and a fresh pursuit engages the attention, and urges it on in an endless course of enquiry. "A double minded (i.e., wavering, vacillating) man is unstable in all his ways—always learning, but never able to come to the knowledge of the truth." James 1:8. 2 Tim. 3:7.

SCHWENKENBEILDIANS, a denomination so called from gaspar schwennonblum, a Silesian knight in the 16th century. He differed from Luther in the three following points. 1. On the doctrine of the eucharist; Schwennonblum inverted the words of Christ, "This is my body;" and insisted on their being thus understood: My body is this, i.e., such as this bread, which is broken and consumed; a true and real food, which nourisheth, sustaineth, and delighteth the soul. My blood is this; its effects are like those of wine, which strengthens and refreshes the heart. 2. He denied that the external word, which is the holy scriptures, was endowed with the power of healing, illuminating, and renewing the mind; and he ascribed this power to the internal word, which, according to his opinion, was Christ himself. 3. He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as this appeared to him infinitely below its dignity, after it had been united to the divine essence.

SCHISMATICS, a term applied generally to separatists from established Churches. It is used by Catholics in reference to the Church of England, as having separated from that of Rome; and the church of England in like manner applies it to all the denominations who have separated from her communion. It is not the object of this article to enquire into the nature of Schism; but certain it is, that separation is not in all cases sinful; because a voice from heaven said, "Come out of her, my people, that ye be not partakers of her sins," Rev. xviii. 4.

SCHOOLMEN, Christian divines of the middle ages, whose theology was founded on Aristotle instead of the Apostles, and was better calculated to support the cause of Antichrist than divine truth.

SCOTISTS, the followers of duns scotus, a croseling, who maintained the immaculate

* medice m. vol. 17. p. 35.
conception of the Virgin Mary, in opposition to Aquinas, and the Thomists.

SECESSIONS, a numerous body of Presbyterians in Scotland, who adhere to the doctrines and discipline of their ancestors, and maintain the binding obligation of the Scotch covenant, and of the Solemn League and covenant of the three nations. They always have declared that they did not secede from the principles of the church of Scotland, as they are represented in her confessions of faith, catechisms, and shorter directory for worship, and form of Presbyterian government, but only from her present jadistories, who, they suppose, have departed from her true principles. A sermon preached by Mr. Blane, Inske, of Stirling, at the opening of the synod of Perth and Stirling, gave rise to this party. In this discourse he boldly testified against what he supposed corruptions in the national church, for which freedom the synod voted him censurable, and ordered him to be rebuked at their bar. He, and three other ministers, protested against this sentence, and appealed to the next assembly. The assembly approved of the proceedings of the synod, and ordered Mr. Inske to be rebuked at their bar. He refused to submit to the rebuke; whence he and his brethren were suspended from the ministry, after which they seceded from the national church. They were joined by others; and the ministers and their elders, who declared their secession from the national church, did, in 1736, constitute themselves into an ecclesiastical court, which they called the Associate Presbytery.

In 1743, the seceding ministers became so numerous, that they were erected into three different presbyteries, under one synod. In 1747, there was a difference in civil matters, they were divided into burgesses and farmers. Of these two classes, the former were the most rigid in their sentiments, and associate—therefore the least, with any other body of Christians.

SECLUNDIANS, the followers of Secundus, a disciple of Valentine. [See Valentinians.

31st April, a denomination which arose in the year 1685. They derived their name from their maintaining that the true church, ministry, scripture, and ordinances were lost, for which they were seeking. They taught that the scriptures were obscure and doubtful—that present miracles were necessary to warrant faith—that the ministry of


The national covenant in Scotland is an engagement which was entered into by all ranks of persons soon after the Reformation. The solemn league and covenant is an oath which in 1643 was taken by persons of all ranks in the three kingdoms; it was intended to bring about an uniformity in doctrine, discipline, and worship.


Moehler, vol. i. p. 168.
modern times is without authority—and their worship vain and useless.

*SIKKS, a religious sect at Patna in India, being a sort of Hindu Deists—differing from both the Mohomets and the worshippers of Brahma. Mr. Wilkins describes them as a very harmless people, founded by one Naneeck Sak, about four centuries ago. He wrote a book of his principles in verse, inculcating the doctrines of one supreme omnipresent Being, and of a future state of rewards and punishments. It enunciates all the moral virtues, particularly philanthropy and hospitality. They have a kind of Chapel in which the priests clang their cymbals, with drums and cymbals, the people joining in responses. They have a kind of love-feast connected with their worship, consisting of sweetmeats and sugar-plumbs. Their language is a mixture of the Persian, Arabic, and Sanscrit, grafted on the Moorish tongue. The term Geeks (from a word signifying learn thou) intimates that they are enquirers after Truth.† They are often confounded with the nation of Sikhs, in Lahore.

SELEUCIANS, disciples of Seleucus, a philosopher of Ga-llia, who about the year 380 adopted the sentiments of Hermogenses. See Hermogenses.

†SELEZNEVTSCHINI, a modern sect in Russia, resembling the ancient Stooglets; a

kind of Apostates from Christianity to Judaism.‡

SEMBIANI, so called from Semblanus their leader, who (it is said) condemned all use of wine as evil in itself—pretended that wine was a production of Satan and the earth; denied the resurrection, and rejected most of the books of the Old Testament.§

SEMIARIANS, so called because they held the opinions of the Arians in part only, allowing to Christ the highest rank next to God the Father. The Orthodox contended that the Son was eunovos, of the same substance with the Father; the Semi-Arians that he was eunovos, of a like substance with the Father; the latter say that the Son was begotten by the will of the Father, the former by necessary and eternal generation §

SEMI-JUDAIZERS, the followers of Francis David, a Hungarian suppedentant of the Socinian churches in Transylavna, and who opposed, with great zeal, the worship of Jesus Christ, which, it appears, was in some sense as strongly defended by Socinus; and David, in consequence of temerously adhering to his opinions, was thrown into prison, where he died at an advanced age. His sect, however, did not die with him, and Socinus wrote against them under the name of Semi-Judaizers. It is re-

* Calamy's Abridgement of Baxter's History, vol. i. p. 110.
† Amatia Recherches—Ency. Perthen.
§ Pinkerton's Greek Ch. p. 222.
markable that though sects urge the worship of Christ (not as God, but) as Mediator, he acknowledges a stronger degree of faith, in those who pray immediately to God without a Mediator.  

SIMI-PELAGIANS, a branch of the Pelagians in the 6th century. The monk Cassian was the leader of this denomination. In order to accommodate the difference between Augustine and Pelagius, he maintained the following doctrines:—1. That God did not dispose his grace to one more than to another, in consequence of the decree of predestination; but was willing to save all men, if they complied with the terms of his gospel,—2. That Christ died for all men,—3. That the grace purchased by Christ, and necessary to salvation, was offered to all men,—4. That man, before he received grace, was capable of faith and holy desires,—5. That man, born free, was consequently capable of resisting the influences of grace, or of complying with its suggestions.

The Pelagians, and Semi-Pelagians differed in this respect: the former assert that there is no necessity for inward grace; but the latter maintain that some persons can advance in virtue without the assistance of divine grace, though they subject this inward grace to the freedom of the will.† See Pelagian.

of nature; and more especially produced in the minds of men wise counsellors, virtuous propensities, and divine teachings—and, finally, that these two representations were, after the destruction of this globe, to be absorbed into the substance of the Deity, whence they had been formed."

Servetus denied infant baptism, and maintained that no man ought to be proscribed as a criminal for any point of doctrine. This was not, however, the doctrine of the age, nor of the Reformers. He was imprisoned and burnt for heresy, and Calvin is accused as one of his persecutors. Many things have been said in paitation of Calvin’s conduct, and it is probable he was not so culpable as has been represented; but he cannot be denied, however, that Calvin and the Reformers not excepting the gentle Cranmer, were advocates for persecution whenever applied to others.

SETTIANS, so called because they paid high honours to Seth, whom, it is said, they looked upon to be Jesus Christ; but here (as Lardner remarks) must be some mistake, because they said Christ was descended from Seth in a miraculous way, i.e., by being born of a virgin. Perhaps they considered Seth as the promised Seed. Gen. iii. 15, and iv. 20, and might suppose the pre-existent soul of Christ had united the Patriarch. They had several Apocryphal Books in addition to the Scriptures. This denomina-
nation appeared in Egypt about the year 180, and continued above 200 years.†

SHAKERS, (or Shaking-Quakers,) a sect which originated in Lancaster, with James Wardley, a taylor, and his wife Jane; both of whom had been quakers, but left that society on receiving the Emanuel Spirit of the French Prophets (which see, and also Propheeyings.) They now pretended to extraordinary visions and new Revelations, which however gradually subsided, till a new impulse was given to the delusion in 1770, by Anna Loose (or Lee,) a low woman of very bad character and coarse manners, but who had the audacity to declare herself "the Elect Lady." The Woman spoken of Rev. xxi and the Mother of all the elect. Being considered as a public nuisance in Manchester, the magistrates interceded, and finding herself persecuted (as she thought) in 1774, with 5 of her principal disciples, some of whom were probably papists, she went to New-York, and being soon joined by others, they settled at Neshannock, near Albany. In addition to the above pretensions she added, that the divinity dwelt in her as truly as in Jesus Christ, and even more gloriously. That in her was the second coming verified to judge the world, in order to qualify her for which she was endowed with the gifts of miracles and tongues, and the power of discerning spirits.

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and of searching hearts; and
keep of bestowing the same
gifts on others.

Her sect received considerable strength and enlargement by one Bishop, a flaming enthusiast of New Lebanon, who displayed her pretensions to such advantage that this became the principal settlement of the party.

Anna Lees died in 1784, but the delusion died not with her. Some of her followers pretended to succeed to her extraordinary powers, and formed her notions into something like a system, which has been comprised in 7 articles; these are said to have been committed to writing in answer to some enquiries, and the following is an abstract. —1. That the first resurrection is already come, and is a new dispensation, in which the people of God are not to be guided by the written word, but by the influences of the Holy Ghost. —2. That they have power to heal the sick, to raise the dead, and to cast out devils: This,

they say, is performed mystically by the preaching of the word of God. —3. That they have a communication with angels, the spirits of the saints, and their departed ancestors. —4. That they speak with divers kinds of tongues in their public assemblies (for which, however, we have their word only) by the divine power and influence of the Holy Spirit. —5. That it is lawful to practise vocal music with dancing (or rather jumping) in the Christian churches.

If it be in praising the Lord, —6. That they, being the children of the resurrection, must neither marry nor be given in marriage; and that those who have wives must be as though they had none, &c. —7. That the word everlasting, when applied to the punishment of the wicked, refers only to a limited space of time, except in the case of Apostates.

This denomination maintain that it is unlawful to take oaths, game, or use compliments to each other; and that water-baptism and the Lord's supper are obsolete. They deny the imputation of Adam's sin to his posterity, and the doctrines of predestination, the Trinity, atonement, and the resurrection. The discipline of this denomination is founded on the supposed perfection of their leader. The Mother, it was said, obeyed God thro' Christ, and the elders obeyed her. They practice amniotic confession; and are taught that their prophets and elders can discern spirits, and look into the invisible world. In dancing they resemble the gospellers (which see) and mingle their joy with cries and singing; but in addition to jumping, they have the art of turning round upon their heel with surprising rapidity, and for a considerable time. Their strange confessions, however, are said to have subsided into something like regular sacred dances, and their morals to be much improved.

followers of Simon Magnus, whose history is recorded in Acts viii. 9–24. He is said to have been the founder of the Gnostics, but this is denied by others, who consider him as a total Apostate from Christianity, and refuse him even the honour of being a heretic. * See Gnostics.

*SIMONISTS, a name given to persons who purchase holy orders, in allusion to the crime of Simon Magnus just referred to.

SINTOOS, the ancient Idolaters of Japan. See Japanese.

SOCINNANS, a denomination which appeared in the 16th century, followers of Leibnio Socinus, and Faustus Socinus, his nephew, who propagated his uncle's sentiments in a public manner after his death.

Their principal tenets are—

1. That the holy scriptures are to be understood and explained in such a manner as to render them conformable to the dictates of right reason, and sound philosophy. — 2. That Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary, was the true Messiah, and the chief of the prophets. That in order to qualify him for his extraordinary office, before he commenced his ministry, he was taken up to heaven, and instructed fully in the object of his mission; after which he returned to earth to propagate among mankind a new rule of life, more excellent than any under which they had formerly lived; to propagate divine truth by his ministry, and to confirm it by his death; in reward for which he is raised to dominion and glory. — 3. That those who believe and obey the voice of this divine teacher (which is in the power of every one) shall at the last day be raised from the dead, and made eternally happy, while, on the other hand, the wicked and disobedient shall be tormented and destroyed.

Such were the religious tenets of Socinians and his immediate followers. Those of the present day, who maintain the mere humanity of Christ, differ from Socinians in many things, particularly as to the miraculous conception, and in not paying religious worship to Jesus Christ, which was a point that Faustus Socinus vehemently insisted on.

Socinians allowed that the title of God might be given to Christ, because he had a real divine power and dominion bestowed upon him, to qualify him to take care of the concerns of Christians, and to hear and answer their prayers, though he was originally no more than a human creature.

There were some among the early Socinians who disapproved the worship paid to Christ; and at present it is agreed among all Unitarians, that the
The supreme God, in one person, is the only object of religious worship. Socinians were strict Pelagians in his sentiments respecting human nature, and divine decrees.

This denomination differed from the Arians in the following particulars:

The Socinians assert that Christ was simply a man, and consequently had no existence before his birth and appearance in this world. The Arians maintain that Christ was a super-angelic being, united to a human body; that, though he was himself created, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say that the Holy Ghost is the power and wisdom of God, which is God. The Arians suppose that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.*

For an account of the Socinian divisions, see Buddelians, Budweans, and Farronians.

*SOLARES (or Chamn) a branch of the Helenesaites, which see.

SOLDINS, the followers of Soldin, a Greek Priest, about the middle of the 16th century, who, in the mass, it is said, offered gold, incense, and myrrh, in memory of the like offerings made by the Magi.†

*SOLIFIDISANS, who rest on faith alone for Salvation, to the neglect of good works; a charge often, but falsely, alleged against the Calvinists.

*SOUVINITES orthodoxa Musulmam, which see.

*SOU-The Sullaphens, a term sometimes applied to Materialists, because they admit no intermediate state between death and the resurrection.

SOUTHCOFTIANS, the followers of Joanna Southcott, a well-known fanatic, very recently deceased. When a young woman, living at Hack, she pretended herself that she held converse with the Devil, and communion with the Holy Ghost, by whom she pretended to be inspired. A dissenting minister faithfully warned her of the delusion; but some clergyman in the establishment giving credit to her claim, confirmed her in her pretensions.

In 1792 she assumed the character of a Prophetess, and of the Woman in the Wilderness, and began to give sealed papers to her followers, which were called her seals, and which were to protect both from the judgments of the present, and a future life: and strange as it must appear, thousands fell into the snare, and placed as much confidence in her certificates, as if they had been issued by the Pope himself.

Her predictions were delivered both in humble prose, and doggerel rhyme, and related, be-

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side some personal threatenings against her opponents, to the
denunciation of judgments on the
surrounding nations, and a
promise of the speedy approach
of the Millennium.

In the course of her mission
she called upon several agents
have been employed, particu-
larly a boy who pretended to
see visions, and attempted, in-
stead of writing, to depict them
on the walls of her temple;
called "The house of God," in
miserable daubings, correspon-
ding with the style of her rhym-
ing. A schism, however, took
place among her followers, and
an illiterate man, of the name
of Carpenter, took possession of
the place, and wrote against
her; not denying her vision,
but asserting she had exceeded
it, and exposed herself to just
reproach.

Early in the last year she se-
cluded herself from the society
of the male-sex, and fancied she
was with child; yet conscious
(as since appears) that she had
had no connection with a man,
she immediately concluded it
must be by the Holy Spirit.
She now flattered herself that
she was to bring forth the Shiloh
promised by Jacob, and which
she pretended was to be the sec-
ond appearance of the Messiah.
This child was to be born before
the end of harvest, and she
was certain it would be impos-
sible for her to survive unde-
levered till Christmas. The
harvest, however, was ended,
and Christmas came, without
the accomplishment of her pre-
dictions.

It is proper to observe, that
some months before this period
Mrs. S. had given notice of her-
supposed situation, and invited
the opinion of the faculty; se-
veral of them admitted her
pregnancy (among whom was
Dr. Reece) though others doubted,
and some (among whom was
Dr. Sumi) absolutely denied it.
Her followers, however, were
full of confidence, and some of
them, who were rich, made very
costly presents, particularly a
Cradle, which was to cost 100,
and a superb cot (or cradle)
value 200. About ten weeks
before Christmas she was con-
tined to her bed, and took very
little sustenance, until at last
pain and sickness reduced her
to the lowest state of human
existence. Mr. Wight, a sur-
geon, warned her of her ap-
proaching end, and prescribed
some medicine to alleviate her
sufferings; but she was deaf to
advice, and insisted that all her
sufferings were only prepara-
tory to the birth of the Shiloh.
At last she admitted the possi-
bility of a temporary dissolu-
tion, and expressly ordered that
means should be taken to pre-
sure warmth in her for four
days, after which, she was to
revive and be delivered; or in
failure, she gave permission to
be opened.

Dec. 27th she actually died,
and the symptoms were so de-
cisive, that her disciples had no
hope but in her resurrection.
At the end, however, of four
days and nights, the body ap-
peared discoloured, and began
to exhibit signs of approaching
putrefaction. She was then
opened in the presence of fif-
ten medical gentlemen, among
whom were Dr. Reece, and
Dr. Sims, Mr. Want and Mr. Mathias. It was now demonstrated that she was not pregnant; and that her complaints arose from Bile and Flatulence, from indulgence and want of exercise.

In her last hours she appears to have been attended by Ann Underwood, her Secretary, Mr. Tozer, who was called her high priest, Col. Harwood, and some other persons of property; and so determined are many of her followers to be deceived, that neither her death, nor dissection, will convince them of their error. They now pretend, that she had predicted both her decrease and resurrection; the former has indeed come to pass, and the latter was expected after four days; they have now discovered that those days were prophetic, and many years, and at the end of four years should any of her followers still remain, they will probably suppose that the years are prophetic also; on one day being with the Lord as a thousand years, that she will rise again at the end of 4000 years.

In estimating her character as her death, Dr. Reeve, who thought favorably of her while living, now charges her with deceit, and with attempting to impose on him; but thinks she would have made some confession of the cheat, but for her credulous attendants. "I misjudging her (she said) gradually dying, she could not but consider her inspiration and prophecies as delusion." But one of her disciples replied, "Mother, we know that you are a favored woman of God, and that you will produce the promised child; and whatever you may say to the contrary will not diminish our faith."

Mr. Mathias, another of her medical attendants, on contrasting her character with the ancient prophets, who were holy, devout, and self-denying characters, remarks that "Joanna on all occasions sought publicity. I could never learn (says he) that she either watched, fasted, or prayed. On the contrary she passed much of her time in bed—unholy indulgence—ate much and often; and prayed—never. She loved to lodge delicately, and feast luxuriously."

SOUTH-SI XV ISLANDERS are the inhabitants of the Society, Friendly, Sandwich, and some other Islands, of whom all the members of which society acknowledge to that of Otaheite, (or rather Tahiti) to which therefore the following account principally, but not exclusively, refers.

They in general acknowledge an allmighty Creator of the universe, who executed the various parts of the creation by subordinate powerful beings. They acknowledge something within them which sees, hears, smells, tastes, and feels, which they call akice; and they believe that after the dissolution of the body, it bores about the

house of the evil genius. The people think that when a priest invokes this evil genius, he will kill, by a sudden death, the person on whom they intend to bring down his vengeance. They have another inferior divinity, who has the same power of killing men with this difference, that he is worshipped only by his e.g. This is called Terence, which, they say, is the being that hears, smells, tastes, and feels with us, and after death exists separately from the body, but lives near burning places, and hovers round the dead. These Terence are likewise taught because, according to their belief, they creep during the night into houses, and enter the head and entrails of people sleeping therein, and cause their death.

These islanders honour their deities by prayers, by setting apart certain days for religious worship, by consecrating certain persons and places for that purpose, and by making human sacrifices, which are generally either prisoners of war, or condemned malefactors. They prepare those oblations on their morals.

The deities of Otaheite are nearly as numerous as the persons of the inhabitants. Every family has its Ter, or guardian spirit, whom they set up and worship at the morai; but they have a great god, or gods of a superior order, denominated Iwhanow Po, or born of night. The general name for deity, in all its ramifications, is Fatuone. Three are held supreme in co-

Festal dignity which are called, True, to Medon, the Father, Ova, mother, Toode, to Mute, God in the Son; Tume, Mon- to, Hon, the Bird, the Spirit. To these they only address their prayers in times of very great distress, supposing them to be too highly exalted to be troubled with matters of less moment than the illness of a chief, storms, devastation, war, or any great calamity. For general worship they have a kind of deus, or household god. Each family has its genius spiritus, who is supposed to be one of their departed relations, who, for his superior excellence, has been exalted to an entity. They suppose this spirit to inhbit sickness, or remove it and preserve them from a mortal deity, who is always employed in mischief. Some of the Odackars are very devout, and not only are the whatses, or offering places of the roads, commonly loaded with fruits and animals, but there are few houses where you do not meet with a small place of the same sort near them. They imagine that their punctual performance of religious offices prepares them for every temporal blessing. They believe that the annihilating and powerful influence of the divine Spirit is everywhere diffused; and that sudden deaths, and all accidents, are effected by the immediate action of some divinity, and they have some notion of a metempsychosis, or transmigration of the soul, and that it returns eventually into a union with the supreme Deity.

The Missionaries, who have for several years resided at Ootabé, have found the inhabitants to be cannibals, and that they not only sacrifice their enemies, but eat them, beside which they have a horrid custom of destroying their infants, which, with their wars, has much depopulated them. However, as Christianity has obtained influence among them, these evils have, in some degree, disappeared.

Spinossis's, the followers of Benedict Spinoza, a celebrated Portuguese Jew, who died at the Hague in 1677. He was the great champion of the Pantheism (which see) and his writings had the more weight because his character was moral and his language, both in speaking and writing, decorous and mollissive; so much so, that he had many advocates, who thought him unjustly accused of such principles. In his Ethics, however, (a posthumous work) he throws off the mask, and avows his opinion, that the Deity is only another name for the universe, producing a species of necessary movements of acts, in consequence of its own nature, immutable, and irresistible energy. It is said that he was seduced into this opinion by the Cartesian philosophy, and it is certain that the vain philosophy of many nations, both in the East and West, hasted them to a similar hypothesis, tho' none have perhaps expressed it with so
much beauty and fascination as one of our own poets:

"All are but parts of one stupendous whole,
Whose body nature is—and God the soul."*

STANCARIANS, disciples of Francis Stancarus, Hebrew Professor at Koninsburgh, in the 16th century, who taught that Jesus Christ was mediator in quality of a mere man only, and not as God-Man.†

*STAROBREDSI, or Old Ceremonialists, a numerous sect of Russian Dissenters, who strongly objected to the innovations of Nikon, but do not object to the Ordinations of the Mother Church. In 1735 the two churches of Staradubofsk and Vetka amounted to 80,000 members; but the latter has since been scattered by persecution throughout all Russia and Siberia; and many fled into Poland about 1764, where this sect is now supposed to amount to several hundred thousands.‡

*STAROVERTSI, believers of the old faith; the name assumed by the Russian Dissenters, generally called Rascolniks, which see.

STOICS, a sect of heathen philosophers, of which Zeno, who flourished about 350 years before Christ, was the founder. They received their denomination from a portico at Athens, in which Zeno delivered his lectures. Their distinguishing tenets were—that God is un-derived, incorruptible, and eternal; possessed of infinite wisdom and goodness; the efficient cause of all the qualities and forms of things; and the constant preserver and governor of the world. That matter is also undeveloped and eternal, and by the powerful energy of the Deity impressed with motion and form. That though God and matter subsisted from eternity, the present regular frame of nature had a beginning, and will have an end. That the element of fire will, at last, by an universal conflagration, reduce the world to its pristine state. That at this period all maternal forms will be lost in one chaotic mass; and all animated nature be reunited to the Deity. That from this chaotic state, however, the world will again emerge by the energy of the efficient principle, and gods, and men, and all forms of regulated nature, be renewed and dissolved, in endless succession. That after the revolution of the great year all things will be restored, and the race of men will return to life. Some imagined that each individual would return to its former body, while others supposed that similar souls would be placed in similar bodies.

Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed into the celestial regions of the gods, where it remains until, at the general conflagration, all souls, both human and divine, shall be absorbed in the Deity. But many imagined that, before they were admitted among the divinities,

they must purge away their inherent vices and imperfections, by a temporary residence in some aerial regions between the earth and the planets. According to the general doctrine of the Stoics, all things are subject to a blind irresistible fatality, even the gods themselves; though some explained this fate as meaning only the irresistible decrees of divine providence. It was the object of this Philosophy to divest men of their passions and affections; they taught, therefore, that a wise man might be happy in the midst of torture, and that all external things were to him indifferent. Their virtues arose from, and centered in themselves, and self-approbation was their great reward. 

*STRIGOLNIKS, the most ancient sect of Russian Schismatics (or rather heretics) in Russia. They appeared in Novgorod, and were founded by a half-Christian Jew named Horus, who attempted, after the manner of the Essonites, to blend the laws of Moses with the doctrines of the gospel. They were at first inconsiderable, but, by the absurd system of persecution, were rendered very numerous, and dispersed very extensively.

STYLITES, so called by the Greeks, and Sancti Columbarii, or Pillar Saints, by the Latins. They stood motionless upon the tops of pillars, expressly raised for this exercise of their patience; and remained there for several years, amidst the admiration and applause of the populace.

The inventor of this discipline was Simeon, a Syrian, who, in order to climb as near to heaven as possible, passed thirty-seven years of his life upon five pillars, of 6, 12, 22, 36, and 40 cubits high, and thus acquired a most shining reputation, and attracted the veneration of all about him. Many of the inhabitants of Syria followed his example, though not with the same degree of austerity; and this practice, which was begun in the fifth, continued in vogue till the twelfth century.

SUBLAPSARIANS, an appellation given to those Calvinists who suppose, that the decree of predestination regards man as fallen by an abuse of that freedom which Adam had into a state, in which all must have perished but for the election of grace.

SUFIS, or Soufiers, a sect of modern philosophers in Persia, who are so called, either from the Greek word for a sage, or from the woolen mantle which they used to wear in some provinces of Persia. Their fundamental tenets are: That nothing exists absolutely but God; that, the human soul is an emanation from his essence; and, though divided for a time from its heavenly source, will be finally re-united with it.

§ Dodderidge's Lectures, p. 400.
that the highest possible happiness will arise from its re-union, and that the chief good of man-kind consists in as perfect a union with the eternal spirit as the limitations of a mortal frame will allow; that, for this purpose, they should break all connexion with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediments of cloaths; that, if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic light. They maintain also that, for want of apt words to express the divine perfections and the abode of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, and sheds burning tears, like the lighted taper, waiting passionately for the moment of its extinction; as a disengagement from earthly trammels, and the means of returning to its only beloved. This theology prevails also among the learned muslinians, who avow it without reserve.*

SUPRALAPSARIANS, a title given to those Calvinists who suppose that God in the decree of Election, viewed his people merely as creatures (or rather as to be created) and not as fallen creatures, as is sup-
posed by the Sublapsarians just mentioned.

The Supralapsarians consider the divine glory to be the great object of the divine decrees, whether in the salvation of the elect or the punishment of the wicked. Eph. i. 5, 6. Prov. xxvi. 1. They conceive that St. Paul reasons on this principle when speaking of Jacob and Esau—the one elected, and the other not—when as yet they had “done neither good nor evil.” That the one was chosen and the other rejected on the same principle of sovereignty as the Potter appoints “one vessel to honour and another to dishonour;” and that he has forbidden our further inquiry by the question, “Who art thou, O man, that repliest against God?” See Rom. xi. throughout. Finally, they consider this principle to harmonize best with the case of the elect angels, who, not being permitted to sin, could be elected only as pure creatures.

Supralapsarians on the other hand observe, that the elect are chosen “out of the world” John xv. 9—that they are called, “Vessels of mercy.” Rom. ix. 23, and that our election in Christ Jesus is essentially connected with the decree of predestination to adoption, sanctification, and redemption.

Calvinists, however, are so much divided on this delicate question, that it is by no means considered as a ground for separation or approach. Among the Supralapsarians rank Beza, Twisse, and Dr. Gill, among

Middleton's Geography, vol. i. p. 69, &c.
the Sublaptarians Calvin himself, Ep. Davenant, most of the English Reformers, and Mr. Toplady. *

*SWEDENBORGIANS. See New Jerusalem Church.

SYNCRETISTS, the followers of Calixtus. See Calixtus.

SYNERGISTS, (so called from the Greek συνεργεῖς, i.e. co-operation) a name given to those in the sixteenth century, who affirmed that man co-operates with divine grace in the accomplishment of his salvation. † See Arminians.

*SYRIAN CHRISTIANS, remains of the Eastern churches in India, recently visited and described by Dr. Buchanan. When the Portuguese arrived in India, they were surprised to find more than 100 Christian Churches who knew nothing of the Pope, but boasted a succession of regular bishops derived from the Patriarch of Antioch, and continued for 1500 years. When the Rom. Catholics acquired sufficient power, they began, as usual, to persecute; and established the Inquisition at Goa, as the cruel instrument of their power; an institution which still subsists (or lately did so) under the protection of the British Government. At the Popish Synod of Dampier the Syrian Clergy were accused of the following sins and heresies: “That they had married wives; that they owned but two sacraments, Baptism and the Lord’s Supper; that they neither invoked saints, nor worshipped Images, nor believed in purgatory; and that they had no other orders in the church than bishop, priest, and deacon.” These tenets they were required to abjure, and to admit the authority of the pope. Many of the Churches on the Sea-coast compromised matters by acknowledging the pope, and admitting their liturgy to be purified of what they called its errors; but still insisted on worshipping in their own Syriac language, which they continue to this day, and are called the Syro-Roman Churches.

The Churches in the interior, however, were not so docile. They concealed their books, fled to the mountains, and sought the protection of the Native princes. These Dr. Buchanan visited, under the sanction of the Rajah of Travancore, in whose dominions they reside. Dr. B. describes the faith of these Christians as comprehending the doctrines of the Trinity, the Atone ment, and Regeneration. More particularly, they believe “that, in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man.”

Dr. Buchanan does not state the number of these Christians; he mentions 45 Churches under

‡ Buchanan’s Researches, p. 117.
the Abp. of Cranganore (where the Apostle Thomas is reported to have landed) besides Syro-Roman Churches, under the Apostolic Vicar. * And in another place the Dr. states that, besides the Syrians, there are upward of 200,000 Christians who speak the Malabar language. Among all these is a lamentable want of Bibles, few having ever seen such a book, and a consequent defect of Christian knowledge, + though it should seem they have renounced the Nestorian error, with which they formerly were charged. † See Nestorians.

Buchanan's Researches, p. 155-6.   + Ibid., p. 119.
   † Ibid., p. 117.

TAJORITES, a denomination in the 15th century, so called from a mountain well known in sacred history. They not only insisted on reducing the religion of Jesus to its primitive simplicity, but required also that the system of ecclesiastical government should be returned in the same manner, the authority of the pope destroyed, and the form of divine worship changed. They maintained the lawfulness of defending religion by the sword, and some of them are said to have expected Christ's personal appearance among them. After some time, however, they became more calm and rational, and relinquished many opinions which they found to be inconsistent with the spirit and genius of the gospel; and thus new modelled, were the same with those Bohemian Brethren who joined Luther and his successors at the time of the Reformation. *

TALMUDISTS, those Jewish doctors who admit the authority of the Talmuds, which are collections of Jewish Traditions and allegorical expositions. See Cabalists.

TANQUELINANS, a numerous sect so called from Tanquelinus in the twelfth century. He is charged with sightings the external worship of God, and the holy sacraments, with holding clandestine assemblies to propagate his opinions, and above all, with abusing the Clergy but it must be remarked, the worship and the Clergy which he censured, were those of the Roman Church. †

TATIANITES, a denomination in the second century. They are charged with being continual Water-dunkers, and persons who renounced the world. † See Eunomites.

TEMPLEERS, or Knights

* Mosheim, vol. ii. p. 560, 564